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Catholic

# CATECHISM

OF THE

# CHRISTIAN RELIGION;

BEING, WITH SOME SMALL CHANGES,

A COMPENDIUM OF THE CATECHISM OF MONTPELLIER,

IN WHICH,

BY THE LIGHT OF SCRIPTURE AND TRADITION,

ARE EXPLAINED

THE HISTORY, DOGMAS, MORALITY, SACRAMENTS, PRAYERS, CEREMONIES AND USAGES OF THE CHURCH OF CHRIST.

BY

THE REV. STEPHEN KEENAN,

AUTHOR OF THE "CONTROVERSIAL CATECHISM," ETC.

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BOSTON:

PATRICK DONAHOE,

3 FRANKLIN STREET

1852.

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Published with the approbation of the Rt. Rev. JOHN B. FITZPATRICK, Bishop of Boston.

STEREOTYPED AT THE
BOSTON STEREOTYPE FOUNDRY.

# PREFACE.

The Divine Founder of Religion declared, that his children in this world should ever be subjected to persecution. That wicked men should appear in every age, who would think they did God's work when they engaged in persecuting and oppressing God's people. The verification of this divine prophecy is at once an irrefragable proof of the truth of the Christian religion, and a triumphant argument to establish the great fact, which is at present the subject of so much earnest inquiry amongst the learned and the pious, that the Catholic Church is the one true Church of Christ. We need not, indeed, have recourse to the unity, sanctity, catholicity, or apostolicity of Catholicism, to prove its divine origin, or its ever-continued divine protection; for, if we only read what Christ has foretold regarding what his Church should suffer in this world, and then peruse, with attention, the history of the continued sufferings and ever-successful struggles of the Catholic Church, we shall find no difficulty in discovering that she, and no other, is the Church in which alone are verified the clear prophecies which dropped from the lips of Jesus Christ.

Our blessed Lord has declared, that *his Church* should be ever persecuted. — John xvi. 1, 2; 2 Tim.

iii. 12; Matth. v. 11; Matth. vii. 24. The Catholic is the only Church which has never been a day, an hour, without suffering in some shape or other; therefore, the Catholic Church is the only true Church of Christ, for there can be but one true Church in the world. Such is the triumphant and unanswerable argument of the Catholic. Should any one be disposed to dispute our minor proposition, we ask him to point out any one Church, except ours, which has continually suffered persecution from the time of Christ to the present day. Is it not true, we ask him, that all those things called churches, which differed in faith from the Catholic Church, and which appeared in the world at various periods since the time of Christ, were only ephemeral human institutions, without even a particle of that divine, ever-enduring vitality with which Christ endued his true Church? Is it not true, that the more modern forms of heresy, whether Lutheran or Calvinistic, are, comparatively speaking, only the creatures of yesterday? Where were they during the first fifteen hundred years of Christianity? and, if they had no existence during all that time, except in the heated brain of the fanciful fanatic, it must be evident, even to the child, that neither any one, nor all of these churches continually suffered persecution from the time of Christ to the present day, since it is perfectly evident that what did not exist could not be persecuted. Nay, we may add without fear of contradiction, that all ancient as well as all modern bodies of heretics and schismatics, so far from appearing to be the true Church, by continually suffering persecutions, have ever been, and still are, the most active, insidious, cruel, and persevering persecutors of the Catholic Church. Of this we have demonstrative proof even in our own times. In Catholic France, Belgium, and Germany, Prot-

estants of all shades, as well as the children of Protestants, infidels of every class, enjoy perfect freedom. Whilst the narrow-minded minister of insulting England, backed by a tyrannical mass of bigotry, is belying all his former professions and policy, by forging chains for the limbs of Catholics — chains which Catholics despise — which they know how to burst and trample under foot — but chains which will ever remain as a perpetual proof that Protestantism and persecution are one and the same thing; and that if Catholics are loyal, they owe that virtue to their heavenly religion, not to the gracious, liberal, or protecting smile of any Protestant ruler, and, least of all, to the false-hearted and insidious personage who at present, under our sovereign, rules the destinies of Great Britain.

The other part of our minor proposition cannot be called in question by any one having even the slightest acquaintance with ecclesiastical history. Twelve men, commissioned by Jesus Christ, enlightened and strengthened by the Holy Spirit of God, walk forth to convert a world contaminated by the most frightful idolatry, and wallowing in every species of corruption. They are opposed, imprisoned, persecuted. They have no arms but God's holy Word — no gospel but that of a crucified God-man. The whole world is opposed to them — the odds against them are fearful — nature and humanity tremble for their success — yet, in spite of all, religion advances. The voice of these twelve, terrifying as thunder, rapid as lightning, traverses and subdues the whole earth; Christians are multiplied with such celerity, that Tertullian remarks, that the cross had made more vassals to the Roman Empire than its most fortunate Emperors had ever subdued by the power of the sword. The cross is planted in every clime, and every where it grows, and

blooms, and produces fruit. The apostles are uncultivated, yet they confound sages; ignorant, yet they unravel the most ingenious sophistry; weak, yet their courage fatigues the ingenuity of the persecutor. Idols crumble before them into dust; man is astonished, without knowing why, to find himself Christian. The reason of this wonderful success must be evident. God had spoken; and, as at the sound of his creating voice, the universe sprung from the bosom of nothing, so he had only to bless his apostles, and his Church, a new spiritual world, stood forth all beautiful in the midst of nations. His promises, and the assistance of his Holy Spirit at her first council in Jerusalem, were the sure pledges that God would watch over and forever preserve his new house of Israel. The cloud of light which hung over the tabernacle of another covenant, was a figure of the divine assistance the Church should ever receive in the propagation of truth; neither cabal, nor interest, nor sophistry, nor ambition, could ever trouble the holy harmony of her apostles or bishops. The assaults of Paganism, heresy, and infidelity, only served to purify the Church, to summon into action her holy watchmen, who, with the sovereign Pontiff as their marshal and chief, have ever preserved her pure as the spouse of Christ, without spot or wrinkle. As God's word pledged to his Church is unchangeable, so his Church is immortal. Heaven and earth may pass away, but one word that he has uttered shall never pass away.

Must she not have perished a thousand and a thousand times, had not the Lord defended her from the fury of those who had sworn her destruction? — perpetually suffering, under the sword, the torture, and the flames, she seemed only to exist that her children might learn to weep, and suffer,

and pray. Her first pastors had scarcely announced the Gospel, when the universe was armed against it; edicts were published, Christians were seized, executioners were fatigued with the work of destruction, and the most barbarous deaths were devised, to frighten Christianity from the face of the earth; some were torn to pieces by wild beasts, others were wrapped in pitch, and used as torches to illumine the streets of infidel cities. Nero steeped his empire in Christian blood — he reckoned his days by the tortures he inflicted; and his successors, inheriting the spirit of his refined cruelty, used every means for the destruction of Christianity. What, but God, could save the Church from annihilation, during a bloody persecution of three hundred years, maintained against her by the Roman emperors? What tears did she not mingle with the blood of her children, which was shed by that destroying angel, Julian the Apostate? Could even the emissaries of hell devise more effectual means to extirpate the Christian name, than did the Iconoclast and Arian princes? Such was the havoc made in these persecutions, amongst the children of the Catholic Church, that her martyrs alone amount to thirty thousand for every day in the year; martyrs, whose blood, as a holy Pontiff remarks, was like the chosen seed which perishes, only to produce fruits a hundred fold. It was thus that God's Church suffered continually, until Constantine ascended the throne, when the blood-stained arm of Paganism ceased, at least, comparatively speaking, its work of destruction.

One enemy is overthrown, but the Church is doomed still to suffer — still to triumph. She has escaped from enemies, she must now suffer from false friends. Arius denies the divinity of Christ; the infidel, Julian, attempts to sap the foundations

of religion; Pelagius attacks grace; heretic after heretic, schismatic after schismatic appear and disappear, and each in his turn aims a deadly blow at the spouse of Jesus. Luther, Calvin, Knox, and their disciples, follow up the work of destruction, and employ every mean, even the most unjust, wicked, and cruel, to abolish not one, but every article of the Christian faith. Three apostate profligates involve a great part of Europe in heresy and schism, and separate whole nations from the communion of the Church. Since that time what have we not suffered — what has the Church of God not had to endure? Nothing, says a candid writer, exceeds our sufferings in all the codes of Pagan persecution. The laws that were enacted, says he, against Catholics, sought their object through every variety of moral turpitude — they offered premiums for the blackest perfidy, and rewards for the basest passions. They tempted the son to the plunder or murder of the parent, and led him to perdition; with a bribe they polluted the sanctity of private life, and tore asunder all the charities of kindred. It was made penal to teach the rudiments of knowledge, and reading and writing, in Catholics, were condemned as incompatible with the prosperity of the reformed religion. They banished the Priest from his altar, levelled or desecrated his temple, compelled him to assemble his scattered and terrified flock under the canopy of the wild mountain rock, and even there he was not safe from the eagle eye of his bloodthirsty enemy. The enmity of his persecutors was more cruel and detestable, because more cold and calculating, than the slaughter of the Waldenses, or the massacre of St. Bartholomew. It surrounded its victims every where with a net of cruelty, affixed a brand upon them which disgraced them in public and in private, consumed their prop-

erties, destroyed their comforts, and visited them with reckless and remorseless ruin.

We could write for years, and find abundant matter, even in Protestant historians, to harrow up every fine feeling of humanity, with details of the most hideous enormities, practised even in our own Three Kingdoms, under the sanction of the Reformation, against the Catholic Church. We could exhibit before you tortured Priests, ruined temples, plundered families, wretches wailing their lost subsistence, or writhing in mortal agony on the steel of Protestant bayonets. We could show you the profaned and polluted altar, surrounded by the tortured victims of Protestant vengeance, professing the true faith, whilst their blood flowed in torrents around the altar of their God. — *Taylor's Hist. Civil Wars in Ireland*, vol. i. p. 67; *Curry's Review of Civil Wars in Ireland*, p. 9, (note;) *Historical Review*, chap. ii. (note;) *Bourke's Hibernia Dominicana; Milner's Letters to a Prebendary*, Letter IV. (note;) *Carew Pacata Hibernia*, p. 358. I have read, says a profound writer, the persecutions of Nero, Domitian, Genseric, and Attila — I have compared them with those inflicted by the Reformation on the Catholics of Great Britain, and I protest, before God, that the latter exceed in duration, extent, and intensity, all that was ever endured for conscience' sake. There is really nothing, says the learned Dr. Johnson, in all the ten persecutions of the early Christians, that exceeds the barbarity with which the Catholics of these countries have been treated during the last three hundred years. Speaking of the laws enacted against the Catholic religion, the eloquent Burke exclaims, "Never did any thing more savage proceed from the perverted ingenuity of man."

There are, however, other kinds of persecution

to which we must shortly allude, and then our argument will be complete. The shedding of Catholic blood, the confiscation of Catholic property, and the banishment of Catholics from their native land, have ceased, or nearly so. But other, and in some cases more galling, kinds of persecution are carried on with unrelenting bitterness and desperate perseverance. Some of our enemies systematically trade in the misrepresentation of our religion, and with both tongue and pen labor like fiends to poison Catholics, and to deter the sincere Protestant from examining and embracing the true faith. A heartless Protestant persecution of three hundred years' duration having deprived us of all worldly advantages, and reduced all who clung to the Church of ages to a state of almost absolute poverty, education, the study of the arts and sciences, became for Catholics almost an impossibility. Our landed proprietors had been plundered, our churches demolished, our church property handed over to the ministers of a State-created Church, the mere creature of an Act of Parliament. We were permitted to live merely as hewers of wood and drawers of water. We were shut out of every place of trust or emolument. The army, the navy, the bar, the legislature, the universities, the home and foreign posts of importance; in a word, every honorable or lucrative office, down to the position of an excise officer or sergeant of police, were refused to Catholics, unless they bartered their faith for the Government thirty pieces of silver. We were allowed to shed our blood as common soldiers for the honor of a crown which oppressed and degraded us — to win glorious naval victories for a Government which hated and plundered us — to preserve the peace of cities whose magistrates denied us even common justice — to cultivate the soil, and it our own soil,

for the rapacious Government minions who had robbed us of our natural and inalienable inheritance. In fine, to support, as in Ireland, an alien, immoral, and bloated establishment, which presents an anomaly unequalled for its absurdity, deformity, or ruinous consequences in any portion of the civilized globe — an establishment which is a mere staff of unconsecrated Government tools *called Bishops*, with a host of *orderless* and *missionless* men *named ministers*, who, as they have no congregation, seem to have no other duty to perform for their rich benefices, than to act as a sort of genteel Government police in black uniforms — a color truly indicative of the duties of their ministry; which are, to misrepresent a Catholic people — to riot in the fat of the land, whilst the poor are starving around them — to bribe the hungry man to abandon his faith for a mess of pottage — to plunder him of the very pottage which forms the bribe; and, finally, if he will not deny his faith, to crown their charitable efforts by branding him with the kind designation of savage, and writing down as an obstinate idolater one who probably is the real owner of the very soil on which they now fatten, but who, by a wonderful permission of Providence, is allowed to perish of hunger, because he is faithful to his God, and his bones left to bleach on the fertile fields of his own native land, because he clings to the Church of his fathers.

Nor is it in this country alone, where sects are literally devouring one another, that religion has been lately persecuted. The Infidel, the Socialist, the man of no religion, who hates truth because it is truth; the unprincipled statesman, who, to the oppression of Catholics at home, adds the insidious villany of exciting Catholics abroad against their paternal and legitimate superiors; are all, all busily

engaged in a determined struggle to put down Catholicism. Indeed, earth and hell never seemed more affectionately combined to annihilate the religion of Jesus than at the present day. The Vicar of Christ is assailed, his Bishops are insulted and exiled, by empty-headed statesmen, who seem to think that the safety of the State depends upon the destruction of the Church. The pastors of the Church, as in the case of the Jesuits, who labored to save youth from the ravenous wolves of Socialism, are robbed, maltreated, banished. Their faithful children are beset on all sides by the emissaries of error; and when these find our piety, our faith too strong for them — when they fail to make perverts amongst the instructed, they direct their fiendlike energies for the destruction of the widow, the orphan, the hungry and homeless wanderer. They will feed him on the husks of the prodigal, if he will give them his soul in return; but even these husks he will not be allowed to taste — no, he will be allowed to perish on the highway, unless as a hypocrite he externally denies his God, or as a Judas, sells his Savior for the thirty pieces of silver.

Add now to this appalling picture, the dreadful havoc that has ever been made in the Church by the crimes and scandals of some of her own disobedient children; scandals which have warred perhaps more effectually against the spouse of Jesus than all the other persecutions she had to endure. Consider this matter well, and you will have a full and clear conception of all the sufferings of the Church of Christ. You will be ready to ask, Where is there in the world any other perpetually existing, perpetually suffering, yet perpetually prospering body of Christians, in whose history the prophecy of Christ, that his children should ever be persecuted, yet that they should conquer the world

as he did, can by any ingenuity or even plausibility be verified? These *now telling* prophecies were not realized in the short-lived Arian, Greek, or Nestorian Churches, any more than they are in the modern State engine called the Church of England, which, clothed in purple and fine linen, like the rich glutton, feasts sumptuously every day. Nor are they verified in that half-starved *modification* of Paganism, the State tool of Scotland, which, besides being the creature of yesterday, a mere human invention, has neither creed, nor prayer, nor sacraments, nor sacrifice; nor, in fine, are the above prophecies verified in any of the late more absurd forms of heresy, from Methodism down to Mormonism, which are only the malodorous effluvia necessarily escaping from their decaying parents. No, it is not amongst these we can find the ever persecuted, yet still triumphant Church of Christ; amongst these there is no triumph; Calvinism is passing rapidly into infidelity, whilst England is daily depositing her chosen sons in the bosom of the Catholic Church.

The Catholic Church alone has ever overcome and outlived her enemies; her present position is even more glorious than it was at any former period. *One* in her faith, her morality, her liturgy, her discipline, and her government. *Holy* in her head, her doctrine, her members, her sacraments. *Apostolical* as to her orders, mission, and teaching. *Catholic* as to time, place, and truth. She occupies such an exalted position on the earth, that she is at once an object of terror to those who hate Christ, and the joy and glory of her millions of children — children of every clime, every color, every language, numerous as the sands of the sea. Her sovereign Pontiff is the father of more than two hundred millions. The fold is daily extending under

the apostolic guidance of Peter's successor. To all the ends of the earth he sends forth Bishops, and their labors are crowned with success. Noble temples, with altars, dedicated to the God of truth, are being raised by men of all classes and all colors, even in regions hitherto unknown. To-day, like Peter, the Pontiff is in prison; to-morrow, like the same apostle, liberated by an angel, he preaches the faith through some newly-appointed Bishop to the negro of Africa, or the Red Indian of America. To-day England plots his ruin, to-morrow he plants twelve new churches, with twelve Bishops and a Cardinal, in the very heart of the country which sought his destruction. To-day he is threatened with annihilation by Act of Parliament for giving titles to his new Bishops, to-morrow he gives other and new titles which the State can neither give nor destroy, and this in the very teeth of Parliamentary enactments. To-day he is told that he is a Prince without power, to-morrow he will not permit his sons to be corrupted, either as to faith or morals, in the godless colleges of the most powerful country in the world. To-day the holy Pontiff appoints an Archbishop for England; heresy gives one wild yell, and proceeds to enact persecuting laws; to-morrow an Archbishop is given to America, and liberal America rejoices at the honor conferred.

Yes, infidelity may rage like a tempest around God's Church, heresy may shout for persecuting laws, Socialism may labor to sap her foundations, all will be vain. Christ is her head, Pius her director; as such he will continue to announce truth to cities contaminated with debauchery, and they will become chaste — to nations lost in drunkenness, and they will become sober. He will expound charity to the bloodthirsty savage, and the dagger shall drop from his nerveless arm; he will preach

alms to the rich, and the widow and the orphan will be crowned with abundance; he will announce the mysterious faith of Jesus, and the world will believe; he will denounce every worldly affection and passion, and the world itself will submit to his decision.

O Catholics, what a glorious Church is ours! What arm but that of God could save her from her persecutors? What power but *his* could make her *at once* ever *suffering*, yet ever *triumphant;* ever struggling with the wolves of Paganism, infidelity, heresy; ever combating, yet ever conquering and gaining them? Whence this wonderful triumph? If no terrible warrior, no invincible army, no power of the throne, no worldly interest of kings, no liberty in faith, no laxity in morals, have contributed to the success of this astonishing result, but have, on the contrary, ever combined to paralyze the labors and erase the very name of the Catholic Church — if, I say, all this were the case, we must necessarily conclude that, as the prodigy exceeds every created power, it must remain the work of Uncreated Omnipotence. When you ask, with Isaiah, who hath wrought these wonders? we must answer, with him, it was the Holy One of Israel. He breathed on the enemies of his Church the breath of his anger, and their designs were frustrated, their efforts paralyzed; each successive heresy lasted only for a time; the Nestorians, the Eutychians, the Carpocratians, have long since been forgotten; many of the ancient heresies we know now only by name, and the more modern are hurrying fast into the same tomb of oblivion. They are the work of man, and as man they are mortal; but the truth of the Lord is still triumphant. Catholicism still lives, still flourishes, still increases, because the truth of the Lord remaineth forever

His Church has passed, like pure gold, through the ordeal of every fiery trial, that her truth, purity, and immortality might be placed beyond the sphere of every possible doubt.

The inference from what we have said is clear. Christ has declared that his *one* Church should exist always — Matth. xxviii. 20; that his *Holy Spirit* would teach her *all truth forever;* that the *gates of hell should never prevail against her;* that she should be *ever persecuted*, (John xv. 18,) yet that she should *ever conquer the world as he did.* But the Catholic is the *only Christian Church* on earth which has *ever existed*, which *has ever taught the same doctrine*, which has *never failed*, which has *ever been* and *is now persecuted*, and which, in spite of all opposition from earth and hell, has *ever triumphed*, and *does now triumph;* therefore, the Catholic is the one true Church of Christ.

Catholics, we must not, however, imagine that the struggle is over. No. The Savior, who told us we should pray always, has informed us that our struggle must be perpetual, that we must ever fight, yet never succumb. True, the storms which threatened the fairest portions of the Church, during the last four years, have passed away. True, these storms, instead of destroying, as sectarians hoped, the Church of God, have only served to bring out her fair portions, to render her glorious, by the exhibition of a martyred Bishop of Paris dying to save his children — an exiled Bishop of Turin enduring banishment rather than sacrifice the sacred privileges of the Church of God to an infidel Government. True, the infamous persecuting bill of England will only serve to show the spirit of cowardly persecution inseparable from heresy, the undying love of Catholics for their faith, the impossibility of crushing or destroying the Church of God,

and the courage with which we can despise any law which has for its object the persecution of ten millions of God's children. True, Germany, Prussia, France, and Spain, have learnt that Socialist schools do not make good children, good parents, or good subjects; that they are themselves busily engaged in destroying the fetters they lately forged for the Church, and are hastily transferring their sons from infidel to Christian universities. True, the wild howl of heresy which lately proclaimed that the Beast had fallen, that Babylon was destroyed, has sunk into the half-smothered growl of disappointment and shame at the existing glorious proof that the prophets were prophets of Satan; that Rome is still the fortress of Christianity; that the cross still triumphs where the eagle soared; and that Peter's successor still rules the world with all the calm dignity, all the unflinching firmness, all the august solemnity of the vicar of Christ.

Yes, Catholics, all this is true. Still we must not fancy we have no enemies now to encounter. *We* have enemies. *Christ* has enemies whom we must encounter and overcome. We have a debauched Church of England, which, spending not one penny either on the house of God or the poor, uses all its influence to corrupt and destroy God's children. We have pulpits ringing in all directions with infamous slanders, delivered with apparent earnestness, by clever but pharisaical emissaries of error. We are literally inundated with lying tracts, teeming from a thousand corrupt presses, exhibiting a monstrous compound of cant, misrepresentation, and calumny. We have in Dublin a magdalen asylum of converts from Rome, striking right and left in their drunken orgies against the mother who bore them. We have in London a couple of barefaced renegades, literally grinning out lies of

the most atrocious kind against the Holy Church, which baptized, nursed, fed, and educated them. We have gentlemen with no religion; ladies who pretend to be all religion; State guides who hate us, because we neither can nor will admit a lay supremacy in spiritual matters; State ministers who are of one religion in England and another in Scotland, who decorate a Puseyite church in one quarter and patronize a Calvinistic conventicle in another, and who would pretend to favor us also, would we only permit the wolf to scatter our flocks.

Yes, Catholics, we have all this to contend with. But, above and before all, we have to struggle against a monster enemy; an enemy becoming greater, more dangerous every day; an enemy, the direct offspring of heresy — emphatically the bastard of the Reformation. This enemy is, that so prevalent indifference about God and religion, which is the prolific mother of Socialism and Infidelity. Shallow, interested statesmen, who see *only themselves* in all they do, who desire only to fret out their little hour on the political stage, *with a sharp eye to their own interests*, without the smallest desire to secure the republic against future disasters, either cannot or *will* not see the disastrous storms the ship of the State will have soon to encounter. No man of sense can now have even a lingering respect for the bloated thing called the English Church; no person of education or piety can think of Calvinism, either *bond* or *free*, except in so far as he may see in it a sanctimonious effigy of heathenism clothed in the Sunday robes of Pharisaism. Do, then, away with the solid morality, the everlasting code of God's law taught by the Catholic Church; do this, and you sap the foundations of society. Indifference and infidelity teach a real contempt

for authority; God is despised, and kings will be trampled on; God's law is hated, and the laws of men will be violated; man will see only his own interest, his neighbor's property will only whet his appetite; his neighbor's life will be only a secondary consideration as often as the latter stands in the way of ambition: he would, according to his creed, be a fool not to shed blood when his interest requires it; his fellow-men become imbued with his principles — anarchy succeeds subordination — vice takes the place of virtue — what was sacred is profaned — what was honorable becomes disgraceful — might becomes right — youth despises age — wisdom is folly — subjection to authority is laughed at as a foolish dream — crowns are trampled under foot — thrones are overturned — nations steeped in blood — society is stabbed to the heart, by the ruffian assassin called Socialism — it reels, staggers, and sinks a bleeding victim to the ground, expiring, like the suicide, by the wound itself had inflicted!

What, then, Catholics, is our duty, since evils of such magnitude threaten society on all sides? In Catholic countries much has been done, and is being done every day, to check the progress of opinions fraught with so many dangers. France, Austria, Prussia, Spain, and Italy, are even now partially reaping the fruit of their wholesome experience and solid Christian instruction. Socialism warred against religion, and has been defeated. The Antichrist of infidelity threatened the destruction of all that was religious, good, or great; but the well-instructed and disciplined soldiers of Christ, headed by the successor of Peter, like Israel's king of old, defeated and utterly routed the Philistines. By what means has this fortunate result been attained? The reply is evident. It was obtained by

the energy and zeal of the instructing body in the Church — that precious body who are ever employed in communicating sound Christian instruction to God's people. The mass of Christians in Catholic countries are well informed as to the duties which they owe to God, their neighbors, and themselves: and hence, under the guidance of God, and aided by his strength and grace, they have prevailed. From this fact, we may easily learn what is to be our duty. We have seen that we are not like the people on the Continent, who have only Socialism to contend with. O, no, we are surrounded on all sides by enemies even more plausible, and certainly more desperate and unscrupulous, than all the votaries of pure, open infidelity. We must, then, have recourse to the arms that have secured the triumph of our Catholic brethren in other countries; we must unceasingly, and with untiring energy, impart full, clear, and comprehensive Christian instruction, not only to our own children, but to all who will either hear or read. Whilst the enemy is sowing the tares of vice so busily in teaching evil, we must not only labor to root out his weeds, but prepare the soil and sow it abundantly with good grain; every possible attention must be paid to educational establishments in general, but above all other considerations, we must labor, as the Apostles of heaven, to give our youth a solid *Christian* education. Let us be assured that they know their duties to God, to their neighbors, and to themselves; and they will then, but not till then, be true and good Christians. In being good and true Christians, they will be good children, good parents, good servants, good masters, good wives, good husbands; and the necessary consequence of all this will be, that all will prove good members of society. The crown will not be insulted, the throne will be secure.

Let us not, Catholics, be distracted nor deterred from the performance of this sacred duty, by the thousand and one petty persecutions we have daily to sustain. No; but let pastors labor with the zeal and fire of apostolic times, to imbue the minds of all with true Christian knowledge, with fervent piety, and earnest devotion. Let the people eagerly seek truth from the lips of their pastors, and with exactitude and perseverance observe the counsels of those who were to be the depositaries of supernatural knowledge, and the expositors of the law of God. Let all, pastors and people, act on these principles, and we shall have no reason to dread the result. If we do our duty, God will never abandon us; if true, devoted soldiers of the cross, we fight in his cause, we shall, we must triumph, for when God is with us, who can be against us? He has solemnly pledged his word for our success; we have the sincerity of that pledge tested by a continued victory extending over eighteen hundred years of persecution. Let us, then, under the banner of Jesus, still struggle, and ultimate victory is certain. We have the word of an all-powerful God as our security, and heaven and earth may pass away, but one word that he has uttered shall never pass away.

It was to contribute our mite to this great object that we undertook — whether wisely or not has yet to be proved — to present the public with the following compendium of Montpellier's catechetical instructions. To have given a translation of a work so voluminous would have been to place it beyond the reach of the poor, for whom we labor, and who, after all, form the real body of the Church here, and will be the true trophies of the cross hereafter. Some of the rich do their duty, and those who do it at all do it nobly, but the battle in these coun-

tries is to be fought by the humble followers of Jesus, the engagement is to be sustained by them, and our triumph will assuredly be the almost exclusive fruit of their liberality, their prayers, and their devotion towards the good cause.

In Catholic countries, works treating of Christian instruction are not only numerous, but comprehensive, and so cheap as to be easily obtained; so that works on this subject, the most complete of their kind, are at all times within the reach of the humbler classes. In our own country, however, owing to the persecutions we have had to endure, and the poverty to which these persecutions have reduced us, a general course of instruction can scarcely be found in any one work. That our writings might be within the reach of our people by their cheapness, we have hitherto been compelled to publish almost as many little works as there are subjects for instruction; hence the poor man who sighed for religious information required in reality a small library, which he had to acquire at an expense often beyond his means.

The work which we now present to the public will, we trust, remedy to a certain extent the evil in question. The instructions it conveys embrace every important question of religion; and whilst we have dwelt at length on the historical and moral departments, we have not neglected the dogmatical and controversial, although a thorough knowledge of the latter may easily be obtained, even by the poor, from numerous excellent and cheap works, which in self-defence Catholics have been compelled to publish.

Whilst we are fully sensible of the many defects to be found in our compendium of Christian instruction, we trust that with all these, and they may be numerous, it will be found useful to those into

whose hands it may chance to fall; and beg leave to hope that our readers will attend more to our matter than our manner, when they are informed that these instructions have been thrown together during the occasional hours which we could steal from sleep, or from the toils and anxieties ever attending a laborious and extensive mission. Our merit in the matter is indeed little. If we have made the illustrious Bishop of Montpellier deliver his valuable instructions, in intelligible English, to an English audience, we merely flatter ourselves that we have done something to promote the glory of God and the welfare of God's children; and if we have thus far really succeeded, we shall be quite satisfied, and trust to have a small share in the reward promised to those *who instruct others unto justice.*

We have now only to add, that we are very grateful to the reverend and learned gentleman who is at the head of our ecclesiastical seminary, for the valuable aid he has given us in the revision of this work, which we trust will do him no discredit; and we submit this, and whatever else we have written, to the better judgments of our Bishops, but especially to the Holy See, anxiously desirous to think nothing, to say nothing, to teach nothing, but what is approved of by those to whom the sacred deposit of faith has been committed, — those who watch over us, as being *to render an account to* God for our souls. — Hebrews xiii. 17.

DUNDEE, *Feast of the Assumption*, 1851.

# CATECHISM

OF

# THE CHRISTIAN RELIGION.

## PRELIMINARY CHAPTER.

### GENERAL IDEA OF RELIGION.

QUESTION. *What is the most important business of men in this world?*

ANSWER. To know God and Jesus Christ, and to know themselves; that is, to know what they are; for what end they exist; what they will become after this life, and what they must do to secure true happiness.

Q. *Give us some general idea of the truths of religion.*

*A.* These may be reduced to the following — there is one God, infinitely perfect, subsisting in three persons; this God is the Creator of heaven and earth. Angels and men are the most perfect of God's creatures; he created them to render them happy in the enjoyment of himself. Some of the angels remained attached to God, others abandoned him; the first are and will be happy with him eternally, and God employs them for the execution of his orders; the second have rendered themselves miserable for eternity, and form what we may call the society of devils.

God created man and woman to make them happy as angels, without subjecting them to death; he created them in a state of holiness and justice, and engraved his law on their hearts, so that they knew well what they ought to do, and had great facility in the accomplishment of their duty. They were placed in an abode of delight, called the terrestrial paradise.

But instead of following the light of their understandings, and

the inclination of their hearts, Eve, the first woman, permitted herself to be seduced by the devil into an act of disobedience to God; Adam, the first man, followed her example, and fell with her. By this disobedience they rendered miserable, not only themselves, but their posterity, to whom they transmitted their sin, as well as its consequences, ignorance — a tendency to evil — the enmity of God — the inconveniences of life, and the necessity of dying. They were banished from the terrestrial paradise, and would have been lost, had not God shown them mercy, and had not they themselves done penance. The first of God's mercies to them was the promise of a Redeemer, for whose coming the world longed during at least four thousand years.

Meantime men, corrupted by the sin of their first parents, rushed blindly into all kinds of sins and excesses, to punish which, God destroyed, by a universal deluge, all men, except Noah and his family. The descendants of these, having again peopled the earth, became gradually as corrupt as the antediluvians, and God abandoned almost all to their corruption, and chose Abraham and his posterity alone, as a people to be consecrated peculiarly to his service.

This people, descended from one man, composed as it were of one family, and called first the Hebrew people, and afterwards the Jews, were the depositaries of God's law, his worship, his promises, his prophecies, and God wrought in their favor a multitude of miracles. These prodigies were wrought chiefly by the ministry of Moses; through him did God give his law, engraven on tables of stone, and through him were God's people taught the rites and ceremonies of the worship due to the Almighty.

All these favors and wonders did not prevent the Jewish people from sometimes forgetting God; he punished them often, sometimes in one way, sometimes in another; yet, notwithstanding all, they remained generally disorderly subjects to Heaven.

At length, the Redeemer of men arrived at the time foretold by the prophets; this Redeemer is the Son of God, made man in the womb of a virgin; this God-man is called Jesus Christ; who, after having taught men, by his examples and instructions, what they ought to do to attain happiness, — after having proved his mission and his Divinity by miracles, and reconciled fallen man with God by his death on the cross, — and after having been placed dead in the sepulchre, rose triumphantly on the third day, remained on earth forty days instructing his disciples, and then before their eyes ascended to heaven. Ten days after this, he sent his Holy Spirit upon his disciples assembled on this, by his order, in the city of Jerusalem. Moses had engraven

the law of God only on stone, but this Holy Spirit engraves it now on the living tablet of the heart. From this moment the disciples of Christ, the chief of whom were the twelve apostles, announced to the Jews, and when they rejected it, to all the people of the earth, the Gospel which Christ had taught them, of the truth of which they were witnesses. Their preaching, supported by innumerable miracles, and sealed with the blood of millions of martyrs, rendered also efficacious by the Holy Spirit of God, converted the greater part of the world, in spite of all earthly opposition, animated by that of the devil. Nay, even the very powers that, humanly considered, should have been most opposed to Christianity, became subject to its influence.

This society of persons, converted to the faith of Christ by his apostles and disciples, and guided, or directed, by the lawful successors of the apostles, is called the Catholic Church. It is a visible society, which has ever, and will ever subsist under the guidance of Christ, as its invisible head; and under the direction of the Pope, who is its visible head, the vicar of Christ, and the lawful successor of St. Peter, who is aided by the bishops and other ministers, for the edification of the body of Christ.

The Catholic Church has ever been, and ever will be distinguished from all other societies calling themselves churches, by four marks, which are its peculiar properties. These marks are *unity*, *sanctity*, *catholicity*, and *apostolicity*. These we shall explain afterwards in detail. From the first moment of her existence to the present, the Church has ever been engaged in spiritual warfare, and this combat will be her lot until the end of time. But she has ever, and shall forever triumph over her enemies; the gates of hell shall never prevail against her; she shall be ever animated by the Holy Spirit, aided and fortified by Christ her chief, who promised to guide her securely through the stormy assaults of this world, until the consummation of time.

This holy society, which commenced on earth, shall not be consummated or perfected, until, at the end of the world, it take possession of heaven. Previous to that general consummation, each individual who dies, appears before God to be judged, and, according to his spiritual condition, has heaven, or purgatory, or hell appointed for his abode; but when the number of the elect shall be completed, all men shall rise from the dead, and Christ shall come again to judge them; after this general judgment there will be no purgatory, the good body and soul shall be with God forever in heaven, and the wicked body and soul shall be forever inmates of hell.

We call the good, those Christians who lead upon earth lives

conformable to the law of God; and we call the wicked those whose lives are opposed to his law and will. To be good, we must be detached in heart from sin, and attached in affection to God; to be detached from sin, we must labor to suppress our tendency to pride, sensuality, and criminal curiosity, because these are the sources of all sin; to be attached to God, we must believe in him, hope in him, and love him. Charity is the soul of all the other Christian virtues; without this virtue we are nothing: no matter what we do otherwise, we can never merit heaven. We may know whether we have charity by this mark: we have it, if we practise exactly all the commandments of God, the observance of which has been ever necessary. We must also observe the commandments of the Church, which has no other view in what she prescribes for her children, than to determine, according to necessity, time, and place, the best manner of keeping God's commandments. If our lives are guided in practice by these general principles, we shall infallibly arrive at that infinite good for which we were created.

But this end we cannot attain by our own exertions; we must be aided by God's grace. This grace is the pure effect of God's mercy to us; he owes it to no one, — no one by his *own* virtue can merit it; God gives it to whom he pleases, and in what measure he pleases. Christ has, by his death, merited this succor for us; and all the graces men have received since the fall are the application of the merits of Christ to our souls, — the price of his precious blood. It is only by virtue of this grace of God, granted to us through the merits of Christ, that we are reconciled to Heaven, and become his friends and children, after having been the slaves of the devil, and the enemies of God, by sin.

God has established two ordinary channels of grace: the sacraments and prayer. The sacraments are sensible signs, by which God communicates to men all graces necessary, either for individuals, or society in general. They are seven in number: Baptism gives us spiritual life; Confirmation gives us that life in greater perfection; the Eucharist nourishes that life; Penance restores it, when lost; Extreme Unction strengthens the sick, and effaces the relics of sin; Orders supply ministers for the public functions of God's worship, and Marriage supplies the Church with children, whose end is eternal happiness. Prayer has ever accompanied the solemn administration of the sacraments, and is, as it were, the soul of the Church; it is by and through prayer that we elevate our minds to God, and draw from his inexhaustible fountain the help we require. All that we can lawfully ask of God is included in the Lord's Prayer, of which Christ is the author. Considering prayer in general as including

all the actions by which we elevate our minds to God, the most excellent of all prayers is the sacrifice. In the old law, God himself appointed both the sacrifices and accompanying ceremonies. These ancient sacrifices were, however, only the types and figure of the great sacrifice of Jesus Christ, once offered on the cross, and continued, in a mystical manner, on our altars.

This sacrifice of the altar is what we call the holy Mass; it has been ever offered in all the churches of the world, since the time of Christ, for the living and the dead. Nothing can be more dignified or more holy than the prayers used in this august sacrifice, — nothing more worthy of respect than the ceremonies which accompany these prayers. The same may be said of all the other prayers, ceremonies, and usages of the Church, such as its exorcisms, benedictions, processions; all these are venerable by their antiquity, worthy of respect for their sanctity, and those only will dare to blame them, who do not understand them.

We have here given you a brief summary of all the great truths of religion; we shall now expound all these in detail. In the first place, we shall explain the origin, the principles, and the progress of religion, from the creation of the world down to the enjoyment of eternal life, for which men were created. In the second part, what sort of life men should lead upon earth, in order to arrive at that happiness for which they were created; and, in the third and last part, we shall point out the means, by the use of which man may reach his high and holy destination.

# CHAPTER I.

## ON GOD.

### SECTION I. — ON THE EXISTENCE OF GOD.

Q. *Are we certain that there is a God?*

*A.* That God exists, is a truth so undeniably clear and evident, that a man must be foolish or mad, either to deny it, or call it in doubt. "The fool hath said in his heart: There is no God," Ps. xiii. 1. These words of the Psalmist are very remarkable; they tell us, that when a man arrives at such a pitch of folly as to deny God, his mind has less share in the folly than his heart, that is, that he *wishes* there were no God, that he may, without remorse, satisfy his criminal passions with more liberty. It is the depravity of his heart, and not the light of his intellect, which declares there is no God. But he cannot shut his mind to this great truth — it is so impressed on the mind of man, that to erase it completely is impossible. — St. Aug., Tract 166, n. 4, on St. John. That God exists, we are convinced by all sorts of reasons, — reasons founded on our own internal feeling, our experience, our faith, and on, as it were, the very elements of reason itself.

Q. *What do you mean by reasons founded on internal feeling?*

*A.* I mean reasons drawn from the impressions of the divinity, made by God himself on the heart of each man. — St. Aug. as above. This impression of a deity has existed in all the people of the earth. There is no nation which does not recognize some deity; no man, who, in sudden danger of an imminent kind, does not address himself to and invoke a god, and this from mere natural impulse. This is what Tertullian calls the testimony of a soul *naturally* Christian. — Apologet. ch. 17, *ad finem.* To this truth the Royal Prophet alludes — Ps. iv. 7 — "The light of thy countenance, O Lord, is signed upon us."

Q. *What do you mean by reasons founded upon experience?*

*A.* Those arguments which we may draw every day from the providence of God in our regard; his goodness in hearing our prayers; his visible punishments of the wicked; and a multitude of proofs we have of his omnipotence, on striking and important occasions. And in addition to this, the arguments we must draw from the order and arrangement of his creatures. — Rom.

i. 20; Sap. xiii. 5. You have only to look at a beautiful building, picture, or book, to come to the conclusion, that an able architect, painter, or writer exists somewhere; and you would consider him a fool who would attribute the harmony, arrangement, and order of these works to chance. Now, the order of the world is, without comparison, more beautiful, more noble, more magnificent and regular, than that of any work of art. The very construction of a human body points to a divine hand as the maker. A man capable of saying that hazard has produced a thing so admirable, uniform, regular, with all its minute parts so wonderfully adapted to the action of the whole, is a being beneath the notice of thinking and reasoning humanity. In a word, he is a fool who does not see the finger of God in all the wonders of nature. — Ps. xviii. 2.

Q. *What do you understand by reasons founded on faith?*

*A.* Reasons founded on what God has certainly and indubitably revealed to mankind. All that goes to prove the truth of the Christian religion, proves by a necessary consequence the existence of God, — for religion supposes *that truth* as the foundation of all others; now the arguments for the truth of religion are so convincing, that the man must be blind or mad who does not yield to their force. — St. Aug. lib. 22, de Civ. Dei, ch. 7.

Q. *What do you mean by arguments founded on the elements or first principles of reasoning?*

*A.* I mean the metaphysical reasons, brought forward by philosophers, to prove the existence of God. I shall not, although these are invincible, give them here, because all are not able to comprehend them; and those who can understand their force have abundant opportunities of seeing them in multitudes of works on this subject.

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## SECTION II. — ON THE NATURE OF GOD AND HIS PERFECTIONS.

Q. *What is God?*

*A.* God is, He who is, — *I am who am*, said God himself to Moses. — Exod. iii. 14. These words give us the best idea of God and his nature we can have in this world, where our knowledge of God is very imperfect.

Q. *What is the meaning of these words, "I am who am"?*

*A.* That God is an independent being, who lives and subsists in and by himself, whilst all other beings are created and dependent, and have only a very imperfect participation in life and subsistence. — St. Aug. Tract 3, in Joan. n. 8, 10, 11. I have said that these words give us the most comprehensive idea of

God, because they teach us that God possesses in himself, in a sovereign manner, all imaginable perfections. From the truth that God exists of himself, independently of all other beings, it follows that he is infinite, for we call that infinite which is not bounded or limited. Now, a being which subsists independently of any other, is not bounded or limited by any other being; we cannot conceive a being not limited, without conceiving that he possesses all imaginable perfections in a sovereign degree. For if he were deficient in any perfection, or if he did not possess all perfections in a sovereign degree, his perfections would be limited, and consequently would not be infinite. In a word, to be infinite, and to possess all perfections in a sovereign degree, is one and the same thing; and to subsist independently of every other being, and to be infinite, are one and the same thing. Consequently, as God is an independent being, subsisting of and by himself, and depending on no other, so he evidently possesses all perfections in a sovereign degree.

Q. *What are the perfections of God?*

*A.* He possesses all perfections in a sovereign degree; hence, 1st, he is *simple;* 2d, he is a *pure spirit;* 3d, he is *eternal;* 4th, he is *immense;* 5th, he is *immutable;* 6th, he *knows all things;* 7th, he *can do all things;* 8th, *all things are dependent upon him.* If any of these, or any other imaginable perfection, were wanting to him, he would not be sovereignly perfect, and consequently, would not be God. — St. Aug. Confess. lib. 1. c. 4.

Q. *What mean you by saying God is simple?*

*A.* That he is not composed of parts; that he excludes by his very nature all mixture or composition.

Q. *What mean you when you say God is a spirit?*

*A.* That he has no body, nor figure, nor color, and that he cannot be seen or felt by our senses. — St. John iv. 24. When the Scripture speaks of his arms, his hands, or his feet, its language is figurative or metaphorical, that we may understand God's operations or works. — St. Aug. contra Ademant. c. 13, n. 2, 3, and lib. 16 de Civ. Dei, c. 5.

Q. *What do you mean by saying God is eternal?*

*A.* That he had no beginning, and will have no end; he is, or exists, has existed, and will exist forever. — Ps. ci. 13, Tert. contra Hermog. c. 4.

Q. *What mean you when you say God is immense?*

*A.* That he is every where, that he fills all, that he is not confined by place or space. — Ps. cxxxviii. 7, 8; Job xi. 8, 9; Isaiah lxvi. 1; Jerem. xxiii. 24; Acts xvii. 27, 28.

Q. *What means God's attribute of immutability?*

*A.* That he is subject to no change or vicissitude. When in Scripture God is said to be in wrath, the expression is a mere

figure, to signify to men the exterior effects of God's justice, but it implies not in God any passion or change; his works are changed without any change in his eternal designs. Always the same himself, he makes in his creatures what changes he pleases; when the Scripture says he *repented*, it merely accommodates itself to our language and understanding. — James i. 17; Malach. iii. 6; St. Aug. lib. 1, Confess. c. 4, n. 4, and lib. 12 de, Civ. Dei, c. 17.

Q. *When you say God knows all things, what mean you?*

*A.* That nothing can be hid from him; that he sees the past, the present, and the future, and penetrates the most secret thoughts of our hearts. — Ps. cxxxviii. 1; Eccles. xxiii. 27; Rom. xi. 33.

Q. *What do you mean by saying God can do all things?*

*A.* That he is all-powerful, and that nothing is impossible to him. — Gen. xviii. 14; Job xlii. 2; Matt. xix. 26; Luke i. 37. God cannot lie, or deceive, or sin, or die, or be ignorant, or do an absurdity. These are marks not of power but weakness. To attribute such to God is a crime of the deepest dye. — Heb. iv. 13, vi. 18; 1 Tim. i. 17; 2 Tim. ii. 13.

Q. *What mean you by saying that all things depend upon God?*

*A.* That he created all, preserves all, governs all, and disposes of all things as he pleases. He drew all things out of nothing. — Sap. ii.; 2 Mach. vii. 28; Isaiah xli. 24. All existing things exist only because God preserves and maintains them in being; if he withdrew his hand, they would cease to be. — Sap. xi. 26; Ps. ciii. 28. God disposes all the events in the world, his providence enters into every action of his creatures, he regulates all and orders all for his glory. The good that is done is done by his disposal; the evil that is done he permits, to draw from it greater good. He afflicts the good, and reduces them sometimes to the extreme of misery, but he never abandons them; he sometimes permits prosperity to the wicked for a time, and uses their malice to exercise either his justice or his mercy towards them; in a word, the execution of his absolute decrees always contributes to display his grandeur and omnipotence. — St. Chrys. de Providen. Dei, lib. tres; St. Amb. lib. 5, 6, de oper. sex. dier.; St. Aug. in Ps. xxxvi. The texts of Scripture are innumerable on this subject. I give only a few of them, — Ps. cxiii. 3–13; Prov. xx. 24; Jerem. x. 23; Tob. vii. 12; Matt. vi. 33; xi. 26; John v. 17; Rom. ix. 15; 2 Cor. iii. 5: Philip. ii. 13; Heb. xiii. 21.

SECTION III. — ON THE UNITY OF GOD.

Q. *Is there only one God?*

*A.* There is only one God; it is impossible there should be more than one. To multiply deities is to destroy the Deity, says Tertullian. — Lib. 1, contra Marc. c. 3; Deut. vi. 4, xxxii. 39; Eph. iv. 5; St. Cyp. de Vanit. Idol. I say that two or more Gods are impossible, because it is impossible to conceive two beings sovereignly perfect. For a being to be sovereignly perfect it is required he should have no equal, for to be without an equal is a perfection; and he who is without this perfection is deficient in something, — if he be deficient in any one thing, he is not infinitely or sovereignly perfect, and consequently not God. We cannot suppose two supreme beings, for the one destroys the other; either they are supposed equal in perfections, or unequal; if the latter, then the most perfect is God, — if the former, as neither is all-powerful, because each has an equal, over whom he has no power, so the very idea of a God having all perfection is destroyed.

Q. *If this be the case, how is it that men spread over the whole earth have adored many different gods?*

*A.* This was the effect of the blindness of reason and obduracy of heart caused by sin, — a terrible example to all men; confirming the great truth delivered by St. Paul (Rom. i. 23, &c.) that when men once abandon God, he delivers them over to a reprobate sense; and when once thus abandoned, even the most wise and enlightened are capable of any or every excess and folly.

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SECTION IV. — ON THE TRINITY OF PERSONS IN GOD.

Q. *Does not the trinity of persons believed by Christians admit more than one God?*

*A.* No; for Christians believe that these Three Persons are only one God; and nothing can be more reasonable than the belief of this truth. Whether we can or cannot comprehend it, God has spoken this truth; we are, then, bound to submit and believe. To act otherwise is to refuse to recognize God as the sovereign Truth — to outrage reason as well as religion. Our reason is limited; there are a thousand things which we believe, that we do not comprehend; but when God speaks to us through his infallible Church, we believe, because we know he cannot deceive us. We see things now in an imperfect and obscure manner, but we shall arrive one day at the plenitude of perfect age, when the clouds which darken our minds shall be dissipated, and we shall see clearly, what now we can neither pene-

trate nor comprehend. — 1 Cor. xiii. 12; Eph. iv. 13; 1 John iii. 2. That God has revealed the mystery of the Trinity of persons subsisting in one divine nature, is a truth evident from Scripture, tradition, and many express decisions of God's holy Church.

Q. *What is the faith of the Church on the mystery of the Holy Trinity?*

*A.* She believes that the nature of God subsists in Three Persons — the Father the first; the Son the second; and the Holy Ghost the third. — 1 John v. 7; Matt. xxviii. 19.

Q. *Are these Three Persons distinct each from the other?*

*A.* Yes: the Father is not the Son, nor the Son the Father; nor are the Father and the Son, the Holy Ghost. — John viii. 16, xv. 26.

Q. *Is each of these Persons God?*

*A.* Yes: the Father is God — the Son is God — and the Holy Ghost is God; but yet these Three Persons are only one God. They have only one nature, and are one divinity. — John i. 1, ii. 25; Acts v. 3, 4; 1 Cor. xii. 4, 5, 6; 1 John v. 7.

Q. *Are they all equal?*

*A.* Yes — equal in eternity, majesty, perfection: they are one and the same God. — 1 John v. 7.

Q. *Why is the first person called Father?*

*A.* Because from all eternity he begets a Son, who is consubstantial to and with himself; who is God as he is; and who is called the *Word*, the *Wisdom* of God. — Ps. ii. 7; Heb. i. 5; 1 John i. 1, 2, 3; Prov. viii. 22; Con. Nicen. de Symbol.

Q. *Do the Father and the Son mutually love each other?*

*A.* From all eternity they love each other with an infinite love; and in thus loving each other, they produced from all eternity the third person of the adorable Trinity, who is called the Holy Ghost. — John xiv. 31, xvii. 24; St. Aug. Tract. 105, in Joan., n. 3, — lib. 6. De Trinitate, cap. 5, n. 7.

Q. *Does the Holy Ghost proceed from the Father alone?*

*A.* No; he proceeds from both the Father and the Son. — John xv. 26, xvi. 14, 15; St. Aug. Tract. 99, in Joan., n. 4, 6.

Q. *Does the Father proceed from any one?*

*A.* No. He is, as it were, the first principle of the Son and the Holy Ghost, yet he was not prior in time to them. The production of the Son is coeval with the Father's being; and the same is true as to the procession of the Holy Ghost from both the Father and the Son. The Father could not exist one moment without knowing himself, and in knowing himself he produced the Son — the eternal Word. The Father and Son could not exist one moment without loving each other, and in loving each other they produced the Holy Ghost. — St. Aug.

Serm. 117, 118; St. Amb. lib. 2, in S. Lucam. n. 13. This great truth may be illustrated by the following imperfect comparison: Light is produced by the sun, and the sun is the source and principle of the light; yet the light is as old as the sun, for the sun cannot exist one moment without shining, and its lustre produces *light* and *heat*.

## CHAPTER II.

### ON THE WORKS OF GOD.

#### SECTION I. — ON THE CREATION OF THE WORLD.

Q. *How has God made himself known?*

*A.* Principally by his works, which are the heavens and the earth, and all that they contain; all these are the work of God — the work of the adorable Trinity. — John v. 19, 20; Ps. xxxii. 6; St. Aug. Serm. 71 or 11. When you observe in the Creed that the creation is attributed to the Father, you must not understand this as excluding the coöperation of the Son and the Holy Ghost. We attribute to the different persons of the Trinity different works; we attribute to the Father the works of omnipotence, because he is the source or principle of the Son and the Holy Ghost: we attribute to the Son the works of the wisdom of God, because he is the eternal wisdom of the Father; we attribute to the Holy Ghost the works of God's goodness and love, because he is the love of the Father and the Son.

Q. *Why did God make the heavens and the earth?*

*A.* For his glory — that his infinite being, bounty, wisdom, justice, power, and other perfections might be known, loved, adored, served, and glorified. — Prov. xvi. 4; Rom. i. 20, 21.

Q. *How did God create the heaven and the earth?*

*A.* "He spoke," says the Scripture, "and they were made; he commanded, and they were created." — Ps. cxlviii. 5, 6. The Scripture uses this form, "He spoke," &c., to accommodate itself to our weakness, and to make us understand that the moment God *wished* or willed the heavens and the earth made, they were made, — his *will* alone produced them. — Ps. cxiii. 3; cxxxiv. 6; St. Aug. lib. ii. de Civ. Dei.

Q. *How long is it since the creation?*

*A.* According to the ordinary Scriptural computation, nearly six thousand years.

Q. *In what time was the world created?*

*A.* According to Scripture, God employed six days in this work; the seventh day he rested, that is, ceased to create any thing. — Gen. ii. 2. The first day he created the heaven and the earth; he also made the light, and separated the light from the darkness. — Gen. i. 2, 3, 4, 5. The second day he made the firmament or heaven, and divided the waters that were under the firmament from those that were above. — Gen. i. 6, 7, 8. The third day he separated the water from the earth, and made the latter produce herbs and trees bearing fruit. — Gen. i. 9, 11, 12, 13. The fourth day he made the sun, the moon, the other planets and stars. — Gen. i. 14, 15, &c. The fifth day he made the fowls of the air, and the living creatures of the deep. — Gen. i. 20, 21, &c. The sixth day he created all the beasts of the earth, and cattle, and every thing that creepeth on the earth; and on this day also he made man and woman to preside over all the living creatures he had created. — Gen. i. 24, 25, &c.

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## SECTION II. — ON THE CREATION OF ANGELS.

Q. *Did God also create the angels?*

*A.* The holy Scripture frequently attests this truth, although it is not expressly mentioned in the above chapter of Genesis. — Ps. cxlviii. 2, 5; Dan. iii. 58; Col. i. 16.

Q. *Who are the angels?*

*A.* Spiritual and intelligent beings, not created to be united to bodies. They have no bodies, nor figure, nor color; nor can they, in their own proper nature, be seen or felt by our senses; yet they are intellectual beings, with understandings more perfect than those of men. Our souls are spiritual, intelligent beings, but made to be united to bodies, and by this union to form, what we call, men. It is not so with angels; they have appeared, as men, and they can move bodies, but there is no natural union between them and matter, as is the case with man. The number of the angels is very great, Dan. vii. 10; Apoc. v. 11; and they are of different orders: seraphim, cherubim, thrones, dominations, principalities, powers, virtues, archangels, and angels. — Isa. vi. 2, 3; Heb. ix. 5; Col. i. 16; Eph. i. 21; 1 Thess. iv. 15; St. Jude 9.

Q. *Why did God create the angels?*

*A.* To render them happy; and for this purpose he gave them all the means necessary to arrive at eternal life, which consists in knowing God, and in the eternal possession of him. — John xvii. 3.

Q. *What did God give them to enable them to arrive at eternal life?*

*A.* He made them pure and intelligent beings, that they might know what was good, and gave them a will, disposed to love good, with all graces necessary to enable them to persevere to the end in the faithful fulfilment of his holy will. — St. Aug. lib. 12, de Civ. Dei, ix. n. 2.

Q. *Did all the angels secure eternal life?*

*A.* Many amongst them fell, whilst the others persevered in obedience, and secured the crown. The latter are called the good angels; the former are called the wicked angels, the powers of hell, devils, &c. — Dan. xii. 1; Apoc. xii. 7, 9; Eph. vi. 12; Isa. xiv. 12; Ps. lxxvii. 49. The good angels were faithful to God, humble, and obedient, and thus deserved the crown of glory. The wicked yielded to pride, were puffed up with their own importance, wished to be equal to God, and rejected their dependence upon him, and hence they were precipitated into the gulf of misery. — Isa. xiv. 12, 13, 14, &c.

Q. *Why had pride such a dreadful effect?*

*A.* Because it is a sovereign injustice for the creature to attempt to withdraw itself from subjection to the Creator; and hence it is sovereignly just in God to resist the proud, and make them feel his indignation. — 2 Pet. ii. 4; Jude 5. These evil spirits suffer now all the pains of hell, and this, too, although, as St. Paul tells us, some are in this world, some in the air, and, as the Scripture frequently states, some have the possession of unhappy men. — Eph. ii. 1, 2; vi. 12; Matt. xii. 22; Luke ix. 1; St. Basil, Hom. 9; St. Aug. ad. Laurent. c. 28; et Civ. Dei, lib. xi. c. 33.

Q. *Why are the wicked angels left thus at large amongst us?*

*A.* God has permitted them to go about thus till the day of judgment, seeking whom they may devour. They are permitted to tempt men, that we may be kept ever on our guard — watching, praying, strengthening ourselves with God's word, and living constantly by faith. — Matt. viii. 28; 2 Pet. ii. 4; Luke viii. 27, 28; xxii. 31; Acts v. 3; Eph. ii. 1, 2; vi. 12.

Q. *Have the wicked angels great power over men for their ruin?*

*A.* They had great power of this kind before Christ, because men were the slaves of sin, and they almost every where adored devils. — Ps. xcv. 5; 1 Cor. x. 20, 21. Since Christ, these demons are bound; they can enslave only those who voluntarily become their victims. Christ triumphed over them by his death and resurrection, — he banished from the kingdom of his Church these enemies of the human race; but they have still power to tempt Christians, and to lay a thousand snares, that they may entangle us in sin. — Col. ii. 15; Luke xi. 14; Eph. vi. 11. At the end of the world, during the persecution of Antichrist, the

malice of men will give these devils a more extended empire, which, however, shall last only a short time; Christ will scatter their forces and hurl them into hell, whilst he will lead his saints in triumph to heaven, where they will reign with him for eternity. — Apoc. xx. 1, 2, 3, 9; xxi. 9, 10, 12; 2 Thess. ii. 8, 9, 10.

Q. *Where are the good angels, and what is their occupation?*

*A.* They are in heaven, — always in the presence of God, they see, adore, and bless him, and are inseparably attached to him for eternity. — Tob. xii. 15; Dan. vii. 10; Apoc. v. 11; Isa. vi. 2, 3. They are the ministers or messengers of God, ever ready to obey him; they execute his orders as regards all his creatures, especially men. — Ps. cii. 20, 21; Heb. i. 14.

Q. *What do the holy angels do for men?*

*A.* They present our prayers to God. — Tob. xii. 12; Apoc. viii. 3, 4. God makes use of angels to manifest his will to us, and to perform miracles in our favor on extraordinary occasions. — Gen. xvi. 7, 8, 9; xix. 1, et seq. 29; xxi. 17; xxiv. 7; xxxi. 11; Ex. xii. 23; xiv. 19; Num. xxii. 21, 23, 24; Jos. v. 13, 14; Matt. i. 20, 21; ii. 13, 19; xxiv. 31; xxvi. 53; Luke i. 11, 26; John v. 4, &c.; Acts i., v., x., xii., xxvii. God has also appointed the angels as the guardians of his Church, and of its individual members. — Ps. xxxiii. 8; xc. 11, 12; Dan. xii. 1; Matt. xviii. 10; Acts xii. 15; St. Basil, lib. iii. contra Eunom.

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## SECTION III. — ON THE CREATION OF MAN.

Q. *After the angels, which is the most perfect creature?*

*A.* Man, who is a reasonable creature, made to the image and likeness of God. — Gen. i. 26, 27.

Q. *Why do you say man is a reasonable creature?*

*A.* Because he can act with knowledge and freedom, or choice; he knows what he does, and why he does it.

Q. *Why do you say that man is made to the image of God?*

*A.* Because man's soul is a spirit, endowed with will, memory, understanding, and liberty. These faculties of man are not given to any other creature except the angels. These faculties liken man to God, who is a Spirit, and whose understanding, will, and liberty, are the resplendent perfections of his divine nature. — John iv. 24; St. Aug. lib. i. contra Manich.

Q. *Why are the angels more perfect creatures than man?*

*A.* Because the angels resemble God more perfectly, — they are spirits without bodies; whilst man, having a body, is like God only in a part of his nature, namely, in the soul.

Q. *How is it that God formed man?*

*A.* He formed the body from earth, and gave life to the body, by uniting with it a living and reasonable soul, for this soul is to the body the source of life. — Gen. ii. 7; St. Aug. lib. xiii. de Civ. Dei, c. 24, n. 1, 2.

Q. *What mean you by a reasonable soul?*

*A.* An immortal spirit, created by God to be united to a human body.

Q. *How do we know that our soul is spiritual and immortal?*

*A.* Both faith and reason teach us these truths. The former teaches them; for evidently the whole economy of religion rests upon these two great fundamental truths. Reason teaches them in many ways; we shall here give only one of many arguments: If the soul is spiritual, it is immortal; for what is mortal is corruptible, — what is corruptible is separable into parts; what is spiritual has no parts, — it is indivisible, and consequently incorruptible. Now, the soul is spiritual; for what thinks, and reflects on its thoughts, is spiritual; mere matter is incapable of thinking or reasoning. In whatever light you view it, you can only conceive its material qualities, length, shape, local motion; we cannot conceive *thought* to be a body or matter, nor can we conceive matter to be thought. Now, we have no doubt that we *think*, *know*, *wish*, and *reflect*, &c. The very *doubt* whether we think is itself a *thought*. There is therefore within us a spiritual principle which thinks, and this principle we call a reasonable soul.

Q. *Did God create the soul of the first man?*

*A.* Yes, and thus he creates each soul to be united to its body. We do not enter here into any theological dispute; the above is the general opinion of theologians, supported by reason, and most conformable to Scripture. — Ps. xxxii. 15; Zach. xii. 1; Eccl. xii. 7; Heb. xii. 9; St. Jerom. ad Pamach. 61; St. Amb. lib. in Noe, cap. 4, n. 8; St. Greg. of Nyssa, lib. de Anima, &c. The soul of Eve was created like that of Adam, but Eve's body was formed of one of Adam's ribs. — Gen. ii. 21, 22. This formation of Eve gives us to understand the strict union which ought to subsist between man and wife. When Eve was thus formed, Adam declared "that she was bone of his bone, and flesh of his flesh." — Gen. ii. 23, 24. St. Aug. lib. xii. de Civ. Dei, cap. 27.

Q. *What sort of sleep was that into which God cast Adam, while the rib was taken from his side, to form Eve?*

*A.* A kind of ecstasy, which represented a great mystery; as the woman was not united to man by marriage until after having been formed from the side of the man whilst asleep, so the Church was not united to Jesus Christ until after she was, as it were, formed from the blood which flowed from his side, pierced

upon the cross during his *sleep of death.* Hence, St. Paul's words, "We are the members of the body of Christ, flesh of his flesh, and bone of his bone." — Eph. v. 30, 32; St. Aug. lib. xii. contra Faust. Hence, also, marriage represents the union of Christ and his church.

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## SECTION IV. — ON THE TERRESTRIAL PARADISE AND THE STATE OF INNOCENCE.

Q. *Where did God place Adam, after having created him?*

*A.* In the terrestrial Paradise, that he might occupy and take care of it. This was a delicious garden, which God had planted with beautiful trees, bearing agreeable fruits, amongst which were the tree of life, and the tree of the knowledge of good and evil. — Gen. ii. 8, 9.

Q. *What were these trees?*

*A.* The tree of life, according to St. Aug. de Civ. Dei, lib. xiv. c. 19, prevented men from growing old or dying. The other is so called from the effects of its fruit. Except the fruit of this tree of knowledge, God permitted man to eat of all the others; if man had obeyed God, in abstaining from the fruit of this tree, he would have had a *knowledge of good and truth*, and lived; but unfortunately, he became *cognizant of evil*, by eating the forbidden fruit of this tree. — St. Aug. lib. xiv. de Civ. Dei.

Q. *Was the fruit of this tree bad in itself?*

*A.* No, it was as good as the other fruits; but it was forbidden by God, to prove man's obedience, and hence, to eat it was evil. — St. Aug. Civ. Dei, lib. xiv. c. 17.

Q. *Why did God create man?*

*A.* To render man happy as the angels, by communicating himself to him for eternity; neither angels nor men can be happy without having all their hearts can desire, and nothing to fear. Now, in the possession of God they have this; every other but the sovereign good is imperfect and passing, it can never satisfy the heart of man. — St. Aug. Conf. lib. i. c. 1.

Q. *What had Adam and Eve to do, in order to secure this infinite good, for which they were created?*

*A.* To live in obedience to, and dependent on, God; to love him with their whole hearts; to do him homage, as their sovereign; to live themselves in peace, and to abstain from the forbidden fruit. God himself had impressed on their hearts the knowledge of these great and indispensable duties, and had expressly forbidden the fruit of the tree of knowledge of good and evil. — Gen. ii. 17. Besides, God, in creating them, had given them every corporal and spiritual advantage which tended to

make the observance of their duties easy. — St. Aug. Civ. Dei, lib. xiv. c. 15.

Q. *What were these advantages they received from God?*

*A.* They enjoyed in their bodies perfect health, without subjection to infirmities or death — Wisdom ii. 23; and their souls were created in a state of righteousness, light, and justice. — Eccles. vii. 30; Eph. iv. 24. These souls were adorned with all the natural knowledge of which man is capable; no dangerous ignorance, or defect in judgment or reason, tarnished the beauty of their minds; they had perfect liberty to do what they willed, and their wills were upright and tended to good, without inclination to evil. They were masters of all their bodily movements, with an equal temperament, always tranquil, without any tendency to excess. God had given them all the graces necessary, if they chose to use them, for the attainment of eternal life; in fine, they possessed not these blessings for themselves alone, they were given to be transmitted to all their posterity. — St. Aug. Civ. Dei, lib. xiv. c. 10.

## CHAPTER III.

### ON THE SIN OF MAN, AND ITS CONSEQUENCES.

#### SECTION I. — ON THE SIN OF OUR FIRST PARENTS.

Q. *Did our first parents preserve the advantages of the state of innocence for any considerable time?*

*A.* No; by their sin of disobedience, they very soon lost all these blessings. They partook of the forbidden fruit; Eve allowed herself to be seduced by the devil; and after eating of this fruit presented it to Adam, who ate also of it. — Gen. iii. 6, 12, 13; 1 Tim. ii. 14.

Q. *How did the devil seduce Eve?*

*A.* Represented in Scripture as a serpent, he told Eve to eat of the fruit; that she should not die; but that she should then be like God, in having a perfect knowledge of good and evil. — Gen. iii. 4; the devil did this from envy and jealousy, that he might render man miserable, as he was himself, by making him lose the eternal good for which he was created. — Sap. ii. 24; John viii. 44.

Q. *What were the sources of man's fall?*

*A.* Pride, curiosity, and sensuality; he wished to be equal to God, and hence he revolted against his Creator; he wished to prove if, in reality, he knew good and evil, and thus he yielded to a criminal curiosity in disobeying God. The fruit was agreeable to the eye, and out of sensuality he yielded to the gratification of his appetite. — Gen. iii. 5, 6; St. Chry. Hom. 16. St. Augustine says, that in Adam pride was the source of crime; that curiosity, sensuality, and a criminal complaisance towards his wife, were the effects of pride. The other Fathers of the Church were of the same opinion, which is confirmed by the holy Scripture. — Gen. iii.; Prov. xvi. 18; Eccles. x. 14, 15; Tob. iv. 14; St. Aug. ad Laurent. c. 45.

Q. *Was the sin of Adam very great?*

*A.* We may judge of its magnitude by the majesty of the God who is offended; by the natural tendency which God gave Adam, not to evil, but to good; and, in fine, by the dreadful consequence of this sin.

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## SECTION II. — ON THE PUNISHMENT OF THE FIRST SIN OF MAN, AND ON ORIGINAL SIN.

Q. *What happened to our first parents immediately after their first sin?*

*A.* They felt ashamed of their nakedness, and covered themselves with fig leaves. — Gen. iii. 7. This shame was caused by their knowledge, that now, for the first time, they felt the flesh revolting against the spirit. — St. Aug. Civ. Dei, lib. xiv. c. 17.

Q. *Did God leave the sin of Adam and Eve unpunished?*

*A.* No; he punished it in their own persons, and in their descendants; their bodies became subject to all sorts of diseases, and to death; their souls became subject to ignorance and concupiscence, and their liberty was weakened; they lost their empire over all other creatures; they revolted against God, and all creatures revolted against them; God declared that the earth would produce of itself only briers and thorns, and that man should eat his bread in the sweat of his brow; to Eve God also said, "I will multiply thy sorrows in thy conceptions; in sorrow shalt thou bring forth thy children, and thou shalt be under thy husband's power, and he shall have dominion over thee." — Gen. iii. 17. Both Adam and Eve were banished from the terrestrial paradise, without the hope of ever returning; the gate of heaven was shut against them; and they became deserving of eternal death. — Gen. iii.

Q. *What mean you by the concupiscence to which man became subjected?*

*A.* That inclination to evil, which we feel we have, without our own consent. This concupiscence is threefold: the concupiscence of the flesh, the concupiscence of the eyes, and the pride of life. — 1 John ii. 16. Subjection to these three passions is the punishment of Adam's sin, because in disobeying God he yielded to these same passions.

Q. *How was the liberty of man weakened by sin?*

*A.* After the commission of sin, his faculty or tendency to good became less than it had previously been. — Trid. Sess. 5 de Peccat. Orig.

Q. *What was the punishment of the sin of our first parents in their descendants?*

*A.* The same as that to which our first parents themselves were subjected; hence we are born subjects to all sorts of infirmities — to death, ignorance, triple concupiscence — slaves of sin and the devil, enemies of God, children of wrath, unworthy of grace or glory. — Job xiv. 1; Acts xvii. 30; Rom. v. 10, 12, 16; vi. 17, 20; vii. 14, 23, 24; Eph. ii. 3; Col. i. 13.

Q. *Ought their descendants to be punished for a sin they did not actually commit?*

*A.* The judgments of God are incomprehensible, while they are infinitely just. All are guilty of that sin; we are all born with it, and we are justly doomed to bear its punishment. — Rom. v. 12. In a wonderful manner, we were all, as it were, included in our first parents, as in our source; the stream of human life was by them polluted in its source, and in them have we all sinned and become polluted. — Rom. v. 12. Still, original sin is an incomprehensible mystery, but one clearly revealed — one which the Church has ever taught — one which is the foundation of the whole economy of religion. — Job xiv. 4; Ps. i. 7; Rom. v. 12. I say that on this dogma is established the whole economy of religion, because the necessity of the incarnation, the death, resurrection, and ascension of Christ, the baptism of infants, prayer, penance, and Christian vigilance, are grounded on this great fundamental truth.

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## SECTION III. — ON THE NECESSITY AND THE PROMISE OF A REDEEMER.

Q. *What would have become of men, if God had treated them as they deserved?*

*A.* They would have been abandoned by him, like the fallen angels, and forever deprived of their celestial inheritance.

Q. *Could they not have done penance; implored and obtained pardon from God?*

*A.* The corruption into which all human nature was plunged was such, that, so far from weeping over their sins, they would have loved them more; nor would they ever have known their real misery, had not the grace of God opened their eyes and touched their hearts. But even could they have known and wept over their misery, all would have been unavailing for the expiation of the infinite offence offered to God, and utterly useless in the way of satisfying his justice, which demanded a satisfaction proportioned to the offence. Man's only resource was God's free bounty, which might still grant him mercy.

Q. *In what consists the mercy shown by God to men?*

*A.* His mercy is ineffable. He has so loved the world, as to give his only Son to redeem sinners. The Word is made flesh in the womb of a virgin; he reconciles us with God by his death; he opens heaven by his resurrection and ascension; he instructs us by his doctrine; astonishes and converts us by his miracles; renews us by his Spirit; reanimates, fortifies, and nourishes us by his sacraments; consecrates, offers us, and renders us worthy of God, by his sacrifice; he is our intercessor, our protector, our chief. He conquered the devil on the cross; and in our daily temptations, when we are faithful to his graces, he conquers him still, and will continue to triumph over him, until he bears us with him in triumph to heaven.

Q. *Did God show this mercy actually as soon as man fell?*

*A.* No; he only promised it then; four thousand years elapsed between the fall of man and the coming of the Messiah.

Q. *What were the terms of the promise which God made to men?*

*A.* He cursed the serpent, which was the instrument of the devil in the fall of man; and, in doing so, he said he would put eternal enmity between the serpent and man; and that the woman should crush the serpent's head. — Gen. iii. 15. The meaning of which promise is, that men would ever have a natural aversion to the serpent; that the enmity between man and the devil, figured by the serpent, should be irreconcilable; and that, of a virgin, a Savior should be born, who would destroy the empire of the devil. This Savior is called by the prophets the Redeemer, the Messiah, and Christ, &c. — Job xix. 25; Isa. lix. 20; John i. 41; Dan. ix. 26; &c.

# CHAPTER IV.

## ABRIDGED HISTORY OF RELIGION FROM THE FALL OF MAN TILL THE COMING OF THE MESSIAH.

### SECTION I. — IN WHAT WAY MEN WERE TO BE SANCTIFIED BEFORE THE COMING OF THE MESSIAH.

Q. *Why did God not send the Messiah immediately after the fall of man?*

*A.* 1st. That, during long trial, men might feel their weakness, and the need they had of a Redeemer. 2d. That, sensible of their wants and weakness, they might sigh, like the just of the Old Testament, for his coming. — Rom. viii. 3; xi. 32; Gen. xlix. 18; Exod. iv. 13; Isa. xvi. 1. 3d. That the strongest anticipatory proofs of the greatness of the Messiah might be given; by previous prophecies, as to his birth, life, death, sepulture, resurrection, and the astonishing change he was to produce in the world. — Acts x. 43; St. Aug. Tract. 31, in Joan. n. 7. 4th. In fine, that when the Messiah really came, his followers and the world might see, that the religion he actually taught, and all the events which accompanied it, were shadowed out in the history of past times, and that the events of former ages were all such types of Christ, and his doctrines, and his institutions, as might contribute to make religion venerable, and attach men to the Messiah. — 1 Cor. x. 6, 11; Gal. iv. 24; Col. ii. 17; Heb. viii. 5; x. 1; St. Aug. De Catech. Rudibus, c. 20, n. 34, 36.

Q. *What became of those men who lived during the four thousand years before Christ, seeing they had no means of salvation, as the Redeemer had not yet died?*

*A.* Christ died for all men, as well for those who lived before, as those who have existed since his death; his infinite merits and satisfactions were applied during these four thousand years, for the sanctification of men, through faith in him as the future Messiah; but none were permitted to enter heaven, its gates were shut till his coming — he was to be the first to enter. The saints of the old law were to receive their recompense along with him. — Heb. xi. 39, 40; St. Aug. in Gal. c. 3, n. 23.

Q. *What were men obliged to do, in order to sanctify themselves before the coming of the Messiah?*

*A.* To believe in one God; to adore and serve him; to love him above all things; to await with longing the coming of the Redeemer, and to hope in him; to love their neighbors; to abstain from every injustice; and to live according to the voice of

conscience, and the dictates of right reason. Such were the general obligations of all the human race. But the Jewish people, in addition to these duties, were obliged to observe faithfully all the precepts of the law of Moses, and to believe all that God had revealed to them.

Q. *Did men live according to these laws, as to faith and morality?*

*A.* Those who sanctified themselves, by thus obeying God's commands, were few, even amongst the Jews, compared with those who ruined themselves by disobedience. — St. Aug. in Gal. cap. iii. ver. 20. Those who were lost were lost by their own fault; they had the same means of salvation that the saints possessed, but they refused to employ those means for the ends for which God bestowed them, and hence their perdition was tne work of their own hands. "Many are called," says Christ, "but few are chosen." — Matt. xx. 16.

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## SECTION II. — THE LIVES OF ADAM, EVE, AND THEIR CHILDREN, AFTER THE FALL.

Q. *How did Adam and Eve conduct themselves after their expulsion from paradise?*

*A.* God showed them mercy, and they sanctified themselves by penance. — Sap. x. 1; St. Iren. lib. iii. contra Heres. c. 31, 33, 34. They had no children before their fall, and hence all their descendants bear the stain of original sin. — Gen. iv. 1; Rom. v. 12. All the human race have descended from Adam and Eve; the latter is called the "mother of all the living." — Gen. iii. 20. From this it is evident that, being members of one great family, springing originally from the same parents, we should love one another as brethren; as Jesus Christ has taught us. — Luke x. 27.

Q. *Had Adam and Eve a great number of children?*

*A.* Their children were very numerous, because they were instruments in the hand of God for peopling the world. God made them fruitful, and they lived more than nine hundred years. As, however, the Scripture relates of the history of man only what contributes to our knowledge of religion, only three of Adam's children are mentioned — Cain, Abel, and Seth.

Q. *What does the Scripture teach us as to Cain?*

*A.* That he was the first child of Adam — that he was a laborer — that he offered to God the first fruits of the earth, in sacrifice — and that neither he nor his offerings were acceptable; that out of envy or jealousy, he killed his brother Abel, because the sacrifices of the latter were agreeable to God; that

he was cursed by God, and, as a punishment for his crime, he was made a fugitive over the face of the earth — that God marked him, that he might not be murdered — that he built a city, and gave it the name of his son, Enoch. — Gen. iv. 1, &c.

Q. *What does the Scripture say of Abel?*

*A.* That he was Adam's second son — that he was a shepherd — that he offered to God the first born of his flock — that they were the largest and the fattest — that God regarded his offerings and himself favorably — that he was murdered by his brother, and that his blood cried to heaven for vengeance. — Gen. iv. 1, &c.; Matt. xxiii. 35; Heb. xi. 4.

Q. *What does the Scripture say regarding Seth?*

*A.* That he was born after the death of Abel, and lived a holy life; that piety was preserved much longer in his family than in that of Cain, and that he was one of the ancestors of Jesus Christ. — Gen. iv. 25, 26; v. 9; Eccles. xlix. 19; Luke iii. 38.

Q. *What does the history of Cain and Abel teach us, as regards religion?*

*A.* We see in these two the image of two cities, or societies of men, who were to live together in the world until the end of time; besides, they represent very expressively, Abel, Jesus Christ; and Cain, the Jews.

Q. *What mean you by these two societies?*

*A.* The society of the good, and the society of the wicked. The one is called by St. Aug. the city of God, and the other the city or society of the earth. — Civ. Dei, lib. ii. c. 1. He entitles them thus; because the one is a stranger here, detached from all perishable things, lives for God alone, and regards heaven as its true country. The other is attached to this world, lives for the riches, honors, and pleasures of the earth; and labors against every thing that can separate the heart and affections from worldly goods, making these the great object of their life. — Ps. xlv. 5, 6; xlvii. 2, 3; lxxxvi. 3; St. Aug. Civ. Dei, lib. ii. c. 1; and lib. xiv. c. 28.

Q. *In what did Cain represent the city of the earth?*

*A.* He was the first born. We all belong first to the city of the earth, and it is only by regeneration we belong to the city of God. What is carnal and merely animal, begins in us before what is spiritual. — 1 Cor. xv. 46. Cain was attached to this world, which appears from this that he was the first to build a city, and to look upon it as the place of his abode and repose. He was corrupted in heart — he attended to the externals of religion, but true religion had no place in his heart, he offered not to God his richest first fruits; he was full of pride and envy — he hated, persecuted, and murdered his brother, because his brother was more just than he. Such is the character of all who

belong to the city of the earth. — St. Aug. Civ. Dei, lib. xv. c. 2, 3, 6, 7, n. 1.

Q. *How was Abel an image of the city of God?*

*A.* He was detached from this world: he regarded himself as a stranger here; he built no city or home in it; he lived for God — religion was his glory — heaven his true country. In his death he was a figure of Christ, and of all the just who, in after ages, suffered at the hands of the wicked for justice' sake.

Q. *In what did Abel represent Christ, and Cain the Jews?*

*A.* Cain was the first born — Abel followed; and the Jews preceded in time the temporal birth of Jesus Christ. The occupation of Cain was an image of the Jews, who were attached to the fruits and goods of the earth. The occupation of Abel — a shepherd — was an image of Christ, who is called the Pastor and Prince of Pastors, the Good Shepherd, &c. — Ezek. xxxvii. 24; Jerem. xxxi. 10; John x. 11, 14; 1 Peter ii. 25, v. 4. Cain honored God with his lips, but his heart was far from God; and with this crime God reproached the Jews. — Is. xxix. 13; Matt. xv. 8. Abel was just, — his exterior offering was the expression of a heart offered to God, as Christ offered himself to God by the Holy Spirit. — Heb. xi. 14. Cain and his sacrifice were rejected; Abel and his were received. — Gen. iv. 4, 5. God rejected the Jews and their sacrifice, whilst with Christ and his sacrifice God was well pleased. — Dan. ix. 26, 27; Matt. iii. 17; Heb. viii. 8, 9. It was through envy and jealousy that Cain slew Abel; and it was through the same nefarious passions that the Jews put Jesus Christ, their brother of the race of David, to death. — John iii. 12; Gen. iv. 5; Matt. xxvii. 18. The blood of Abel cried for vengeance on Cain; the blood of Christ, which spoke mercy for the just, drew down the vengeance of heaven on the Jews. — Heb. xii. 24, 25. Cain, in punishment of his crime, led the life of a wanderer, and he was marked, that none should kill him — Gen. iv. 15, 16; — the Jews, in punishment of their crime, were banished their country, and dispersed over the face of the earth. They are distinguished, and to the end will be distinguished, by the sign of circumcision. — St. Aug. lib. xii. contra Faust.

Q. *Why does the Scripture speak of Seth oftener than of the other children of Adam?*

*A.* Because his family distinguished itself above all the others for its piety, and of them did the Messiah come. — Luke iii. 38.

SECTION III. — ON THE CORRUPTION OF THE HUMAN RACE, AND THE GENERAL DELUGE.

Q. *How did the children of Cain and the other children of Adam live?*

*A.* They almost all forgot God, and lived in wickedness; as they advanced in age, so did impiety increase. — Gen. vi. The children of Seth were an exception; they copied after the piety of their father for a long time; but in the end, like others, they also fell into corruption, by associating with the wicked, and forming family alliances with them. — Gen. v., vi. Indeed, vice became so general, that scarcely one remained on the face of the earth who was just or innocent. — Gen. vi. 5, 8, 9.

Q. *Did God leave these universal corruptions unpunished?*

*A.* No; he destroyed men by the universal deluge. He drowned all men and all the animals, except Noah, his wife, his three sons, and their wives, — in all, eight individuals; animals of each species were also preserved. — Gen. vii. 7, 8, 11; 2 Pet. ii. 5. Noah was a just man, and one of the descendants of Seth. — Gen. vi. 9.

Q. *How were Noah and his family preserved?*

*A.* In the ark; a structure large enough to contain them, with the necessary provisions, and the animals to be preserved. Noah was employed a hundred years in building the ark. God ordered this, that all men might be aware of the approaching deluge, — might enter into themselves, and do penance. But instead of this, they despised Noah, and his advices and his menaces, they ate and drank, and married, and pursued their amusement. They were surprised by the deluge, and lost in its waters. — Matt. xxiv. 37.

Q. *What impression should such an example make upon our minds?*

*A.* It should teach us to profit by the warnings God gives us, and never to put off our conversion until the anger of God comes like lightning upon us, but to watch and pray incessantly.

Q. *Were all those who perished in the deluge lost for eternity?*

*A.* We have reason to believe that those who, in the beginning, were incredulous to Noah's warnings, but who afterwards believed, and were in reality converted before the deluge was consummated, were not lost. — 1 Pet. iii. 20.

Q. *What did the ark typify?*

*A.* The Catholic Church, which is the ark of salvation; and it represented also the sacrament of baptism. We can be saved only in the Church, and all who were out of the ark perished; all men were drowned in the deluge, and all our sins, as it were, are drowned — that is to say, effaced — by the waters of bap-

tism. — 1 Peter iii. 21 ; St. Aug. lib. xii. contra Faust. ; St. Amb. in Noah et Arcam, c. vi. n. 15.

Q. *What did Noah do after the deluge?*

*A.* He offered thanksgiving sacrifice to God. God blessed him and his children; and promised that he would not again send a deluge on the earth, and he gave the rainbow as a sign of this promise.

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## SECTION IV. — ON THE STATE OF THE WORLD, FROM THE DELUGE TO THE VOCATION OF ABRAHAM.

Q. *How was the world repeopled after the deluge?*

*A.* By the three children of Noah ; Sem, Cham, and Japhet, and their descendants. — Gen. ix. 19. The Scripture tells us that Noah blessed Sem and Japhet, on account of their piety ; and cursed Cham, and his son Chanaan, because they showed him not the respect due to him. — That men, being multiplied, in their pride, wished to acquire a celebrated name before they separated, by some wonderful work. — That they began to build a tower which they wished to raise to the clouds. — That that tower was called Babel, which means *confusion*, because God, to punish them, confounded their tongues, so that they could not understand one another ; and that thus were they compelled to desist from their enterprise, and disperse themselves over the country ; and that by this dispersion was the earth peopled. — St. Aug. Civ. Dei, lib. xvi. c. i. n. 1, 2, c. iv. n. 4.

Q. *Were the knowledge and worship of God long preserved amongst them?*

*A.* As they advanced in age, they became more grossly ignorant ; the knowledge of God was effaced from their minds ; they became idolaters. Piety was preserved during a longer time amongst the descendants of Sem ; but even here it ultimately died out, so that there was scarcely one upon the earth who adored or worshipped God. — St. Aug. Civ. Dei, lib. xvi.

Q. *How did God now treat mankind?*

*A.* He abandoned them to corruption and blindness ; thus, left to the corruption of their own hearts, they plunged into every abomination ; he reserved the punishment of their crimes for the next life ; and chose one man, as a father, to the people who were to be peculiarly consecrated to his service. — Rom. i. 24 ; Gen. xii. 1 ; Wisd. v. 5.

Q. *Who was the man chosen thus by God?*

*A.* Abraham, son of Thare, of the family of Sem. — Gen. xi. 26, 27. The choice was the pure effect of God's goodness and mercy. He commanded Abraham to quit his country, his fami-

ly, his home; and promised to make him the father of a great people, upon whom he would confer many graces. — Gen. xii. 1.

Q. *Why did God wish Abraham to quit his country?*

*A.* That he might not be exposed to the society of the wicked; to induce him to consider the earth as a place of exile, and heaven, his true home; to make him the father of a people, who were to be different in manners and religion from all the other people of the earth. Abraham believed and obeyed God, who rewarded him for his submission. — Gen. xii. 4, 7, 8.

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SECTION V. — ON THE PROMISES OF GOD TO ABRAHAM, AND ON THE POSTERITY OF THAT HOLY MAN.

Q. *How did God reward the faith and obedience of Abraham?*

*A.* By a solemn alliance, which he made with him, God promised to take him and his posterity under his protection — to make him the father of a great people — to give him a land that was rich and abundant, called Chanaan, for himself and his posterity — and he also declared, that the Messiah should descend from his race. — Gen. xxii. 18. God swore by himself, to the accomplishment of these promises; and appointed circumcision, as a mark to distinguish Abraham and his posterity from all the other people of the earth. — Gen. xvii. 14, xxii. 16; Heb. vi. 13, 16, 17.

Q. *Who were the children of Abraham?*

*A.* None were born to him of his wife Sarah till her ninetieth year; and it was on this account, that Sarah wished him to marry his servant Agar, of whom he had a son called Ismael. — Gen. xvi. 1, 2, 15. In this connection, there was nothing immoral, as God allowed plurality of wives, that the earth might be peopled. — St. Aug. contra Faust. lib. xxii. It was not, however, through Ismael that God fulfilled the promises made to Abraham; although the latter believed that such would be the case, seeing his wife barren and beyond the age of childbearing. — Gen. xvii. 18. God foretold that Sarah would have a son; and that, through him, the promises would be accomplished; — Abraham believed God, though the event seemed beyond hope — and the year after, Sarah had a son, who was called Isaac. — Gen. xxi. 1, 2.

Q. *How did Agar and Ismael live with Sarah and Isaac?*

*A.* Agar despised Sarah, on account of her sterility, and was punished. Ismael persecuted Isaac; and was, by the order of God, banished, with his mother, from the house of Abraham. — Gen. xvi. 4, 5, 6; xxi. 9, 10; Gal. iv. 29, 30. After the death of Sarah, Abraham married Cethura, by whom he had six chil-

dren. — Gen. xxv. 1, 2. Isaac, however, was the sole heir of Abraham; he gave presents to his other children, but allowed them not to dwell, even during his own life, with Isaac. — Gen. xxv. 5, 6.

Q. *What did the alliance, which God made with Abraham, represent?*

*A.* The eternal alliance which Jesus Christ was one day to make with Christians; of which baptism was the pledge or seal; as circumcision, a figure of baptism, was the pledge or token of that made by God with Abraham.

Q. *In what was circumcision a figure of baptism?*

*A.* As circumcision was a sign that showed men to be participators in the alliance with Abraham, so baptism makes us partakers of the alliance of Christ with mankind. Besides, in baptism we profess to be circumcised in heart, that is, we renounce the concupiscence of this world, of which the circumcision of the body was only a figure. — Rom. ii. 28, 29; Philip. iii. 3.

Q. *What was signified by the possessions promised to Abraham and his posterity?*

*A.* Heaven, which is promised to all Christians, whose spiritual Father Abraham was. — Heb. xi. 1, 14, 15, 16.

Q. *Of what were Agar and Sarah the figure?*

*A.* Agar, the servant or bondwoman, was the figure of the Synagogue, or Judaism; Sarah, the wife, or free woman, was a figure of the Christian Church. — Gal. iv. 22; Ismael was a figure of the Jewish; and Isaac of the Christian people. The Jews were the bond children of the law, we are the freed children of Christ; and as Ismael persecuted Isaac, so did the Jews persecute Christ and his followers.

Q. *Who are prefigured by the children of Abraham, born of Cethura?*

*A.* Those Christians who do not live by faith, but who live according to the flesh; such may receive a temporal reward like the children of Cethura, but God will not grant them an eternal inheritance; and those who live by faith should avoid them. — 1 Cor. v. 11; St. Aug. Civ. Dei, lib. xvi. c. 34.

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## SECTION VI. — ON ISAAC AND JACOB, FROM WHOM ALL THE JEWS HAVE DESCENDED.

Q. *Why is Abraham called the father of all the faithful?*

*A.* Because he is the father of both Christians and Jews. The Jews descended from him, by his son Isaac — the Christians have sprung, by faith, from Jesus Christ, who descended from Abraham, and of whom Isaac was a striking figure. — Rom. iv.

Q. *In what was Isaac a figure of Christ?*

*A.* His life of innocence and sanctity was an image of that of Christ. The sacrifice of Isaac was an expressive figure of the death and resurrection of Christ. Isaac, after his sacrifice, was the Father of all the Jews; Jesus, after his resurrection, was the Father of all Christians.

Q. *What was the sacrifice of Isaac?*

*A.* God, to try the faith of Abraham, ordered him to sacrifice his son Isaac, aged then about 37 years. — St. Jerom. de Trad. Judæor. in Gen. xxii. 2. Abraham hesitated not one moment, though Isaac was his beloved son; he hoped against all hope; and, persuaded that God could again raise Isaac from the dead, he prepared for the sacrifice, according to St. Jerom, on Mount Moria, which is near Calvary. Isaac's faith was equal to that of his father; he submitted to God's command; he carried on his shoulders the wood upon which he was to be offered in sacrifice; and allowing himself to be tied, he submitted to his fate. But God was satisfied with the faith and obedience of both. The father's hand was already raised to immolate that innocent victim. God arrested it, and restored the son, as it were, from the tomb to his father, that after having been a very expressive figure of Christ, suffering and dying on the cross, Isaac might also be a figure of Jesus arisen from the tomb. — Heb. xi. 17, 18, 19; St. Aug. Civ. Dei, lib. xvi. c. 32. Abraham, after this, found a ram entangled in a thicket, and he offered it in sacrifice, instead of his son. Even this was emblematic of Christ, the Lamb of God, who was laden with the sins of the world, and offered in the place of men a sacrifice to his Father.

Q. *Who were the children of Isaac?*

*A.* Esau and Jacob, twin brothers, born of his wife Rebecca. Esau was the first born, and was rejected of God, even before birth. Jacob came second, and was beloved of God. — Rom. ix. 13; Mal. i. 2, 3. I say Esau was rejected, because God did not choose him as the father of his people — the heir of the land promised to Abraham — or as one in the line of the Messiah's ancestry. To Jacob, as the pure effect of his goodness, did God accord these blessings. Esau was a figure of the Jews and the reprobates; Jacob prefigured the Christians and the elect. — Rom. ix. 6, 7, 8; St. Aug. Civ. Dei, lib. xvi. c. 35.

Q. *How many children had Jacob?*

*A.* Twelve sons and a daughter, born of the four wives he espoused; and from these twelve sons, known by the names of the twelve patriarchs, have descended all the Jews. Jacob wished to marry only Rachel, but he was surprised into a previous marriage with Lia, her elder sister. Lia had six children. Rachel, after being barren for a long time, had two. Jacob married after

wards two others: Bala, at the request of Rachel; and Zelpha, by the advice of Lia. — Gen. xxix. 23; xxx. 3, 9; xxxv. 23, 24; St. Aug. Civ. Dei, lib. xvi. c. 38, n. 5. The children of Jacob were, Ruben, Simeon, Levi, Juda, Issachar, Zabulon, Dan, Nephtali, Gad, Aser, Joseph, and Benjamin, and one daughter, called Dina. These were called patriarchs, because they were the heads of the twelve Jewish families, from whom all the Jews have descended. The word *Patriarch* means head of a family. These were called the twelve tribes of the Jews. The family of Joseph, however, composed two tribes, because Ephraim and Manasses, the two children of Joseph, were adopted by Jacob, and were the heads of tribes called after them, so that there appears to have been thirteen tribes. But this in reality was not the case, because the tribe of Levi was consecrated to the service of God in the religious ministry, and was thus lost amongst the other twelve tribes; God intended this, that this tribe, by their example and instruction, might keep the others in his service. Num. i. 48; xxxv. 2, 3; Josue xxi 2, &c.

Q. *What is the most celebrated of the twelve tribes?*

*A.* That of Juda, which, in all ages, was most favored by God — was that from which the Messiah sprang, and that which, at last, after the Babylonish captivity, gave its name to the whole Jewish people. The children of Jacob were called Israelites, because Jacob their father was named Israel. — Gen. xxxii. 28.

Q. *Did the descent of the Jewish people from one man prefigure any thing, and what did the twelve Patriarchs represent?*

*A.* Yes; the spiritual birth of all Christians in Jesus Christ; and the Patriarchs represented the twelve apostles, who were the spiritual Fathers of all Christians. Hence, St. Paul says, "We are built upon the apostles." — Eph. ii. 20.

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## SECTION VII. — THE SERVITUDE OF THE ISRAELITES IN EGYPT, AND ITS CAUSE.

Q. *Were the Israelites always in possession of the promised land?*

*A.* Abraham, Isaac, and Jacob, dwelt there as strangers, nor were their descendants put in possession of it, till four hundred years after the promise. — Gen. xv. 13; Acts vii. 6; Heb. xi. 9, 10. They were a long time slaves to the Egyptians, and they were not delivered from that slavery till the expiry of four centuries. — *ibid.*

Q. *What was the occasion of this Egyptian servitude?*

*A.* A famine compelled Jacob, with his family, amounting to seventy persons, to retire to Egypt. These multiplied, and were

ultimately persecuted and reduced to a state of slavery by Pharaoh king of Egypt. — Acts vii. 11. Jacob's reason for flying to Egypt was, that he understood the famine would endure seven years; that Joseph, one of his family, had all power in Egypt; and that through Joseph's foresight, there would be no distress in that kingdom. — Acts vii. 11.

Q. *Why did Joseph go to Egypt?*

*A.* Jacob loved Joseph more than his other children; — the latter became jealous of him, and wished to kill him, but Ruben, the eldest, prevented it; and Juda determined them to sell him to Ismaelite merchants; who again sold him to an Egyptian, called Putiphar. God employed this, their crime, to raise Joseph, and make him the support of his family. — Gen. xxvii., xlv.; Acts vii. 9. Joseph was a long time a slave to Putiphar. The wife of the latter accused him of an attempt at violation; he was cast into prison; and this very imprisonment caused him to be loaded with honors and power. — Gen. xxxix. Pharaoh was troubled with a dream; he wished it explained; he was informed that the prisoner, Joseph, knew the future; he called him — was satisfied with his answers — and made him his first minister. — Gen. xl., xli. 8.

Q. *How did Jacob know that his son was a ruler in Egypt?*

*A.* The famine compelled Jacob to send his children to Egypt for corn; — they were presented to Joseph, who had all authority there — he made himself known to them, forgave their treachery, and induced Jacob and all his family to come to Egypt. — Gen. xlii., xliii., &c.

Q. *Where did Jacob die?*

*A.* He died in Egypt, after having foretold the precise time the Messiah would come. It was then he made Joseph's sons, Ephraim and Manasses, chiefs of tribes, and adopted them as his own. His body was carried by Joseph to the land of Canaan, to be laid with Abraham and Isaac. — Gen. xlviii., &c. Joseph himself died in Egypt, where he preserved his authority till his death, — he had ordered his bones to be carried to Canaan, to the tomb of his fathers. So long as Joseph lived, the Israelites were well treated by the Egyptians, but, after his death, the next king forgot the services of Joseph, maltreated his family, and reduced them to a state of servitude. — Gen. l.; Exod. i. 7; v. 4.

Q. *What was prefigured by the crime of Joseph's brethren, who sold him as a slave?*

*A.* The crime of Judas, who betrayed and sold Jesus, and of the princes and priests who delivered him to the Romans. The imprisonment and exaltation of Joseph were figures of the sufferings and resurrection of Jesus, who procured salvation for the

Jews, by whom he was delivered to his enemies, and to the Gentiles, prefigured in the Egyptians.

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SECTION VIII. — THE DELIVERANCE OF THE ISRAELITES BY MOSES, THE PASCHAL LAMB, AND PASSAGE OF THE RED SEA.

Q. *How long did the Israelites remain in Egypt?*

*A.* About 200 years, after which God raised up Moses to deliver them from that tyrannical servitude.

Q. *Who was Moses?*

*A.* One of the descendants of Levi, son of Jacob. Three months after his birth, his mother exposed him on the Nile, and abandoned him to Providence, because Pharaoh had ordered all the male children of the Hebrews to be put to death. The daughter of Pharaoh, about to bathe in that river, found the infant — nursed him tenderly — had him instructed in all the learning of the Egyptians, and finally adopted him, as her son. But Moses loved better to be a sufferer with the Israelites, than in prosperity and criminal enjoyment with the Egyptians. At the age of forty, he visited his brethren, but he dwelt with them only a short time, for, having killed an Egyptian, and dreading the wrath of Pharaoh, who sought his life, he was obliged to fly. He retired into the land of the Madianites, married there, and was occupied in feeding the flocks of Jethro his father-in-law, when God appeared to him and commanded him to deliver his people from the servitude of Pharaoh. He was then 45 years of age.

Q. *How did Moses deliver the Israelites from Egypt?*

*A.* He wrought so many miracles, and struck Egypt with so many plagues, that the king was compelled to allow them to leave his territories. The Scripture speaks of ten plagues, viz.: the waters changed into blood, the frogs, the gnats, the flies, the murrain in all cattle and beasts, the ulcers, the hail mixed with fire, the locusts, darkness, and the death of all the first born. — Ex. vii., viii., ix., x., xii.; Ps. lxxvii. 43; Wisd. xvi. 9, &c.

Q. *What determined the Egyptians to send the Israelites out of Egypt?*

*A.* The death of the first born, which took place in the following manner: Moses, on the part of God, commanded the Israelites to kill a lamb each, in his family; to roast and eat such lamb, and to sprinkle the door posts with its blood. An angel then came, and exterminated the first born in every house in Egypt, except in the houses of the Israelites, which were sprinkled with blood.

Q. *Tell us a little more in detail, what God, through Moses, ordered the Israelites to do on this occasion.*

*A.* Moses ordered them to borrow from their Egyptian neighbors all that they could in the shape of movables and silver; they did so, and the Egyptians, moved by God, refused them nothing. Again, Moses ordered them to kill a lamb on the fourteenth day of the first month, in the evening; to eat of its flesh roasted at the fire; to eat the head with the feet and intestines; to eat them with unleavened bread and wild lettuce; and to make this repast in haste, standing in the habit of wayfarers, with a staff in their hands. He forbade them to admit to this meal any stranger, or to bruise the bones of the lamb; and ordered that all that remained of the lamb should be consumed by fire. Moses also ordained that each year, on the same day, the Israelites should eat a lamb with the same ceremonies, in memory of the miracle which God was about to work in their favor; that the next day they should celebrate a solemn feast, as a memorial of these deliverances; that this lamb should be called the Paschal lamb, or lamb of passage, and the feast itself, the Pasch. — Exod. xii. 3, &c.

Q. *Why did Moses order the eating of the Paschal lamb with so much ceremony?*

*A.* The first time it was eaten, the hurry and precipitation of their departure required haste; it was God's will that afterwards the same ceremonies should be used, in memory of the first Pasch; but the real cause was, that God wished all these circumstances and ceremonies to represent and prefigure great mysteries. — Exod. xii.

Q. *Did God appoint any ordinance to remind the Israelites forever of the death of the first born of the Egyptians?*

*A.* Yes, he desired that the first born, as well of men as of beasts, should be forever consecrated to him. — Exod. xiii. 2.

Q. *Why did God wish the Israelites to carry away with them the riches of the Egyptians?*

*A.* To punish that infidel nation for their persecution of the Israelites, and to recompense the latter for their labors in Egypt.

Q. *What did the Egyptians do after the death of their first born?*

*A.* They pressed the Israelites to depart; but they soon repented of this, and pursued them, to make them return. At this time happened the famous miracle of the passage at the Red Sea. — Exod. xii. Moses struck the waters of the sea, they separated, and afforded to the Israelites a dry passage. The blind and obstinate Egyptians pursued them in that miraculous passage, but the waters which allowed the Israelites to pass, closed upon the Egyptians, and swallowed them up. — Exod. xiv.

Q. *What were the number of the Hebrews at this time?*

*A.* About six hundred thousand men, besides women and children under twenty years; so much had they multiplied during two hundred years, even under continued persecution. God had promised this extraordinary multiplication to Abraham. — Gen. xvi. 10; Exod. i. 12. This extraordinary propagation of the children of Abraham was a figure of the propagation of the Christian people, who, in spite of every opposition and persecution, filled the world.

Q. *What did the deliverance of the Israelites, by Moses, signify?*

*A.* The deliverance of Christians from the bondage of the devil, by Jesus Christ.

Q. *What did the Paschal lamb signify?*

*A.* Jesus Christ, the true Lamb of God, whose death delivered us from eternal death, and opened heaven, the true land of promise, to us. The Jews were forbidden to break the bones of the lamb, and this was a figure of what happened to Christ, after his death; his limbs were not broken, as were those of the two thieves who were crucified with him. — John xix. 33.

Q. *What was signified by the feast of the Pasch?*

*A.* The Holy Eucharist, in which we eat the true flesh of Jesus Christ, who has saved us by his blood, as the Jews ate, in their first Pasch, the flesh of the same lamb, whose blood had preserved them from death. — 1 Cor. v. 7, 8.

Q. *What did the ceremonies which accompanied the eating of the Paschal lamb signify?*

*A.* The dispositions of a worthy communicant at the Christian altar. To eat of the Paschal lamb, it was necessary to be a Jew, to be in the habit of a traveller, to eat with celerity, and to eat it along with unleavened bread and wild lettuce. To eat of the Eucharist, it is necessary to be a Christian; to be a traveller to heaven; to be, as it were, in haste to meet Jesus, and be united with him by love and fervor; to be mortified, by using what is unsavory to our palate, and a check to our passions, and to have simple and upright hearts, without the leaven of malice or hypocrisy. — St. Greg. Mag. Hom. xxii. in Evang.

Q. *What did the passage of the Red Sea signify?*

*A.* It was a figure of baptism; for, to enter into heaven, Christians must pass through the waters of baptism; as the Jews, to enter the land of promise, had to pass through the Red Sea. — 1 Cor. x. 1. The Egyptians, who were drowned in the passage, were, according to St. Augustine, a figure of our sins, which are effaced by baptism. [In Ps. lxxii. n. 5.]

SECTION IX. — THE JOURNEY OF THE ISRAELITES TO MOUNT SINAI; THE BITTER WATERS; THE MANNA, ETC.

Q. *Whither did Moses conduct the Israelites, after they passed the Red Sea?*

*A.* Through a desert, to Mount Sinai, where they arrived the forty-seventh day after their departure from Egypt. — Exod. xix. 1. God was their guide in this journey; a cloud preceded them during the day, and a column of fire during the night; when the cloud or the pillar of fire advanced, they advanced, and when it stopped, so did the Israelites. — Exod. xiii. 22; Ps. lxxvii. 14.

Q. *How were the Israelites fed in the desert?*

*A.* God sent them food from heaven, called manna; and whilst on their journey, three remarkable things happened; the Israelites murmured; they gained a victory over the Amalecites; and Jethro, father-in-law to Moses, visited him.

Q. *How often, and why did the Israelites murmur?*

*A.* They murmured three times; once, because they found the waters bitter; again, because they had no bread; and the third time, because they could not obtain water. Moses on each of these occasions prayed, and obtained mercy. By the order of God, he threw a piece of wood into the bitter waters, and they became sweet. — Exod. xv. 22. On the second occasion, God directed to their camp a number of quails, and sent manna from heaven, which fell every day, except Sabbath, until the time they left the desert; on this manna they lived during forty years. — Exod. xvi. 13, &c. On the third occasion, Moses struck a rock with his staff, and it produced abundance of water. — Exod. xvii. 6.

Q. *On what occasion did the Israelites conquer the Amalecites, and what was there remarkable in that victory?*

*A.* The Amalecites attacked them, to oppose their march. Moses sent Josue to meet them, with a choice body of troops, and, during the contest, retired to a mountain to pray. When Moses raised his hands to heaven, the Amalecites were overcome; and when he lowered his hands, through lassitude, they became victorious; but Moses persevered in keeping his hands erect till evening, and then the Israelites gained a complete victory. — Exod. xvii. 8.

Q. *What was there remarkable in the visit of Jethro to Moses, his son-in-law?*

*A.* Jethro came to deliver to Moses his wife and his children, who had been placed in his hands before the deliverance of the Israelities from Egypt. Jethro counselled Moses to appoint inferior magistrates, in order that they might relieve him of part

of his cares. He appointed to that office men of courage and fearing God, lovers of justice and truth — and such should all magistrates be.

Q. *What did the sojourn of the Israelites in the desert signify?*

*A.* It was a figure of the pilgrimage of baptized Christians in this world before they enter heaven. The pillar of fire was a figure of Christ, by following whose light and footsteps, we shall enter his kingdom. The fatigues and sufferings of the Jews, in the desert, were figures of our sufferings and miseries in this life, which ought to make us long after our true country. — St. Aug. in Ps. lxxii. n. 5. The wood which, cast into the bitter waters, rendered them sweet, represented the cross, by which our labors and toils, in the observance of God's commandments, are sweetened and rendered light. — St. Aug. Quæst. 57, in Exod.

Q. *What did the manna signify?*

*A.* Jesus Christ, who is the living bread, descended from heaven to nourish us in the desert of this life, not only by his grace, but also by his own flesh and blood. The rock from which the miraculous waters proceeded, was an image of Christ, the source of all grace, who is styled in Scripture the Spiritual Rock, from which spring the living waters of life eternal. — John i. 16; iv. 14; 1 Cor. x. 4. The Amalecites were a figure of the devil and his angels, who struggle to prevent Christians from entering heaven, the true land of promise; and the struggle of Josue and his army represented the efforts of the Church militant to conquer the enemies of their salvation. — Origen, Hom. ii. in Exod.

Q. *What did Moses, with his arms elevated, praying on the mount, represent?*

*A.* Jesus Christ, who, with arms extended on the cross, conquered the devil, and made us victorious and free. In all our trials we must pray, like Moses, with arms and hearts lifted to God. — Matt. xxvi. 41; Luke xxi. 36; 1 Pet. iv. 7.

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## SECTION X. — THE LAW GIVEN TO THE ISRAELITES, AND THE BLOOD OF THE COVENANT.

Q. *What did the Israelites do when they arrived at Mount Sinai?*

*A.* Moses ordered them to purify themselves, during ten days, as a preparation to receive the law of God. He marked out, at the foot of the mountain, bounds beyond which he forbade them to pass, under pain of death. On the third day, being the fiftieth after they left Egypt, the mountain appeared on fire; they heard

terrible trumpet sounds, and God spoke to them in the midst of thunder and lightning. — Exod. xix. 16.

Q. *Why did God deliver the law to the Israelites, amidst such terrible circumstances?*

*A.* Because they were an obstinate and carnal people, whom he wished to restrain by severity and terror. The time for the law of love had not yet come.

Q. *What was the law here delivered?*

*A.* The ten commandments, of which we shall speak elsewhere. These commandments had been, in general, engraven on the hearts of men, but they were here again distinctly given, because few observed them. Sin and corruption had almost effaced them from the hearts of all men. See Gen. xxxi. 34, &c.; xxxv. 2; Gen. xxi. 23; xxiv. 3; Gen. ii. 3; Exod. xvi. 23; Gen. ix. 25, 26; iv. 10; ix. 6; xx. 9; xxxiv. 31; xxxviii. 24; &c.

Q. *Did God give any other law but what is contained in the commandments?*

*A.* Through Moses, he gave many other precepts, regarding the administration of justice, and the exterior ceremonies of religion; of these precepts and ceremonies, only those founded on the natural laws are obligatory on Christians; from the yoke of the rest we have been liberated by Jesus Christ. — Rom. vii. 6; Gal. iv. 31; v. 1; St. Aug. contra Faust. lib. x. c. 2, 3.

Q. *Why did God charge the Israelites with so many ceremonies, which were to be abolished by Jesus Christ?*

*A.* Because the nature of that people required the yoke, as they were gross and carnal, with very limited intelligence, and because all these ceremonies and usages were figures of events under the new law to come. — 1 Cor. x. 11.

Q. *Did the Jews receive these ordinances with submission?*

*A.* They promised solemnly to observe them; and God, in return, promised to regard them as his own people, to establish amongst them his kingdom and priesthood, to protect them against their enemies, and grant them abundant temporal blessings. — Exod. xix. 8; xix. 5, 6; xxiii. 22, 25, 26, 27; Deut. xxviii. 1, 2, 15.

Q. *After these mutual promises, what did Moses do?*

*A.* He wrote in a book the ordinances of the Lord; he fitted up an altar at the foot of the mountain, to offer sacrifice to God; he sprinkled on the altar the half of the blood of the animals sacrificed, and reserved the rest; he took the book of the covenant and read it before the people, who renewed their promise to obey; he then sprinkled the rest of the blood upon the book and the people, saying, "This is the blood of the covenant which the Lord hath made with you, concerning all these words."

— Exod. xxiv. 4, &c. Moses then ascended the mountain to receive the tables of the commandments, and to learn from God himself all that the Jews should observe in their religion. — Exod. xxiv. 12.

Q. *The law was given to the Jews fifty days after they left Egypt: was this a figure of any thing?*

*A.* Yes, a striking figure of the descent of the Holy Ghost on the Apostles, fifty days after Christ had delivered them and us from the slavery of the devil, by his death and resurrection. God gave the law to Moses, amidst thunder and lightning, and the Holy Spirit descends on the Apostles, to enable them to preach the new law, amidst miraculous sounds as of the rushing of mighty winds. — Acts ii.; Jerem. xxxi. 33; Heb. x. 16. The stone on which the law was written, was a figure of the hard Jewish heart, which in Scripture is called a stone. — Ezech. xxxvi. 26.

Q. *What did the blood of the covenant, which Moses sprinkled upon the altar and on the people, signify?*

*A.* The blood of Jesus, which purifies us, and which is the seal of the new covenant which God has made with man, and which will subsist for eternity. — Heb. x. 4, &c. The promises made by God to the Jews were a figure of the spiritual promises made to Christians. — 1 Peter ii. 9, 10.

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## SECTION XI. — MOSES ON MOUNT SINAI.

Q. *What was Moses doing on Mount Sinai?*

*A.* He received God's orders as to the tabernacle, the ark of the covenant, the propitiatory, the table of the bread of proposition, the candlestick, the altar of incense, the altar of holocausts, the brazen laver, and the vestments of the chief priests, and other sacrificers. He received from God the two tables of stone on which the law was written. St. Paul informs us that the tabernacle, the ark, and all the rest of the above, were figures of the religion and worship of the new law. — Heb. viii. 5.

Q. *What was the tabernacle?*

*A.* A portable temple, used by the Jews whilst they waited for the erection of the temple of Jerusalem. It had two divisions: one was called the *holy place;* the other the holy of holies. Exod. xxvi. 1; xxxvi. 8. The first was a figure of the Church, where the holy are in a state of pilgrimage; the second represented heaven, the true home of the blessed. — Heb. ix. 8, 11.

Q. *What was the ark of the covenant?*

*A.* A kind of chest, made of incorruptible wood, and covered, inside and out, with plates of pure gold. It was to contain the

tables of the law, and hence was called the ark of the covenant, of which the observance of the law was the condition; it was ordered to be placed in the holy of holies. This ark was a figure of the humanity of Jesus Christ. — St. Greg. Hom. in Ezech. lib. ii.

Q. *What was the propitiatory?*

*A.* The cover of the ark, which was of massive gold. From this did God speak to men. The name signifies the place from which God shows himself favorable and propitious to men. — Exod. xxv. 17, 18, 22; xxxvii. 6; Num. vii. 89; Ps. lxxix., xcviii.; Isa. xxxvii. 16. The propitiatory represented the divinity of Christ, which enshrouded his humanity, by his union with which, he was the propitiation for the sins of men, and made them acceptable to God. — Col. ii. 9; 1 John ii. 2; Rom. v. 2; Eph. ii. 18; Heb. iv. 16. The two cherubim of the propitiatory represented the two Testaments, the Old and the New. — St. Aug. Quæst. 105, in Exod.

Q. *What was the table of the bread of proposition?*

*A.* It was made of incorruptible wood, covered with plates of gold, and was used solely for the bread of proposition. — Exod. xxv. 23. The bread of proposition was the name of twelve loaves, which were ever exposed before the altar of incense. These were changed every week. — Exod. xxv. 30; xxxv. 13. The table and the bread were a figure of the Christian altar, upon which Christ offers himself continually to God his Father for our sins, by the ministry of his priests, under the appearances of bread and wine. The loaves were twelve, representing the twelve tribes of Israel, and these again represented all the nations of which the Church is composed. — St. Aug. Civ. Dei, lib. x. c. 20.

Q. *What was the candlestick?*

*A.* It was one of pure gold; had seven branches, with a light in each branch, and it was of the finest workmanship. It burnt before the altar of incense, opposite to the table of the bread of proposition. — Exod. xxv. 31. It was a figure of Christ and the pastors of his Church. — John viii. 12; Matt. v. 14, 15, 16; Apoc. i. 20. The altar of incense was made of incorruptible wood, overlaid with plates of gold; it was put in the holy place opposite to the ark of the covenant, on the outside of the screen which separated the holy of holies from the holy place. It received the incense which the priests offered morning and evening to the Lord. — Exod. xxx.; Luke i. 9, 10.

Q. *What did this altar and that incense signify?*

*A.* The altar represented Jesus Christ, and the incense was a figure of his prayers, and of the prayers which, through him, the Church daily offers up to God as a sweet incense, agreeable to him. — Ps. cxl. 2.

Q. *What was the altar of holocausts?*

*A.* An altar of incorruptible wood, overlaid with brass, which was placed opposite to the entrance of the tabernacle, but without. On this altar was offered to God the holocaust, and all the other sacrifices. — Exod. xxvii. It represented the cross on which Christ, prefigured by all the ancient sacrifices, was immolated. This altar was placed outside the tabernacle, as Christ was crucified outside of Jerusalem.

Q. *What was the brazen laver?*

*A.* A large brazen vase filled with water, and placed in the vestibule, in which the priests were to wash their feet and their hands before all their religious functions. This represented the purity of conscience required from all; and after this model is the holy water placed at the vestibule of every Christian Church. — St. Greg. Hom. xvii. in Evang.

Q. *What were the vestments of the high priest?*

*A.* The rational, the ephod, tunic, strait linen garment, mitre, and girdle. The principal vestments of the other priests were — the tunic, girdle, and mitre. All these vestments signified the various virtues that should adorn the sacerdotal character. — Exod. xxviii.; St. Aug. Quæst. 119, in Exod.

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SECTION XII.— THE GOLDEN CALF, THE PUNISHMENT WHICH FOLLOWED; THE VEIL; THE CHOICE OF AARON AND THE LEVITES.

Q. *During the forty days which Moses spent on the mountain, how were the Israelites occupied?*

*A.* Seeing that Moses returned not, they believed him lost. They pressed Aaron to give them idols, that they might adore them; — Aaron was weak enough to yield; he made a golden calf, which the people adored, after the example of the Egyptians. When Moses saw this abomination, he broke the tables of the law; he reduced the golden calf to powder; and, having cast this into water, he forced the Israelites to drink it. He reprimanded Aaron severely, and ordered the tribe of Levi to exterminate, without mercy, all the guilty — twenty-three thousand men, according to the Vulgate, were slain — and by this dreadful, but just zeal were the hands of the Levites consecrated to God. — Exod. xxxii. 28.

Q. *What did Moses do after this punishment?*

*A.* He showed the Israelites the magnitude of their crime; and, having appeased the wrath of God by prayer, he again ascended the mountain, and remained there forty days and nights without eating or drinking; he then returned with two new

tables of the law. Whilst Moses was on the mountain, God favored him with a partial sight of his glory; and when he descended, his countenance emitted rays of light, so that the Israelites could not bear its lustre, and he was obliged to cover his face with a veil, when he addressed them. — Exod. xxxiv. 29. This veil was, according to St. Paul, a figure of the blindness of the Jews, which prevented them from recognizing Jesus Christ in the prophecies of the Old Testament. — 2 Cor. iii. 7, 8, 11, 13, &c.

Q. *Who were here chosen for the office of the ministry?*

*A.* Moses consecrated Aaron as High Priest. Aaron's sons were consecrated to God for the priesthood. The whole tribe of Levi were set aside for the inferior functions of the ministry in the tabernacle. — Exod. xxviii., xxix. God prompted Moses to this choice; had he followed human nature, he would have chosen his own children. An extraordinary miracle proves that God called his ministers; for when Core, Dathan, and Abiron rose against Moses and Aaron, pretending that they had as good a right to the priesthood as the latter, the earth opened and swallowed these chiefs alive, and fire from heaven exterminated their followers, to the number of two hundred and fifty. — Num. xvi. 1, 31. Moses afterwards ordered each tribe to deliver to him a rod, with the name of the tribe inscribed. He placed these rods in the tabernacle; and the rod of Aaron was the only one which in one night flowered, and bore leaves and fruit. Thus, by a miracle, did God prove that he chose Aaron and his descendants for the functions of the priesthood. — Num. xvii. 1. All the ministers of God must therefore be called by God as Aaron was, and dreadful, like the fate of Core, Dathan, and Abiron, will be the fate of those who enter not by the door, but over the wall.

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SECTION XIII. — THE SPIES; MURMUR AND SEDITION OF THE ISRAELITES; THEIR PUNISHMENT; REWARD OF CALEB AND JOSUE.

Q. *How did Moses proceed after he had arranged in the desert all that regarded the worship of God?*

*A.* He sent twelve spies, one from each tribe, to examine the land of Canaan, the land of promise, and to bring back samples of its fruits. — Num. xiii. 3. These reported well of the land, and brought back with them, as a sample, a vine branch so laden with grapes that it required two men with a lever to carry it. Ten, however, of the spies discouraged the people from entering it, declaring that it was inhabited by an invincible people. —

Num. xiii. 3. The Jews now murmured against Moses, and wished to choose a chief to lead them back to Egypt. But Caleb and Josue endeavored to encourage them, and appease their murmurings, by assurances of help from God. Their efforts, however, were vain, and they would have been stoned, had not God interposed by the lustre of his glory on the tabernacle. — Num. xiii. 31; xiv. 10.

Q. *Did God punish this revolt?*

*A.* He struck with a sudden death the ten spies. He swore that those who had murmured should never enter the land of promise; that they should die in the desert; that Caleb and Josue were the only individuals who would enter the promised land; and had not Moses appeased God by prayer, all the Israelites would have instantly perished. — Num. xiv. 23; Ps. xciv. 11; Heb. iii. 10; iv. 1, 2, 3, &c.

Q. *What did this revolt of the Israelites represent?*

*A.* It was a figure of the disposition of those Christians who despair of being able to overcome the enemies of their salvation, and, through this despair, revolt against Jesus Christ, and abandon themselves to their passions. — St. Aug. in Ps. viii. Caleb and Josue were figures of those faithful pastors who excite the people to put their trust in God alone, and reckon for succor upon Jesus Christ. The persecution which these holy men suffered was figurative of the sufferings to be endured from the wicked by all the true followers of Jesus Christ; and the chastisement of the Israelites, in this instance, was a figure of the just judgments of God, which sometimes visibly, and always invisibly, overtake the persecutors of his ministers and people.

Q. *Only Caleb and Josue entered the promised land, out of six hundred thousand men: what did this prefigure?*

*A.* The small number of the elect who shall enter heaven, — a terrible truth, which we could not believe, did not St. Paul himself so explain it. — 1 Cor. x. 5, 13.

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## SECTION XIV. — THE WATERS OF CONTRADICTION; THE BRAZEN SERPENT; PREDICTION OF BAALAM; AND DEATH OF MOSES.

Q. *What did the Israelites do during their forty years' sojourn in the desert?*

*A.* God kept them travelling; sometimes to one side, sometimes to the other. By a constant miracle, their shoes and clothes lasted during the whole period; and they were fed with manna, which fell each day except Sabbath. — Deut. viii. 2; xxix. 5. They were still, however, obdurate. They murmured often

against God and against Moses. They once excited a sedition for want of water; and at another time they publicly testified their disgust for the manna; in short, they remained constantly rebellious. — Num. xx., xxi.; Deut. xxxi. 27.

Q. *How did Moses quash the sedition caused by want of water?*

*A.* He struck a rock twice with his rod or staff, and it gave forth water in abundance. It was on this occasion that Moses showed distrust in God, and seemed to doubt whether he could work the miracle. The waters were called, on account of the murmurs of the people, the waters of contradiction. — Num. xx. 11. As a punishment for the want of faith shown by Moses, God told him he should see the land of promise, but he should never enter it. God permitted this error on the part of Moses, to humble him, — to let the people see that he was still man, like the rest of men; and that the punishment of his crime might prefigure a great future mystery, which we shall explain afterwards. God punished the crime of Moses in this world, that he might not be chastised in the next, for temporal punishments are the effects of God's paternal goodness. — Prov. iii. 11, 12; Heb. xii. 5, 6.

Q. *Did God punish the people who showed disgust for the manna?*

*A.* He sent serpents amongst them, whose bite burnt them as fire, and many were wounded or killed. — Num. xxi. 6. Moses, however, made a serpent of brass, by the order of God; and, having set it up as a sign, all the wounded who looked on it were healed. — Num. xxi. 9. This brazen serpent, having all the appearance of a serpent, without its venom, was a figure of Christ raised on the cross, having the likeness of sinful man, yet without sin; nay, the very salvation of all sinners. — John iii. 14, 15.

Q. *Did the Israelites again provoke God?*

*A.* Yes; Balac, king of the Moabites, engaged Baalam to curse the people of Israel; but God influenced the tongue of that prophet to bless them instead; and he foretold the Messiah. Dreading, however, the loss of the promised reward, Baalam advised Balac to send to the camp of Israel Madianitic women, that the Israelites, corrupted by these, might provoke God, become corrupted, and be easily vanquished. The advice was followed: the Israelites fell into impurity, and then into the most infamous idolatry. — Num. xxii., xxiii., xxiv., &c.; 2 Peter ii. 14, 15; Apoc. ii. 14; Jude, verse 11.

Q. *Did God punish these crimes?*

*A.* By the order of God, the leaders were hanged, and twenty-four thousand were slain. On this occasion, Phinees, the son of Aaron, slew an Israelite in the act of committing the impure

outrage; and by this act of zeal the anger of God was appeased. — Num. xxv. 6; Ps. cv. 28, &c.; 1 Machab. ii. 54. Phinees, at the head of twelve thousand men, made war against the Moabites and Madianites, — Balac and Baalam were killed; none were spared, except virgins, who had not known man. — Num. xxxi. 2, &c.

Q. *How did Moses proceed after this expedition?*

*A.* On the part of God, he ordered Josue to govern and conduct the people into the land of promise. He declared the law, anew; he predicted the reprobation of the Jews, and the vocation of the Gentiles; he gave his benediction to each tribe; and, having written all these things in a book, which was put into the ark with the law, he ascended a mountain, from which God showed him the land of promise, which he was doomed never to enter. On this mountain he died; his sepulchre was never known, and his body was never discovered. — Deut. iii. 28; iv., xxxi., xxxii.

Q. *What did Josue, leading the people into the land of promise, represent?*

*A.* Jesus Christ, conducting the Church unto eternal life, the true and everlasting promised land. — Gal. iii. 11; Heb. vii. 19; Theod. Quæst. 43, in Deut.

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## SECTION XV. — CONQUEST AND DISTRIBUTION OF THE LAND OF PROMISE, UNDER THE GUIDANCE OF JOSUE, AND STATE OF THE ISRAELITES UNDER THE JUDGES.

Q. *How did the Israelites act after the death of Moses?*

*A.* They promised to obey Josue in all things; and he put them in possession of the promised land. — Jos. i. 17. In this they had many difficulties; but, under the guidance of Josue, they overcame and exterminated the people of that country. This people, by God's order, were not destroyed all at once, but by degrees, that the people of Israel might have time to multiply; and, by having still enemies, might be constantly exercised, and on their guard. — Exod. xxiii. 29, 30; Deut. vii. 22; Jos. xxiii. 4; Judg. iii. 1, 2.

Q. *How did Josue divide the land of Canaan?*

*A.* The tribes cast lots for it, and each tribe took that for its abode which Providence assigned to it. — Num. xxvi. 55; Jos. xxiii. 4; Ps. lxxvii. 54. We speak here only of those tribes who remained on this side of the Jordan; for the tribe of Ruben, and Gad, as well as part of that of Manasses, established themselves beyond the Jordan.

Q. *What is represented by the difficulties and enemies the Israel-*

*ites had to contend with, in taking possession of the promised land?*

*A.* The difficulties the Church and her children have to contend with in making their way to the land of the living — the true land of promise, heaven. These difficulties are overcome gradually; and God always leaves some trial to exercise our virtue, to teach us to cherish a holy fear, and prevent us from perishing through pride or self-confidence. — Jerom. lit. 129, ad Dardan.

Q. *Why did God wish the promised land to be distributed by lot to the Israelites?*

*A.* To prevent murmurs and disputes; to teach them that it is God, and not man, who gives our inheritance — to teach them, that though they made conquest of that land, still, their possession of it was the pure effect of God's mercy — and to make us Christians sensible, that even when we obtain heaven as the reward of our obedience, still, we owe this possession to the gratuitous goodness of God, who gave us grace to obey. — Rom. vi. 23; Eph. i. 11; Col. i. 12; Aug. lit. 194, ad Sixtum, c. 3, n. 14.

Q. *How did the Israelites conduct themselves after they were put in possession of the land of promise?*

*A.* They served God during the lives of Josue and the Ancients; but after their death, the people abandoned themselves frequently to disorder and idolatry. — Jud. ii. 7, 8, &c. These excesses were caused by the communication of the people of Israel with the infidel race who still dwelt in Canaan; for God had forbidden every intercourse with that unbelieving people. — Jud. ii. 2; iii. 6. God, however, punished them severely; he delivered them into the hands of their enemies; and they fell into extreme misery, as Moses and Josue had foretold. — Jud. ii. 14, 15; Deut. xxviii. 15; Josue xxiv. 20. Their punishments continued until they again repented, when God raised up Judges to deliver them from their misery. Still, that ungrateful people fell again and again, and were again and again delivered into the hands of their enemies. — Jud. ii. 16; St. Aug. Civ. Dei, lib. 16, c. 43, n. 2.

Q. *Why were these liberators, whom God raised up, called judges?*

*A.* Because they did justice to the people on the part of God, and governed them in his name. They assumed not the title of kings, because it was God himself who governed the people through these men, as he tells the Israelites through Samuel. — 1 Kings viii. 7. These judges were only the interpreters of God, who regarded the Israelites as his, in a peculiar manner, by the covenant he had made with Abraham and renewed with Moses.

Some of these judges were appointed by the Almighty, others were chosen by the people. The history of each may be seen in the Scripture.

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## SECTION XVI. — ON THE STATE OF THE ISRAELITES UNDER THE KINGS, AND ON SAUL AND DAVID.

Q. *Who was the last of the judges?*

*A.* Samuel, a holy man and a great prophet. Before his death the Israelites wished, contrary to the first order of God, to have a king to govern them. — 1 Kings viii. 4, 5, 6.

Q. *Who was the first king of the Jews?*

*A.* Saul, of the tribe of Benjamin. — 1 Kings x. 1, 20. God chose him; he was anointed by Samuel, by the order of God. God made his will known to the people by lot; all the tribes cast lots for a king; the lot fell on the tribe of Benjamin. Of all the families in that tribe the lot fell upon that of Cis, son of Abiel, and father of Saul. In fine, amongst all the heads of that family, the lot, guided by Providence, fell upon Saul, who had already been privately anointed by Samuel. — 1 Kings x. 1, 20. Saul's kingdom was to descend by hereditary right to his heirs; but he disobeyed the order of God, and his kingdom was transferred to another family and another tribe.

Q. *Who was Saul's successor?*

*A.* David, the son of Jesse, of the tribe of Juda; he was feeding the flocks of his father when God chose him to be anointed king, by Samuel. — 1 Kings xvi. 1, 13. He was a prince after God's own heart, a great king and a great prophet. Persecuted by Saul, and in constant danger, he gave great proofs of his courage and virtue. When, however, he was in the quiet possession of all Saul's dominions, he committed two dreadful crimes, adultery and murder; but he humbled himself, did penance, and God showed him mercy. God forgave him the sins, but inflicted severe temporal punishments upon him. After this, David persevered, to the last, in the fear of God, and died in a holy manner, leaving his son Solomon in the quiet possession of his kingdom. See 1, 2, 3 Kings, 1 Paral. xi., &c.

Q. *What were the principal favors that David received from God?*

*A.* God gave him an upright and sincere heart. God chose him to be king, although he was the last of his brethren — he preserved him from the persecutions of Saul, made him always victorious over his enemies — he gave him a contrite heart after he had sinned, and purified him with temporal afflictions — he promised that the Messiah would descend from his race, pre-

served the royal power in his family, gave him the gift of prophecy, and inspired him with those divine canticles which shall ever form the instruction and consolation of the Church. It does not appear that the Israelites fell into idolatry during the reigns of Saul or David.

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SECTION XVII. — ON SOLOMON AND THE TEMPLE OF JERUSALEM.

Q. *How did Solomon live?*

*A.* Having begged wisdom of God, his request was granted. God made him the wisest, the most opulent, the most powerful, and the most admired of men and kings; but he became puffed up with prosperity, fell into impurity, and hence into idolatry. — 3 Kings; Eccl. xlvii. 14. We know not well whether he was converted before death. There are reasons for and against his conversion.

Q. *What was the most remarkable action of Solomon's life?*

*A.* The erection of the temple, the most superb edifice ever known, and the first ever consecrated to the honor of God. The stones of which it was built were all hewn and dressed outside of Jerusalem, no sound of hammer was heard in the city, all were carried in, polished and ready for their place; and when the temple was finished, it was dedicated to God amidst the most pompous ceremonies. — 3 Kings v. 17; vi. 7, 14; viii. 13.

Q. *Upon what model was the temple built?*

*A.* Upon the model of the tabernacle of Moses; hence it had a sanctuary which contained the ark of the covenant — a holy place which contained the altar of incense — a vestibule for the priests — an altar of holocausts, of unpolished stone, placed without the range of the sanctuary and vestibule; and finally, it had vast galleries for the people.

Q. *Was Solomon a figure of any one?*

*A.* Yes, Solomon in his glory was an imperfect figure of Jesus Christ. Much is said of Solomon in the Scripture which can in reality apply only to Christ, and Solomon's temple was figurative of the grand spiritual edifice which Christ came to construct for heaven. We are the spiritual stones of that edifice; our sins require the chisel and knife of the architect before we can enter into the building. The sound of the hammer was not heard in Jerusalem; all the stones were polished without; so must we be spiritually polished ere we enter the heavenly temple, for there, says St. John, there are neither tears, nor sorrows, nor groans. — Apoc. xxi. 4. Before we can take our place in the building, we must be purified, and receive our spiritual form by

the sacraments, afflictions, mortifications, and penance. Those who are not purified in this manner will be rejected by the heavenly Architect; and those who are will take their place according to order and rank in the building. They will be perfectly cemented and joined together by charity, which commences here, and will be perfected in heaven, where is the true sanctuary of God, prefigured by the ark of the covenant. The veil which, in the temple of Solomon, separated the sanctuary from the holy place, indicated, according to St. Paul, that heaven should be shut to man, until opened by the death of Jesus Christ; that then, and not till then, should the veil of separation be rent in twain. The golden altar of incense was figurative of Christ in heaven, where he receives continually the sacrifice of the incense of the prayers and praises of the Saints. The altar of unpolished stone, upon which victims were offered without the sanctuary, represented Jesus Christ in his mortal flesh offering himself to his Father on the altar of the Cross, the first stone of that holy temple; he received no polish, because he was without sin; and thus is Jesus at once the divine architect, the altar, the priest, the sacrifice, and the corner stone of that temple of the heavenly Jerusalem which will subsist for eternity. — Villalpand, de Templo Salom.

Q. *Was there only one temple in Judea?*

*A.* The temple of Solomon was the only one in which God wished to be adored, and in this temple there was, as we have already said, only one altar for the offering of sacrifice. This unity of temple and altar was a figure of the unity of the Church, priesthood, and sacrifice of the new law. — See Villalpand, ibid.

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SECTION XVIII. — DIVISION OF THE TRIBES UNDER JEROBOAM, AND STATE OF THE PEOPLE OF GOD UNDER THE KINGS OF JUDAH AND ISRAEL.

Q. *Who was king of the Israelites after Solomon, and what happened under his reign?*

*A.* Roboam, the son of Solomon, was king; his kingdom was divided as a punishment for the sins of his father, as God foretold that prince even during his own life. — 3 Kings xi. 43, 31.

Q. *How did this division take place?*

*A.* Roboam irritated his people by his imprudence; and by the permission of God, ten tribes revolted against him, and recognized Jeroboam as king. Only the tribes of Juda and Benjamin remained faithful to Roboam, and thus were two kingdoms formed. — 3 Kings xii. 13, 14, &c. Roboam wished to make war upon Jeroboam, but God forbade him. This peace,

however, endured only three years, after which continual war existed between these two princes. — 3 Kings xii. 21, xiv. 30. The kingdom of Roboam was called the kingdom of Juda, that of Jeroboam the kingdom of Ephraim, or Israel. — 3 Kings xv. 17; Isai. vii. 17.

Q. *What were the capital cities of these kingdoms?*

*A.* Jerusalem was always the capital of Juda, and Samaria became the capital of Israel. — Isai. x. 10.

Q. *How did the Jews live under Roboam?*

*A.* That prince was faithful to God during three years of his reign, and the people imitated his example; but after that, he and his people fell into impiety, and to punish them, God subjected them for a time to the Egyptians. — 3 Kings xiv. 22; 2 Paral. xi. 17; xii. 1, 2, 3, &c.

Q. *How did Jeroboam live?*

*A.* He was a wicked and impious man. He dreaded the return of his subjects to the rule of Roboam; and hence, that they might have no commerce with the Jews under Roboam at the temple in Jerusalem, he made two golden calves, and induced his subjects to adore them, that he might keep up a separation, and render their differences more irreconcilable. — 3 Kings xii. 26. Unfortunately, the Jews under him imitated his example, and the majority of them became impious. — 3 Kings xii. 30; 2 Paralip. xi. 16; Tob. i. 5, 6.

Q. *What did this division in religion prefigure?*

*A.* The heresies and schisms that were afterwards to spring up amongst the children of the Christian Church; and as some of these heresies have lasted for a long time, so did the mutual aversion and disunion, which existed between the Jews and the Samaritans, continue down to the time of Christ. — John iv. 9, 20.

Q. *What was the number of the kings of Juda?*

*A.* Twenty: Roboam, Abias, Asa, Josaphat, Joram, Ochosias, Athalia, (a queen,) Joas, Amasias, Osias, Joathan, Achaz, Ezechias, Manasses, Amon, Joas, Joachas, Joachim, Jechonias, Sedecias. — See 3 and 4 Kings, and 2 Paralip.

Q. *How many were the kings of Israel?*

*A.* Nineteen: Jeroboam, Nadab, Basa, Ela, Zambri, (a usurper,) Amri, Achab, Ochosias, Joram, Jehu, Joachas, Joas, Jeroboam II., Zacharias, Sellum, Manahem, Phacèe son of Manahem, Phacèe son of Romelia, and Osèe. — *Ibid.*

Q. *How did the kings of Juda live?*

*A.* Ezechias and Joas were holy kings, and Josaphat had much piety; many of the others were guilty of great crimes, and Manasses was converted, and died a holy death. The kings of Israel all lived in impiety. They adored the golden calf of

Jeroboam, and fomented schism and idolatry amongst their tribes.

Q. *How did the Jews themselves live during these times?*

*A.* They followed the example of their kings; but God reserved a few faithful children in both kingdoms, who remained inviolably attached to his law, notwithstanding the crimes of their rulers. — 3 Kings xix. 18; Rom. xi. 4. God preserved religion amongst the people of Juda, through his priests and his prophets, who were the depositaries of his truth; and even the people of Israel had, as guardians of their worship and true religion, the two great prophets Elias and Eliseus. — See 3 and 4 Kings; St. Aug. Civ. Dei, lib. xvii. c. 22.

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## SECTION XIX. — ON THE PROPHETS AND THEIR PROPHECIES.

Q. *Who were the prophets?*

*A.* Holy men, raised by God for the salvation of his people; men who, by the inspiration of the Lord, spoke with power, knew secret things, foretold the future, and often wrought great miracles. The most celebrated of these, under the kings, were Elias, Eliseus, and Isaiah.

Q. *What were the most remarkable actions of Elias?*

*A.* He prevented rain for three years; he did this to detach the Israelites from the idolatry of Baal. He exterminated four hundred and fifty priests of that false divinity; he was fed by a raven and by an angel; he raised to life the son of a widow; he foretold that Jesabel, an idolatrous queen, would be devoured by dogs; he confronted kings; he made fire descend from heaven; he divided the river Jordan with his mantle, and passed on dry land; he was carried in a chariot of fire to heaven; and he will return to the earth at the end of the world, to labor for the conversion of the Jews. — 3 Kings xvii. &c.; 4 Kings i. &c.; Eccles. xlviii.; Mal. iv. 5; Matth. xi. 14; xvii. 10; James v. 17.

Q. *What were the most remarkable of the actions of Eliseus?*

*A.* Like Elias, he made a dry path through the waters of the Jordan; he healed the waters of Jericho; bears came and devoured forty-two children, who were making him an object of raillery; he foretold the victory of the kings of Juda, Israel, and Idumea, over the Moabites; he multiplied oil for a widow; he foretold that a rich woman of Sunam should bear a son, and it happened according to his word; that child died, and he raised him to life again; he cured Naaman of leprosy, and punished his own servant Giezi with that disease, for taking presents from Naaman for the cure; he made an iron axe swim upon water; he discovered to the king of Israel what passed in the secret

councils of the king of Syria; he foretold the miraculous victories of the Israelites over the Syrians; and, lastly, by the touch of his body, he raised a dead man to life.—4 Kings xvii. &c. Eccles. xlviii. 13; Luke iv. 27.

Q. *What was there extraordinary in the actions of Isaiah?*

*A.* He wrote a book, which contains, on Jesus Christ, and his Church, prophecies so clear and numerous, that we might consider him rather as an evangelist than a prophet.—St. Jerome, lit. 117; St. Aug. Civ. Dei, lib. xviii. c. 29.

Q. *What sort of lives did the prophets lead?*

*A.* Very holy lives, generally retired from the world, in poverty and hardship. They left their retreats only by the order of God, and to perform the duties of their ministry; they showed no complaisance to kings or princes; they denounced all evil-doers, regardless of their smiles or frowns; they sought only God and truth.—Luke i. 70; xi. 47; Heb. xi. 2-33; St. Peter i. 21; iii. 2; see examples, 1 Kings xv. 17; 2 Kings xii. 7; xxiv. 13; 1 Paral. xxi. 11; 3 Kings xiv. 7; &c. &c. Good kings honored the prophets, as men of God; the wicked persecuted them, and sometimes put them to death, as the bearers of evil news, and promoters of trouble and consternation amongst their people.—3 Kings xiii. 4, 6, 21; 2 Paral. xvi. 10; 3 Kings xviii. 13; xix., xxii. 8; 4 Kings vi. 31; Matt. xxiii. 35, &c. &c. These wicked kings persecuted the men of God, because the latter, with a holy liberty, opposed their passions, and reproached them with their crimes. False prophets also flattered the passions of these corrupt rulers, and made them suspicious of the true prophets of God. Wicked princes love falsehood more than truth, and persecute not those who flatter them to their ruin, but those who wish to save them.—3 Kings xxii. 22; Jerem. xiv. 13; xxiii. 1; xxvii. 15; xxix. 8; Lament. ii. 14; &c.

Q. *What did the prophets foretell?*

*A.* They foretold what should happen to the Jews; and, in connection with them, what should happen to other nations; but they especially foretold the Messiah, whom the Jews expected, and by whom all nations were to be saved. As regards the Jews, the prophets foretold the general ruin of the kingdom of Israel—that the city and temple would be destroyed, and restored for a time; that the Jews would be captive in Babylon, and that they would again return; that they would reject the Messiah, and put him to death; that God would abandon them, and disperse them over the whole earth; that he would make with another people an eternal covenant; and that the Jews would be converted at the end of the world. The prophets also foretold the conversion of all the other nations of the earth, and that God would be known and adored by all peoples and all tongues.

Q. *What did the prophets foretell regarding Christ?*

*A.* The precise time of his coming; his preaching; all the circumstances of his life; his passion; his death and resurrection; and all that should, in consequence of these, take place in the world. They also foretold the general judgment and the eternal separation, by the just Judge, of the just from the wicked.

Q. *Why did God wish the prophets to foretell portions of Jewish history, as well as what regarded the religion to be at a future time established?*

*A.* That the Jews, seeing, in their own immediate history, these prophecies verified by the event, might find in them a proof of the prophecies which regarded the Messiah and his religion. In the same way, as we find in the prophecies of Christ, his prophets, and apostles, regarding the conversion of the gentiles, the destruction of the temple, and the dispersion of the Jews, which have been all really verified, the strongest proof that what has been foretold, as to the ultimate reconversion of the Jews, the persecution of antichrist, the resurrection of our bodies, and the second coming of Christ, will be all verified by the events. — St. Aug. Civ. Dei, lib. vii. c. 32. *Scripta lege, impleta cerne, implenda collige.*

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## SECTION XX. — DISPERSION OF THE TEN TRIBES — BABYLONISH CAPTIVITY — RETURN AND REËSTABLISHMENT OF THE JEWS.

Q. *How long did the government of kings subsist in Judea?*

*A.* Saul, David, and Solomon reigned successively during one hundred years; the kings of Israel reigned two hundred and fifty-five years; and those of Juda three hundred and eighty-seven years; hence Juda was under kings during four hundred and eighty-seven years. The idolatrous and schismatical people of the kingdom of Israel provoked God, who showered down his wrath upon them, and destroyed their kingdom. The ten tribes were led captive by the Assyrians, scattered over all the north of Asia, and never again united as a body. The people of Juda became more and more wicked, and the king of Babylon, according to the predictions of the prophets, made himself master of Judea, took and burnt Jerusalem, levelled its walls, razed the temple to its foundation, and led off the Jews with their king, Jechonias, captives to Babylon. — 4 Kings xv. 17; 4 Kings *sub finem*; Jerem. liii. 3, 10.

Q. *How long did this captivity last?*

*A.* Seventy years; as was foretold by Jeremias. — 2 Paral.

xxxvi. 21; Jer. xxv. 12; Dan. ix. 2. During this captivity, the Jews served God under the spiritual guidance of the prophets, Ezechiel, Daniel, and others, whom God raised to support and direct them. Cyrus, king of Persia, having become master of the East, permitted the Jews to return to rebuild their city and temple; he restored to them their sacred vases, and gave them many presents. — 2 Paral. xxxvi. 22; Esdras i. 1. Cyrus acted in this manner, because it was made clear to him, that Isaias, who lived two hundred years before him, had by name foretold that he would reign over the East, and that the city and temple would be rebuilt by his order. — Isa. xliv. 28; xlv. 1; Joseph. Hist. of the Jews, lib. xi. c. 1, n. 436.

Q. *Under whose guidance, and in what numbers, did the Jews return?*

*A.* Their numbers were forty-two thousand three hundred and sixty; they were guided by Jesus the son of Josedec, the high priest, and Zorobabel, son of Salathiel, chief of the tribe of Juda. — 1 Esd. ii. 2, 64, 65. Besides the tribes of Juda and Benjamin, some belonging to the other ten tribes may have returned; but the latter lost their distinction as a nation, and from this time all were called Jews. — Esd. iv. 4; Luke ii. 36; Acts xxvi. 7.

Q. *Were the city and temple rebuilt?*

*A.* After much opposition from the Samaritans, and an interruption of sixty years, they were at length, after seventy years from the date of the first edict of Cyrus, allowed to rebuild the walls, under the direction of Nehemias; and even here they had much to contend with; they were compelled to have one hand on the sword, whilst the other was employed on the wall. — 1 Esd. iv. 4, 21; v. 3; vi. 12; 2 Esd. ii. 19; iv. 1; Dan. x. ii.

Q. *Was the second temple as magnificent as the first?*

*A.* Its external magnificence was much inferior; still, it surpassed in greatness that of Solomon, for it was sanctified by the corporal presence of the Messiah.

Q. *Of whom were Jesus and Zorobabel a figure?*

*A.* Of Jesus Christ, who was both priest and king, and who delivers us from the bondage of the devil; as Jesus the high priest, and Zorobabel the chief of the Jews, delivered them from the bondage of Babylon. — St. Aug. cont. Faust. c. 36.

Q. *What was represented by the opposition the Jews met with in rebuilding the city and the temple?*

*A.* The persecutions suffered by the disciples of Christ, and especially those which will be raised before the last day, to prevent the children of God from taking possession of the heavenly Jerusalem, where the living and eternal temple of God is to be consecrated.

Q. *What did the second temple, built after the return of the Jews from captivity, represent?*

*A.* It was a figure of the Christian Church and the New Testament, the glory of which, being principally spiritual and interior, infinitely surpassed the glory of that of Solomon, which was all material and exterior. St. Aug. Civ. Dei, lib. xviii. c. 48. The Jews, with one hand on the work of the temple, and the other upon the sword, were a figure of the Christian laboring to build up the heavenly edifice on Christ as his foundation, and combating at the same time, with his spiritual sword, the devil, who labors to turn him from this heavenly duty.

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SECTION XXI. — STATE OF THE JEWS, FROM THE BABYLONISH CAPTIVITY TILL THEIR TOTAL RUIN BY THE ROMANS.

Q. *By whom were the Jews governed, after their return from the Babylonish captivity?*

*A.* They were governed by the Persians; and afterwards, by Alexander the Great, who made himself master of the East, after having conquered Darius, the last king of the Persians. On the death of Alexander, his empire was divided: Ptolemy became king of Egypt; Seleucus reigned in Babylon and Syria. Ptolemy made himself master of Judea, and led many Jews captive to Egypt. He was succeeded by Ptolemy Philadelphus, who treated the Jews well, and permitted all who wished to return to their own country. It was during the reign of Philadelphus, according to the common opinion, that the Holy Books were translated into Greek, by seventy-two Jewish interpreters. The successors of the latter were Ptolemy Evergetes, Ptolemy Philopater, and Ptolemy Epiphanes. Under the two latter the Jews were much persecuted, that they might be forced to change their religion. Antiochus, king of Syria, united his forces with those of Philip, king of Macedon, to dethrone Ptolemy Epiphanes, king of Egypt; and during these struggles, Judea was unceasingly harassed. Antiochus was succeeded by Seleucus Philopater, who, touched with the piety of the high priest, Onias, furnished him with the expenses of the sacrifices. To the latter succeeded Antiochus Epiphanes, who was celebrated for his impieties. He banished Onias the high priest, and sacrilegiously transferred the office of sovereign sacrificer to any one he pleased. He pillaged the temple of Jerusalem, and forced the Jews to change their religion. He put to death for his religion the holy man Eleazar; he afflicted with dreadful sufferings the seven Machabees and their mother; he butchered all that were

assembled on a Sabbath for sacrifice; and died in the end a miserable death, by a just judgment of God.

During this persecution Mathathias withdrew to the desert, and lived upon herbs rather than feast on forbidden meats. In the end, however, he took up arms, along with his son, the celebrated Judas Machabeus, for the defence of his country and his religion. This revolt was not a rebellion against the lawful ruler, for God ordered it; he declared himself, by miracles, for the Machabees, and in quality of Sovereign Ruler, positively ordered Judas Machabeus to take up arms. — 1 Machab. ii. 26, 27; 2 Machab. x. 29, 30; xv. 12, 15, 16. Besides, Antiochus was a usurper; the kingdom properly belonged to Demetrius, son of king Seleucus. — 1 Machab. vii. 4. The Machabees, therefore, had a right to deliver themselves from the tyranny of a usurper; as the Israelites were justified in shaking off, under Gideon and the other judges, the yoke of the Madianites, Ammonites, and Philistines, &c. — See Judges, especially 1 Machab. xv. 33, 34.

Q. *Of what tribe and race was Mathathias?*

*A.* Of the tribe of Levi, and the race of Aaron, for Judas, his son, sacrified in the temple; and Jonathan, another son, became high priest — offices which belonged to the descendants of Aaron only. — 1 Mach. iv. 42; x. 20; 2 Mach. x. 1, 3, 26, &c. Judas Machabeus gained victories over Antiochus, the other kings of Syria, and the neighboring nations; he took Jerusalem, purified the temple, dedicated it, and established a perpetual feast in honor of its dedication — a feast which was celebrated by Jesus Christ. — John x. 22. He trusted in God, was most intrepid, and by his victories became celebrated every where. In fine, he was killed in an unequal contest, having only eight hundred men against a large and formidable army; but, even here, he gave astonishing proofs of his faith and his valor.

Q. *Who were the successors of Judas Machabeus in the government of the Jewish army and people?*

*A.* Jonathan succeeded him, and became both temporal and spiritual ruler. — 1 Mach. x. 20, 65. To him Simon, his brother, succeeded; he was the first, since the Babylonish captivity, who ruled Judea in peace: he was treasonably killed at a feast, and left his double authority to his son John, surnamed Hircanus. — 1 Mach. xiii. 3; xiv. 4; xv. 6, 21; xvi. 2, &c.; 21, &c. Judas, surnamed Aristobulus, next succeeded, and was the first after the Babylonish captivity who took the title of King of the Jews. To the latter succeeded Alexander Janneus, who had, by his wife, Alexandra, two sons, Hircanus and Aristobulus. Alexandra reigned as queen after the death of her husband, and committed to Hircanus both the high priesthood and the crown; but Aristobulus

made war at his mother's death upon his brother, and stripped him of his crown.

During the reign of Aristobulus, the Roman army, under the command of Pompey the Great, made Judea tributary; Pompey restored Hircanus, but without the title of king, and led Aristobulus to Rome, to grace his triumph. After this, Pacorus, king of the Parthians, deposed Hircanus, and set up in his place Antigonus, son of Aristobulus. Soon after this, Herod, an Idumean by birth, obtained from the Romans leave to take the title of King of the Jews; — he overcame Antigonus, and ruled Judea in peace. It was towards the end of this king's reign that Jesus Christ, the Savior of men, appeared in the world. After the death of Herod, which took place a little after the birth of Christ, his states were divided amongst his children, by Augustus the Roman Emperor. One half was given to Archelaus, and the rest divided into two tetrarchates, and given to Herod Antipas and Philip. About nine years after, Augustus banished Archelaus to Gaul, where he died; and his states were reduced to the condition of a Roman province. When Christ commenced his public ministry, the Holy Land was divided into four portions: Judea proper, which had been under Archelaus, but now governed by Pilate, for the Romans, contained Idumea and Samaria; — Galilee, which was under the tetrarch Herod Antipas, who is mentioned in the history of the passion of Christ; — Iturea and Trachonitis, of which Philip, the brother of Antipas, was tetrarch; — and, lastly, Abilina, which was the tetrarchate of Lysanias. This latter country belonged rather to Syria than to Judea. — Luke iii. 1, 2. Thus, at this time, were the Romans masters of Jerusalem, and half of the Holy Land. Indeed, they might be said to have been masters of it all, as they treated the above rulers nearly as subjects, though they were permitted to be addressed as kings. — Mark vi. 14, &c.

Besides the three sons above mentioned, Herod the Great had three others, Antipater, Alexander, and Aristobulus, all of whom he put to death. Agrippa, the eldest son of the latter, was cast into prison by Tiberius, but liberated afterwards by Caligula, from whom he received the dominions of his grandfather. Antipas having heard what Caligula was doing for Agrippa, set out for Rome, that he might obtain the title of king; but he was banished by the Emperor to Lyons, from which he fled to Spain, where he perished miserably with his wife Herodias, who had been the cause of the murder of St. John the Baptist. Agrippa was confirmed king by the Emperor Claudius, the successor of Caligula, who even increased his territories. This was the Herod Agrippa who put St. James the Greater to death; who cast St. Peter into prison; and who, struck by an angel, died at

Cæsarea, devoured by worms, as we have in Acts xii. 23. Agrippa the Younger succeeded his father, as king; but his royalty was only a shadow — the Roman governors were in reality the kings of Judea. It was before this Agrippa that St. Paul pronounced the discourse which we find reported in Acts xxvi.

The Jews wished at length, sixty-six years after the death of Christ, and in the seventeenth year of the reign of Agrippa, to shake off the yoke of the Romans. They sustained a cruel war, which lasted four years; at the end of which, Jerusalem was taken and ruined, the temple destroyed, and the Jews themselves banished from their country, and dispersed over the whole earth. Of this sad fate — the destruction of a people — we shall afterwards see the cause. Meantime we have shown how, and by whom, the Jewish nation was governed, from the Babylonish captivity down to the period of its utter ruin.

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SECTION XXII. — THE MORALITY AND RELIGION OF THE JEWS, FROM THE BABYLONISH CAPTIVITY TILL THE COMING OF THE MESSIAH.

Q. *Had the Jews any prophets, after the Babylonish captivity, as they had before?*

*A.* Malachy, who prophesied about the time the second temple was finished, was the last of the prophets. Until the time of St. John the Baptist no other appeared. — Ps. lxxiii. 9; Machab. iv. 46; ix. 27; xiv. 41. So that during 450 years, the time between Malachy and St. John the Baptist, there was no prophet. During all this period, the Jews lived as wickedly as during the time of the prophets. Still there were some holy personages amongst them; — such were Onias, the sovereign pontiff; Simon his son; the seven Machabee martyrs, with their mother, Mathathias; the illustrious family of the Machabees; with others, whose names and history may be seen in the books of the Machabees, and in Eccles. i. 4, 5, 7, 9.

Q. *Did the Jews fall again into idolatry, after their return from the Babylonish captivity?*

*A.* They were forced into it, in great numbers, by the persecutions they suffered under the Ptolemies — kings of Egypt, — and under the impious Antiochus, king of Syria; but we do not find that they fell voluntarily into that dreadful crime. St. Jerome, and many other interpreters, say that the persecution they suffered under Antiochus was a figure of the persecutions the Christian church must endure, before the end of the world, from antichrist. — St. Jerom. on vii., viii., xi., xii. of Daniel.

Q. *What was the state of religion amongst the Jews, during the above period, when they had no prophets?*

*A.* After the death of Judas Machabeus and his brethren, various sects appeared. The Pharisees added to the law of God a great number of human interpretations, of which some were indifferent, some superstitious, and some directly opposed to that holy law. The most celebrated of these sects were the Pharisees, the Sadducees, and the Essenians.

Q. *What was there peculiar in these sects?*

*A.* The Pharisees were Jews who affected great external regularity of life, whilst in their hearts they were very corrupt, and in many things actually adulterated the sanctity of the law. See their dogmas. — Josephus, lib. xiii. c. 9, n. 520; Matt. xv. 3; xxiii.; Luke xviii. 11, 12; St. Epiph. lib. i., contra Hæres. The Sadducees were impious libertines, who denied the immortality of the soul, the existence of spirits, the resurrection of the body, and the pains of a future life. This sect was composed of the great and the rich amongst the Jews. — Josephus, lib. xiii. c. 9, n. 530; Matt. xxii. 23; Acts xxiii. 8. The Essenians lived in common; led edifying lives; there was nothing in their faith or morals reprehensible; some did not marry at all, and others married, but under very strict regulations; and all were very much detached from voluptuousness. — Josephus, ibid.; Euseb. de Prepar. Evang. lib. viii. c. 11, 12. Some think that what Josephus has written of the Essenians is to be understood only of the Jews who were converted by the apostles, whom we find mentioned in Acts ii.

Q. *Were there any other sects amongst the Jews?*

*A.* Yes; the Samaritans, the Hemero-baptists, and the Herodians. The Samaritans were schismatical Jews; they had a separate temple and altar, and priests who did not recognize the authority of the high priest. They adored golden calves, and introduced many pagan ceremonies. The Samaritan schism commenced under Jeroboam, and lasted till the time of Christ; they recognized as Holy Scripture only the five books of Moses; denied that Jerusalem was the only place in which God was pleased to be worshipped. In other matters they agreed with the rest of the Jews, who attributed to them many errors which they did not teach. — See 1 and 2 Esdras; Josephus, lib. xi., xii., xiii., Hist. Judæor.; John iv. 20.

Q. *Who were the Hemero-baptists and Herodians?*

*A.* The Hemero-baptists were Jews, who, as their Greek name informs us, washed themselves every day; and in this consisted all their sanctity; — they denied the resurrection of the body; and in every other thing followed the Pharisees. The Herodi-

ans were so called, because they pretended that Herod the Great was the Messiah. Some interpreters say, that the Herodians, mentioned in Scripture, were of this sect, whilst others maintain that these were only so called, because they were officers of Herod, appointed to collect the tribute to be paid to the Romans. — Matt. xxii. 16; Mark xii. 13. It is worthy of remark here, that the very fact of the Herodians believing Herod to be the Messiah, proves clearly that the Jews were persuaded that the time foretold for the coming of the Messiah was at hand. — St. Jerome, contra Lucifer, page 625.

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SECTION XXIII. — ON THE STATE OF THE GENTILE PEOPLE, FROM THE VOCATION OF ABRAHAM TO THE COMING OF THE MESSIAH.

Q. *How did the Gentiles live, before the Messiah came?*

*A.* God has never failed to give to men the means of salvation; but the Gentiles having been unfaithful to his graces, he abandoned them to their corruption, from the time he chose Abraham to be the father of the Jewish people. After that period, and down to the establishment of the Christian Church, the Gentiles lived in disorder and idolatry. The picture St. Paul gives of them is frightful: nor can it be said that, God having abandoned them, they were excusable, for the fault was theirs; their crimes forced him to deliver them over to a reprobate sense. They still had, in all nature, the means of knowing him; and, in their own hearts, incentives to serve him. They were justly abandoned, because they neglected to use the means of salvation which God had put in their power. — Acts xiv. 15, 16; Romans i. 20, 21. There were, however, still even amongst these Gentiles, some chosen children of God, who belonged to the society of the saints. — St. Aug. Civ. Dei, lib. xviii. c. 47.

Q. *What were these Gentiles bound to do, in order to sanctification?*

*A.* Exactly what men were bound to do before the vocation of Abraham, viz.: to believe in one God, to adore him alone, to obey him, to live according to the law of conscience and right reason, and to believe and hope in a future Messiah. — St. Aug. Ibid.

Q. *Do we know any Gentiles who lived in the above manner?*

*A.* Yes, Job and Melchisedech were celebrated for their piety, and were express figures of Jesus Christ. The Ninevites, also, who did penance at the preaching of Jonas, served the true God.

We have reason to believe, that the dispersion of the Jews, under the Assyrians, with the aid of the holy books which they carried with them, had the effect of leading many Gentiles to the knowledge of, and hope in, the Messiah.

Q. *Who was Job?*

*A.* He was an eastern prince of the land of Hus, who believed in God, and feared him; his virtue was subjected to every possible trial, yet he remained a perfect model of patience, purity, and fidelity. God rewarded him by doubling his possessions, and he died loaded with merit. He was a figure of Christ, in his innocence, his temptations, his sufferings, his patience, and in the glory with which that patience was crowned, which was a figure of the resurrection and ascension of Christ.

Q. *Who was Melchisedech?*

*A.* We know neither his genealogy, nor his birth, nor his death; all we know of him is, that he was priest of the Most High, and king of Salem; that when the patriarch, Abraham, conquered the five kings, Melchisedech offered in sacrifice bread and wine, by way of thanksgiving to God for that victory; that he blessed Abraham; and that the latter gave him the tithe of all he possessed. — Gen. xiv. 18, &c.; Heb. vii. 1, 2, 3, &c., 17. Melchisedech was a figure of Christ in this, that all that is said of him has a distinct relation to Jesus Christ, and his priesthood, as St. Paul admirably shows in Heb. vii., and hence Christ is called a high priest according to the order of Melchisedech. — Ps. cix. 4.

Q. *Why did God permit such general corruption amongst the Gentiles and the Jews?*

*A.* That he might exercise his mercy towards both; that he might confound the pride of men, and lead them to desire, and to obey the Messiah, by feeling the necessity of him, who alone could cure their otherwise irremediable evils. — Rom. iii. 9; viii. 3.

# CHAPTER V.

## ON THE STATE OF RELIGION AFTER THE COMING OF THE MESSIAH.

### SECTION I. — ON JESUS CHRIST. PROOFS OF THE COMING OF THE MESSIAH, BY THE ACCOMPLISHMENT OF THE PROPHECIES IN THE PERSON OF CHRIST.

Q. *Do we certainly know that the Messiah has come, and that the Jews, who still expect him, are in error?*

*A.* Yes; for the time, marked out by the prophets for his coming, has already passed; and all the prophecies have been accomplished in the person of Christ.

Q. *What are the prophecies which mark out the time of the coming of the Messiah?*

*A.* The prophecies of Jacob, Daniel, and Aggeus, are the most precise on this point.

Q. *What was the prophecy of Jacob?*

*A.* Being on the point of death, he foretold many things regarding each of his children and their posterity; and when he came to Juda he said, "THE SCEPTRE SHALL NOT BE TAKEN AWAY FROM JUDA, NOR A RULER FROM HIS THIGH, TILL HE COME THAT IS TO BE SENT, AND HE SHALL BE THE EXPECTATION OF NATIONS."—Gen. xlix. 10.

Q. *How does this prove that the Messiah has already come?*

*A.* More than 1800 years have elapsed since the Jews have had either a king or a chief, and more than 1700 years have passed since they were banished from their native land, and so dispersed, that they have never since been able to return. Therefore, either the above prophecy is false, or the Messiah is already come.

Q. *Did the Messiah in reality come as soon as the Jews ceased to have a sovereign of their own nation?*

*A.* Yes; for when Christ, whom we shall prove to be the Messiah, came to the world, Herod, who was not a Jew by birth, but an Idumean, had the title of king of the Jews. The Romans were so absolutely masters of Judea, that they had governors there, and during the life of Christ, they took from the Jews the power of life and death. Even the Jews themselves acknowledged that they had *no king* but Cesar. — John xix. 15.

Up to the time of the Roman subjection, the Jews had always retained their authority, either wholly or in part, and if they lost it, it was only for a time; their longest captivity was that of

Babylon, which lasted only seventy years, during which they had the power of life and death, as appears by the history of Susanna. Afterwards, when they were tributary to the Medes, Persians, Greeks, Syrians, or the kings of Egypt, they were governed by their high priests, who had almost absolute authority, and who, in course of time, effected their entire independence, and took the title of kings. This authority of the last of the really Jewish kings, endured precisely until the coming of Christ, in whom the prophecy of Jacob was exactly verified. — See Euseb. Demonstrat. Evangel. lib. viii. c. i.; St. Cyril Alex. contra Julian, lib. viii.

Q. *What was the prophecy of Daniel as to the coming of the Messiah?*

*A.* During the time that the Jews were captives in Babylon, God sent his angel Gabriel to the prophet Daniel to inform him, that the city and the temple of Jerusalem would be rebuilt, and that, reckoning from the term of the edict for its reconstruction, seventy weeks should elapse, until the coming of Christ; that in the middle of the seventieth week the Messiah should be put to death; that he would be rejected by his own people, and consequently would cease to regard them as his; that the city and temple of Jerusalem would, after this, be entirely destroyed; and that, before the demolition of the temple, the abomination of desolation would be seen in that holy place, and that, immediately after, the Jews would suffer a desolation which would endure to the end of time. — Dan. ix. 24, 25, 27.

Q. *Does this prophecy prove that the Messiah has already come?*

*A.* Yes; for if we take these seventy weeks for weeks of days, they only make 490 days; and if we reckon them weeks of years, as we are authorized by other scriptural authorities, (Levit. xxiii. 15, 16; xxv. 8,) they make 490 years. Now, it is more than 1700 years since Jerusalem and its temple were destroyed, and the Jews dispersed over the whole earth, bearing with, and upon them, visible marks of the reprobation foretold by this and other prophecies. — Osee i. 9; iii. 4; ix. 17; Isai. vi. 9.

Q. *The Messiah then has long since come?*

*A.* So it appeared to all antiquity. When Pompey made himself master of Jerusalem, it was the opinion of all the Jews that the time, marked by the prophets for the coming of the Messiah, had arrived. A report was spread abroad that a sovereign would come from the East, who would subject the world; it was published in Rome that nature was about to give a king to the Romans; with this the predictions of the Sibyls, so much venerated by the Romans, agreed; and it was this same general impression which gave rise to the sect of the Herodians, of whom we

have spoken. — Joseph. Wars of the Jews, lib. vi. c. 31, n. 476; Sueton. de Vita August. Lucan. lib. viii.; — Cicero de Divinatione.

Q. *Does this prophecy prove that Jesus Christ is the Messiah?*

*A.* Yes; for all that is here foretold of the Messiah agrees exactly with Jesus Christ. Jesus Christ was put to death exactly in the middle of the seventieth week of years, reckoning from the edict of king Artaxerxes Longimanus, in the twentieth year of his reign, to rebuild Jerusalem. The Jews abandoned and denied Jesus; they were rejected by him as reprobates; and consequently the Romans attacked and destroyed their city and temple. Josephus shows us by how many abominations the temple was polluted. It is notorious, that since that time the Jews have been dispersed over the whole earth; and that, aided even in their attempts to rebuild that city, by idolatrous emperors who hated Christianity, they failed in every effort. — See Ammian. Marcel. lib. xxiii. c. 1; St. Greg. Naz. Orat. iv., in Jul. Apost.; St. Chrys. Hom. 4, in Matth.; Tillemont. Hist. Eccl. tom. ii.

Q. *Is there any other prophecy of Daniel regarding the coming of the Messiah?*

*A.* Yes; God discovered to this prophet the succession of empires, from Nabuchodonosor to the coming of the Messiah. These were the empires of the Babylonians, the Persians, the Greeks, and the Romans; — the Romans are represented under the figure of iron, which subdues and crushes all other substances, as the Romans were, in effect, to render themselves masters of the world. The prophet adds, that in the time of these empires, God would raise another empire, which is compared to a little stone descended from heaven; that this empire should subdue all the others, without any violence; that this stone, so small in the beginning, should become a great mountain which would fill the whole earth, — that is, a great new empire, which should be extended every where, and should subsist eternally. — Dan. ii. 37.

Q. *What is the meaning of this prophecy?*

*A.* That God would send to the world the Messiah, who is designated often in Scripture as a stone or rock; that this Messiah would establish on the ruins of the Roman empire the spiritual empire of his church; that this empire should be small in the beginning, like the mustard seed to which it is compared in Scripture, but which, in Palestine, becomes a great tree, where are lodged the fowls of the air. We know that the Church, in the Scripture, is compared to a high mountain, to which all nations will flow, and this is the mountain which Daniel foresaw, formed from a small detached stone, without the aid of the hand of man. — Isai. ii. 2; Mich. iv. 1.

Q. *Is this prophecy verified?*

*A.* Yes, to the very letter. Jesus appeared under the reign of Augustus, the first of the Roman emperors. The empire of Jesus was almost nothing at first, but it grew up gradually, without human aid. It subjected great nations, and subdued idolatrous empires, and has now for ages been extended over the entire universe. No other kingdom or empire has existed, or does now exist, in which this prophecy could or can be verified. See Bossuet, in Dan. ii.

Q. *What is the prophecy of Aggeus, which relates to the coming of the Messiah?*

*A.* The Jews were sad that the second temple, built by Zorobabel, was not equal in glory to that of Solomon. To console them, God, by his prophet Aggeus, addressed them in these words: "Yet, one little while, and I will move the heavens and the earth, and the sea, and the dry land, and I will move all nations, *and the desired of all nations shall come*, and I will fill this house with glory; great shall be the glory of this last house, more than of the first, and in this place I will give peace, saith the Lord of Hosts." — Agg. ii. 7, 8, 10.

Q. *How does this text prove that the Messiah is come?*

*A.* It tells us that he should come in a *short time*, that he should give this second temple more glory by honoring it with his presence than attended that of Solomon with all its grandeur. Now, it is more than 1700 years since this temple was destroyed, and the Messiah must have appeared before that event.

Q. *Does this prophecy prove that Christ is the Messiah?*

*A.* Yes, for it can be applied to him, and to no other. He appeared in the world about 500 years after this prophecy, which is a short time compared with the age of the world. He was the desired of nations, for he brought all to the knowledge of the true God, as so many prophets had foretold. The need we had of him may be called desire, as we say the parched earth desires and seeks water. He moved the universe, because, as St. Paul says, he renewed all things in heaven, and on earth. — Eph. i. 10. He rendered the second temple more glorious than the first, literally, by his actual presence, and spiritually, by his Church, which the temple prefigured. Finally, he gave peace *in this place*, because the *real* second temple prefigured still exists in the Christian Church, where God is adored, man instructed and reconciled to Heaven, and the way to everlasting peace and happiness opened. This prophecy, then, applies admirably to Christ, and to no other. — St. Jerom. St. Cyril Alex. n. 14.

Q. *What is there remarkable in the prophecies, as regards Christ?*

*A.* There is not a circumstance of his birth, his life, or his death, which was not foretold, as we shall see in the abridged

history of his life. — See also St. Aug. lib. xiii. contra Faust. c. 6, 15.

Q. *May not these prophecies have been forged by the Christians?*

*A.* They are so clear, that the pagans have been tempted to make this same objection; but their truth is so certain that no man of good sense will call them in question; and this incontestable certainty has ever been the bulwark of the Christian religion. — 2 Peter i. 19, 20, 21.

Q. *How is the truth and certainty of these prophecies demonstrated?*

*A.* The Jews, the irreconcilable enemies of Christians, were the depositaries of these prophecies; from the Jews did both Christians and Gentiles receive them. In spite of the humiliating reproaches with which these prophecies are filled against the Jews, they have ever reverenced them as divine; they had them translated into Greek before the time of Christ, and spread abroad in that language wherever it was known. The smallest change made by the Christians would have been seen at once, not only by the Jews, but by the Gentiles. The Jews, so much attached to their law and their holy writings, and such envenomed enemies of the Christians, would have exclaimed loudly against any corruption of their writings. We have, on the one hand, the testimony of the pagans, who saw these prophecies so clear, that they were tempted to believe that they were forged after the events; and we have, on the other, the testimony of the Jews, whose interest it was to obscure the lustre of these prophecies, declaring loudly that they were authentic and uncorrupted; — so that we have, in the opposition of the Jews to the Gentiles, and of the Gentiles to the Jews, an invincible proof of the authenticity of these prophecies, and, consequently, of the truth of the Christian religion. — St. Aug. Serm. 174; Civ. Dei, lib. xviii. c. 46.

Q. *Since these prophecies are so clear, why are the Jews, otherwise sensible men, so obstinate in rejecting them?*

*A.* This is a just judgment of God, who abandons them to blindness as a punishment of their crimes. The very fact that they are the enemies of the Christian Church is the strongest proof of the truth and purity of those Scriptures which the Church has received from them; this fact shows at once to the unbeliever that no collusion could exist between the Jews and the Christians, as to these prophecies. Besides, this very obstinacy of the Jews is itself a proof of the truth of the prophecies, for it was clearly foretold that they would remain obstinate and blind to the end, that they should have eyes without seeing, and ears without hearing, and that even their own writings should be for them a sealed book. — Deut. xxviii. 28; Ps. lxviii. 24; Isaiah i. 3; vi. 9; xxix. 10; xlii. 18, 19; lix. 9, 10.

SECTION II. — ON JESUS CHRIST, OR THE MESSIAH.

Q. *Who is the Messiah whom God has sent to men?*

*A.* Jesus Christ the Son of God, the eternal Word, made man, to deliver men from sin, and from the power of the devil, to reconcile them to God, to restore their right to eternal life, and put them in possession of that life; in a word, to be the Redeemer, so long expected by fallen man.

Q. *Jesus Christ is, then, both God and man?*

*A.* Yes, and this the prophets have foretold of the Messiah. They call him, on account of his *divine nature*, the Son of God, or, simply, God; and, on account of his *human nature*, they call him the son of David; they call him Emmanuel, that is, God with us, which expresses the union of these two natures in one person. — Paral. xvii. 13, 14; Ps. ii. 7, 8, 9; lxxxviii. 27, &c.; Isai. ix. 6; viii. 13; xxxv. 4; liv. 5; xi. 1; vi. 5.

Q. *What do you mean by saying Christ is both God and man?*

*A.* That there are two natures in Christ, the divine and the human. The divine nature is consubstantial with the Father, and with the Father and the Holy Ghost is one God. — John i., x. 7, &c.; see SS. Athanasius, Hilary, Basil, Austin against the Arians. The human nature has a body and soul like ours, and the eternal Word, in taking this body and soul, clothed himself with all our infirmities, excepting sin, ignorance, and the inclination to evil. — Phil. ii.; Heb. iv. 14, 15, 16; St. Athan. Lit. ad Epict.; St. Greg. Naz. Serm. iv. contra Julian.; St. Amb. de Incarn. c. iii. n. 16.

Q. *What mean you by saying that in Christ the divine and human natures are united in one person?*

*A.* That they are united in him without confusion, so that there is only one person, which is the Son of God, something like the union of the soul and body, which are so united that they make only *one man*. From this difference of natures we easily understand his words, when he says, *I and the Father are one;* and in another place, the *Father is greater than I.* In the former he speaks of his *divine nature*, and in the latter of his *human nature*. — Symb. S. Athan.; John x. 30; xiv. 28; St. Aug. lib. 2 de Trinit. It follows, also, from the above principle, that we can attribute to God in Jesus Christ, what can only agree properly to man, and the reverse, because the *same person* is both God and man; thus, it is true that God has suffered, died, and risen from the dead, and thus is it true that man is the Son of God — that he is God. — St. Hilar. de Trin. lib. 9; St. Leo. Lit. 134 ad Imperat. Leon. We cannot, however, say of the Father or the Holy Ghost, that they became incarnate, suffered, or died, because they have the same nature with the Son; for,

to the person of the Son alone, is human nature united; he alone, and not the Father or the Holy Ghost, became man. — St. Aug. lit. 11, or 218 ad Nebrid. n. 4; St. Leo. ibid.

Q. *How can the divine and human natures be united in the same person of Jesus Christ, without the participation of the Father and the Holy Ghost, who are of the same divine nature with the Son?*

*A.* All this infinitely surpasses our understanding; we believe all firmly, because God has revealed all, and the Church has ever reputed those heretics who have rejected these divine mysteries. — Serm. S. Leon. de Incar.

Q. *Has Jesus Christ two distinct wills, as he has two distinct natures?*

*A.* Yes, for the will is an essential part of intelligent nature, but the two wills of Christ are subordinate the one to the other; the human is perfectly subject to the divine will. — See 6 Gener. Con. contra Monothel.; St. Leo. Serm. 5.

Q. *Did the Son of God leave heaven when he became man?*

*A.* No, he is every where; when we say he descended from heaven to this earth, we merely mean that he united to himself human nature, and became, by his humanity, sensible to us mortals; whilst in an ineffable manner, he, in reality, fills heaven and earth. — St. Aug. Serm. 187 de Nativ.

Q. *What is the union of the divine with the human nature termed?*

*A.* A Hypostatical, that is, personal union, for the original Greek word signifies a person. The person of the Son of God is the term of this union, for the human nature is not united to the three persons of the Trinity. — See Conc. Ephes. Chalced., &c., Cyril Alex. P. Petav., and other dogmatic theologians.

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### SECTION III. — HISTORY OF THE INCARNATION.

Q. *In what way did the Son of God become man?*

*A.* God sent the angel Gabriel to the city of Nazareth, in Galilee, to a virgin named Mary, who had espoused a man called Joseph, of the race of David. The angel said to her, "Hail, full of grace, the Lord is with thee." She was troubled at these words. The angel said to her, "Fear not, Mary, thou shalt conceive, and shalt bring forth a son, and thou shalt call his name Jesus; he shall be great, and shall be called the Son of the Most High; the Lord God shall give him the throne of his father David; he shall reign in the house of Jacob forever; and of his kingdom there shall be no end."

The holy Virgin asked the angel how this could be, seeing

she knew not man: which shows, according to the holy Fathers, that she had determined to remain forever a virgin. The angel replied, "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee, and, therefore, the holy One which shall be born of thee, shall be called the Son of God." This prediction is confirmed by the miracle which God was working at the time, in favor of Elisabeth, who, though before barren, was now in her sixth month of pregnancy, "For nothing (concludes the angel) is impossible to God." The holy Virgin believed the words of the angel, and gave her consent, saying, "Behold the handmaid of the Lord, be it unto me according to thy word." And in this moment the mystery of the Incarnation is accomplished by the operation of the Holy Spirit, in the chaste womb of that holy Virgin, and the eternal Word is made man to dwell amongst us. — Luke ii.

Q. *Of what family was the Blessed Virgin, and was she married, or only affianced to Joseph?*

*A.* Of the family of David, of which also sprang her spouse Joseph. St. Augustine and several other Fathers think that she was really married, and the original word, used by St. Matthew, seems to favor this opinion. Other Fathers, however, have taught that she was only affianced. See Tillemont and all the interpreters; St. Aug. lib. 23, contra Faust.; St. Jerom. in I. Matt.; Tillemont, n. 7, in Sanc. Virg.

Q. *If the Blessed Virgin was married to St. Joseph, why was she surprised when told by the angel that she should have a son?*

*A.* Because, as all the Fathers teach, she had made a vow of virginity.

Q. *Why then did she marry, after having made this vow?*

*A.* By the especial order of God, and for great ends. 1st. That the Incarnation might remain unknown, so long as might be required by the impenetrable designs of God's mercy and justice. — Tillem. in S. Virg. Art. 2. 2d. That the reputation of the Blessed Virgin might be protected by the honorable veil of marriage, against the malignant calumnies and violence of the Jews, who would have stoned her. — St. Jerom. in I. Matt.; St. Amb. in I. Luc. lib. 2, c. 27. 3d. That the Blessed Virgin might have the solace of an affectionate friend, in the trials to which God was about to subject her. — St. Jerom. ibid.

Q. *What do you mean, when you say that Jesus Christ was conceived by the operation of the Holy Ghost?*

*A.* That as man, he had no father, but that his body was formed miraculously in the chaste womb of the Blessed Virgin, by the Holy Ghost. Although this great miracle was performed by the operation of the Trinity, still, it is attributed to the Holy Ghost only, because it was the effect of God's *ineffable love* to

men, that the Son became incarnate. — John iii. 16. Now, we attribute the effects of love to the Holy Ghost, as we attribute the effects of power to the Father, and wisdom to the Son.

Q. *The Blessed Virgin then conceived, and gave birth to Jesus Christ, without losing her virginity?*

*A.* She was a virgin before the birth, a virgin in the birth, and remained a virgin all her life. Such has ever been the belief of the whole Church. Isaias had foretold that the Messiah should be born of a virgin, vii. 15; Matt. i. 23. The Church has always regarded as heretics, those who denied the perpetual virginity of the Blessed Virgin. — St. Jerom. contra Jovin. lib. i.

Q. *Is the Blessed Virgin truly the mother of God?*

*A.* Yes; because she gave birth to a Son, who is God; and the flesh of the God man was formed from her flesh. — Gal. iv. 4, 5; Conc. Ephes. contra Nestor.

Q. *What was the profession of St. Joseph?*

*A.* Although of the royal race of David, he was poor, and obliged to earn his bread by the work of his hands. He was an artisan, but of what kind the Scripture does not say. — Matt. xxiii. 55; Tillem. tom. i. 2, note on St. Joseph.

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SECTION IV. — HISTORY OF JESUS CHRIST, FROM HIS TEMPORAL BIRTH TILL HIS RETIREMENT INTO EGYPT.

Q. *When was Jesus Christ born, and in what place?*

*A.* Precisely at the time foretold by the prophets, about 4000 years after the creation. He was born in the city of Bethlehem, where the prophets foretold the Messiah should be born, as even the Jews themselves declared to the Magi, in the presence of Herod. — Micheas v. 2; Matt. ii. 5, 6.

Q. *Since the Blessed Virgin was of Nazareth, a city of Galilee, how does it happen that Jesus Christ is born at Bethlehem?*

*A.* The Emperor Augustus had ordered a census of all the subjects of the Roman empire; this order compelled all the Jews to return to their original family home. On this account, St. Joseph and the Blessed Virgin returned to Bethlehem, the city of David; as they arrived there, the full time of the Blessed Virgin had arrived. There was no room for her in the inn, on account of the crowds which the census had forced to repair thither; so she, with Joseph, were compelled to retire to a cavern, which served as a stable to the inn, and in this miserably poor place did the Savior of the World choose to be born. Luke ii. 1, 4, &c.

Q. *Why did Augustus make this census?*

*A.* He was to give peace to all the earth; and from reasons of state, or from pride, he desired to know the numbers subject to his empire. God, however, made use of this disposition of the emperor, to give to the Gentiles, as well as to the Jews, a proof, so authentic as to be beyond suspicion, of the accomplishment of the prophecies, that the Messiah should be born in Bethlehem, of the family of David; for the registry of this census was carried to Rome, and preserved in the archives of the empire, where it still was in the time of Tertullian. — St. Chrys. Hom. 8 and 33, in Matt.; Tertul. lib. iv. contra Marcion. c. 7.

Q. *Had the prophets foretold that there would be universal peace, when the Messiah should come?*

*A.* Yes. "And they shall turn their swords into ploughshares, and their spears into sickles; — nation shall not lift up sword against nation, neither shall they be exercised any more to war." — Isaias ii. 4; St. Jerom. in ii. Isai.

Q. *Why did Jesus choose to be born in a stable?*

*A.* He came to cure the corruption of the world; to teach men what were true goods; and in what their real happiness consisted. He gave them a complete and solemn antidote for the concupiscence of the flesh, of the eyes, and for the pride of life — the sources of all sin, in his being born of parents fallen from the most illustrious to the most obscure state, reduced to the extreme of poverty, compelled even to leave the inn where worldlings rioted, and take up their abode in a stable. — Titus ii. 11, 12; St. Chrys. Hom. 8, in Matt.

Q. *Did the prophets foretell that the Messiah would come in a state of poverty and obscurity?*

*A.* Yes. "Verily thou art a hidden God, the God of Israel, the Savior."— Isaias xlv. 15. And again, "Despised and the most abject of men; and his *look* was as it were hidden and despised," liii. 3. "Rejoice greatly, O daughter of Sion: behold, thy King will come to thee, the just and Savior; he is poor and riding upon an ass."— Zach. ix. 9.

Q. *On what day, and at what hour, was Christ born?*

*A.* About the middle of the night of the 25th day of December, according to the most ancient tradition of the most celebrated churches.

Q. *Did the prophets foretell the hour of the birth of the Messiah?*

*A.* The Book of Wisdom speaking of the arrival of the angel in Egypt, to deliver the Israelites, and exterminate the first born of the Egyptians, uses an expression which the Church has applied to the birth of Christ: "While all things were in quiet silence, and the *night was in the midst of her course, Thy almighty* WORD leapt down from heaven, from thy royal throne." — Wisd. xviii. 14, 15.

Q. *Did Christ make his birth known to men?*

*A.* Yes, angels announced him to the neighboring shepherds, who were Jews; and a new star, along with a revelation from God, made him known to the wise men of the east, who were Gentiles. Both came immediately to adore the Savior of mankind. — Luke ii. 8; Matt. ii.

Q. *Was Jesus circumcised on the eighth day, according to the custom of the Jews?*

*A.* Yes, he desired to submit himself to the law, that he might redeem those who were under the law. — Luke ii. 21; Phil. ii. 9; Gal. iv. 4. Christ remained at Bethlehem forty days, to give the Jews time to inform themselves of the great event of his birth, after which the Blessed Virgin carried Jesus to the temple, to offer him to God as her first born, and to comply, although she required it not, with the legal purification of the Jews. — St. Chrys. Hom. 7, in Matt.

Q. *When did the Magi come to adore Christ?*

*A.* The common opinion is that they came on the twelfth day after his birth, the day upon which the Latin Church celebrates the feast of the Epiphany. This visit of the wise men is foretold by Isaias: "And the Gentiles shall walk in thy light, and kings in the brightness of thy rising... All they from Saba shall come, bringing gold and frankincense, and showing forth praise to the Lord." — Isaias lx. 3, 6. "The kings of Tharsis and the Islands shall offer presents; the kings of the Arabians, and of Saba, shall bring gifts." — Ps. lxxi. 10. That the above passage was not applied to Solomon, is evident from the same chapter, ver. 5. "He shall continue with the sun, and before the moon throughout all generations; and he shall rule from sea to sea, and from the river to the end of the earth." These are words which cannot by any means be applied to Solomon. Even the apparition of the star had been foretold: "A star shall rise out of Jacob, and a sceptre shall spring up from Israel." — Num. xxiv. 17.

Q. *Whither did the Blessed Virgin and St. Joseph direct their steps, after the presentation of Christ in the temple?*

*A.* They fled to Egypt, to avoid the persecution of Herod, who sought the life of Jesus Christ. — Matt. ii. 13. Herod dreaded that Christ, who was called King of the Jews, by the wise men, would one day dethrone him, and hence he sought to put him to death; and in order to entrap him, he ordered all children under two years to be slain.

Q. *Was this massacre of the innocents foretold?*

*A.* It was prefigured by Pharaoh's slaughter of the male children of the Hebrews; and the flight of Christ to Egypt was prefigured by the care which the daughter of the Egyptian king

took of Moses, who was the type of Christ; but, besides these figures, the words of Isaias are applied to the innocents by St. Matthew. — Jer. xxxi. 15; Matt. ii. 18.

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SECTION V. — LIFE OF CHRIST TILL HIS BAPTISM, AND THE LIFE OF ST. JOHN THE BAPTIST.

Q. *Was the retreat of Christ into Egypt foretold by the prophets?*

*A.* The retreat of the family of Jacob into Egypt was a figure of it, and Isaias expressly foretold it: "Behold, the Lord will ascend on a swift cloud, and will enter Egypt, and the idols of Egypt shall be moved at his presence." — xix. 1. This prophecy was verified; as the idol of the temple of Dagon was overturned by the presence of the ark, so, by the presence of Christ, were the idols of Egypt overturned, for Egypt became soon a flourishing province of the Church. — Tillem. Art. 4, sur. I. C.

Q. *How long did Christ remain in Egypt?*

*A.* We only know that he returned from thence shortly after the death of Herod, in the reign of Archelaus, Ethnarch of Judea. — Matt. ii. 19. He dwelt at Nazareth, a city of Galilee, which was the ordinary abode of Joseph, after the birth of Christ. — Luke i. 26; ii. 4, 39, 51; Matt. ii. 23. Here he remained until he was about thirty years of age. — Luke ii. 51.

Q. *What do we know of the infancy of Jesus Christ?*

*A.* Besides what we have related above, we know only that when he was about twelve years of age, he was conducted to the temple by St. Joseph and his Blessed Mother; that, without their knowledge, he remained there behind them; that, after they had sought him three days, they found him in the midst of the doctors, hearing and asking questions, so as to excite great admiration. Luke ii. 41. We know, also, that he went down with his Blessed Mother and St. Joseph to Nazareth, and was subject to them, until he had attained his thirtieth year; by which he gave an admirable lesson of obedience to children, and to all who are subjects. — John vii. 15; Luke ii. 41.

At the age of about thirty years, Christ sought St. John the Baptist in the desert, and received baptism from that holy man. — Matt. iii. 13, &c.; Luke iii. 21, &c.

Q. *Who was the Baptist, and what sort of life did he lead?*

*A.* He was a man sent by God to prepare the way for the Messiah, as his precursor, according to the predictions of Isaias and Malachias. — Isaias xl. 3, 4; Malach. iii. 1. The angel Gabriel announced his birth to his father Zacharias, who was a holy priest; and the Baptist was miraculously conceived by St.

Elizabeth in her old age. Jesus Christ, yet in the womb of the Blessed Virgin, visited his precursor, to sanctify him for his high office, even before his birth. — Luke i. 13. St. John retired at an early age into the desert; he ate the coarsest food, and was clothed in the rudest manner; at the age of thirty years, he appeared on the Jordan. The Jews admired him, and took him for the Messiah, but he proclaimed loudly that he was only a a voice to prepare the way for the Messiah. He urged them to do penance, and baptized those who were penitent. His baptism did not forgive sins, but it prepared men for their remission, by the baptism of Christ. St. John preached, that the Messiah had come. Herod Antipas greatly esteemed him; but the holy liberty which the Baptist took in reproaching that prince with his public crimes, occasioned his own imprisonment and decapitation. — Matt. iii. 3, 4; Luke vii. 24; John i. 19, &c.; Matt. iii.; Luke iii.; Acts xix. 3, 4; John i. 31, 33; Matt. xiv. 2; and Mark vi. 14.

Q. *Why did Christ submit to the baptism of St. John, seeing he was pure and innocent?*

*A.* To give authority to the preaching and baptism of that holy man; to sanctify the waters of baptism, and imbue them with that spiritual fecundity which they were ever after to possess; to give to the people, who sought St. John, an authentic proof of his own mission and his divinity, by the testimony which God his Father rendered on that occasion, when the Holy Ghost descended upon him, under the form of a dove, and a voice was heard to say, "This is my beloved Son, in whom I am well pleased." — Matt. iii. 17; Luke iii. 21, 22. In this declaration of Heaven, the Jews had a strong proof that the Messiah was really come. St. John wrought no miracles. — John x. 41. By this, God wished the Jews to understand that he was not the Messiah, as, according to the prophets, the Messiah was to perform a multitude of miracles. — Isaias xxxv. 4, 5, &c.

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## SECTION VI. — CONTINUATION OF THE LIFE OF CHRIST TILL THE END OF THE FIRST YEAR OF HIS PREACHING.

Q. *What did Christ do immediately after he was baptized?*

*A.* The spirit of God conducted him into a desert, where, without eating, he spent forty days and forty nights in prayer. — Matt. iv.; Mark i.; Luke iv. This he did to teach us that it is by retirement, fasting, and prayer, that we should prepare ourselves for the ministry of the gospel; and that, when men, regenerated by the waters of baptism, or by penance, engage with

the world, without the aid of these spiritual arms, they are sure to be defeated. This fast of Christ was the model of the fast of Lent, instituted by the Apostles. After this fast, Jesus hungered, and permitted the devil to tempt him. The tempter was repelled by the word of God; he retired in confusion; and angels came to minister to Christ. — Matt. iv. 1.

Q. *Why did Christ permit the devil to tempt him?*

*A.* That we might see that he was truly man, clothed in all man's infirmities, except sin. — Heb. iv. 15. To merit for us, by his victory, the grace and strength to conquer the devil, our enemy. — Heb. ii. 18. To show us, by his own example, the efficacy of fasting, prayer, and the word of God, in overcoming the destroyer; and, lastly, to teach us that the devil tempts all, even the most virtuous: and, hence, that all should watch and be ever armed with the proper spiritual arms, to repel the foe. — Matt. xvii. 20; Eph. vi. 13.

Q. *What did Christ do when he left the desert?*

*A.* He commenced the duties of his public life; he sought St. John the Baptist, who cried out to those present, when he saw Jesus approaching, "Behold the Lamb of God; behold him who taketh away the sins of the world." Thus he made them understand that Christ was the Messiah. He gave the same testimony, the next day, when Andrew, one of his disciples, attached himself to Jesus, and the next day brought his brother Simon to his Savior, who gave him the name of Peter. — John i. 29.

Q. *What time did Jesus employ in preaching the gospel, and what was his life during that time?*

*A.* The common opinion is, that he spent three years and three months in that duty. As to his life, he showed by his conduct, as well as by his instructions, the greatest contempt for riches, and a most perfect detachment from sensuality, pride, and curiosity. He had not whereon to repose his head; he suffered hunger and thirst; he ate only from necessity, and what was given him; he lodged wherever he was received; the poor and rich were equal in his eyes; he disdained not to associate with sinners, because he wished to instruct them. Herod anxiously desired to see him, on account of his wonderful miracles, but Christ refused, because he knew that that prince was actuated only by curiosity. Even at the time of his passion, he wrought no wonder; nay, he spoke not a word, in the presence of that king; for he came to cure, not to gratify, the criminal curiosity of men.

Q. *What was there remarkable in our Savior's life, during the first year of his mission?*

*A.* He went to Galilee and chose St. Philip, who brought Nathanael to him. He attended the marriage of Cana, where, at

the request of his Blessed Mother, he changed water into wine, which was his first miracle. He afterwards spent some days at Capharnaum, from whence he returned to Jerusalem to celebrate the Pasch. In this city he wrought many miracles; he banished from the temple the merchants who profaned it; he instructed the people, and amongst others Nicodemus. — John i. 45, &c.; ii. 13, &c. He then traversed Judea, baptized the people by the ministry of his disciples; crowds followed him; the disciples of the Baptist became jealous of him, but they were reprehended by their master, who thence took occasion to exalt Christ and to humble himself. — John iii. 22, &c. About this time Herod cast St. John the Baptist into prison; and Christ, to avoid the jealousy of the Pharisees, withdrew into Galilee. In passing through Samaria, he converted the Samaritan, and employed two days in instructing the people; — he was received with honor in Galilee, where he cured of fever, in the town of Cana, the son of one of Herod's officers. — John iv. 6. Some time after he called, for the second or third time, Peter and Andrew; and he called, about the same time, James the son of Zebedee, and John his brother, who quitted all to follow him. — Matt. iv. 13, 18; Mark i. 14, 16; Luke v. 1.

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SECTION VII. — THE SECOND YEAR OF CHRIST'S MISSION.

Q. *What was there remarkable in the second year of Christ's preaching?*

*A.* He dwelt some time at Capharnaum, he cured the mother-in-law of St. Peter, and wrought many miracles; yet the inhabitants remained incredulous, which induced Jesus to pronounce a terrible malediction against them. — Matt. iv. 23. Christ then traversed Galilee, and every where performed many miracles. In passing to the other side of the Jordan, he crossed the lake of Genesareth, and, by his word, calmed a mighty tempest; amongst the Gerasens, he cured two demoniacs. He then returned to Capharnaum, where he cured the paralytic, and, from a tax-gatherer, made St. Matthew a disciple. He cured the woman troubled with an issue of blood, and raised to life the daughter of Jairus. At Jerusalem, he healed one who had been a paralytic during twenty years; and, on the same day, a man who had a withered hand. The Pharisees, offended because he did these wonders on the Sabbath, resolved to put him to death; but, as his time was not yet come, he withdrew to Galilee to avoid their anger; a great crowd followed him; he was compelled to retire to a mountain, where he chose his twelve apostles. Before choosing them, he passed the night in prayer, to teach us how

their successors should be chosen. Their names were Peter, who was the first, Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James the son of Alpheus, Jude, Simon, and Judas Iscariot, who betrayed his Master. These were all rude and unlettered men, so that to *them* or their *mere efforts*, the propagation of religion could not be attributed. After this choice, Christ preached the celebrated sermon on the mountain, of which the following is a brief summary.

He begins by giving a different idea of happiness from that which was generally received by men. Blessed, says he, are the poor, the meek, the afflicted, the just, the merciful, the pure, the peacemakers, and those who are persecuted for justice' sake. He then tells his disciples that they are to be the lights of the world, the salt of the earth; — that our justice must be more perfect than that of the Pharisees, which sprang merely from their external acts, instead of springing from the heart; for it is not enough to pray with the lips; our prayers must spring from the heart, otherwise they are only hypocrisy. He teaches how we ought to be reconciled to our neighbors, and commands us to love them. He informs us that we may sin in thought, and hence, that whatever is an obstacle or a temptation, even were it a member so dear to us as the eye or the hand, we must part with, rather than fall. He establishes the indissolubility of marriage, and denounces oaths, passion, and violence, whilst he orders us to avoid ostentation, in our alms, fasting, and prayer. He gives us that divine formula, which we call the Lord's prayer. He instructs us, that we must despise riches, and act uprightly, as we cannot serve God and mammon; that we must not be over anxious as to food and raiment, but trust in a kind Providence, whilst we seek first the kingdom of God and his justice. He forbids us to judge any one, or to expose what is holy to the profane. He orders us to enter the narrow way, as the only one which conducts to heaven. In fine, he concludes his admirable discourse by declaring that it is by our works we shall be known and judged, and that our instructions will avail us little, unless we practise what we know. — Matt. v., vi., vii.

After this time, Jesus cured the leper, and the servant of the Centurion. He convinced the disciples of the Baptist that he was the Messiah, by performing the miracles which Isaias foretold should be performed by the Messiah. About this time took place the celebrated conversion of the sinful woman, whom some have believed to be Magdalene. Jesus continued daily instructing and confirming the truth of his instruction, by multitudes of wonderful miracles. He afterwards returned to Nazareth; but that being his native place, the people would not

believe; and this gave him occasion to say, that no one is a prophet in his own country.

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SECTION VIII. — CONTINUATION OF THE LIFE OF CHRIST.

Q. *In the third year of the mission of Christ, what was there remarkable?*

*A.* He sent his disciples, two and two, into Judea, to preach penance and the kingdom of God, whilst he himself travelled through all the towns of Galilee. On their return, he conducted them to the desert of Bethsaida, on the other side of the sea of Galilee, where he instructed five thousand, and fed them by the miraculous loaves and fishes. When the disciples were returning by sea, he came to them walking on the waters, calmed a mighty tempest, and made Peter walk also on the surface of the deep. The next day, he delivered to the people of Capharnaum that celebrated discourse, in which he promises to give his people his sacred flesh and blood as the food of their souls. He remained in Galilee during the festival of the Pasch; and some time after, appeared in Tyre and Sidon, where the faith, the humility, and the perseverance of the Cananean woman obtained from him the cure of her daughter. On his return to Galilee, he fed four thousand with seven loaves and a few fishes. It was about this time, that he asked his apostles whom they took him to be; and when Peter answered, "Thou art Christ, the Son of the living God," Christ told him, that this faith was revealed to him by the Father who is in heaven, and then added, "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. I will give to thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." After these words, he foretold his passion, death, and resurrection openly to his disciples, and reprimanded Peter severely for wishing that such should not take place; and, after telling all his disciples that they should carry their cross, if they wished to be his disciples in reality, he announced that he would come one day to judge all men, according to their works; and concluded by foretelling his transfiguration, which happened eight days after. — Matt. xvi. 28; xvii. 1, 2.

SECTION IX. — TRANSFIGURATION OF JESUS CHRIST.

Q. *What do you mean by the transfiguration?*

*A.* That the face of Jesus appeared bright as the sun, and his garments white as snow; this was only a feeble ray of his glory; still, it dazzled the eyes of the Apostles, and filled them with ecstasy. This transfiguration was less a miracle than the cessation of a great miracle, for the Godhead must naturally have given to his humanity this heavenly lustre, had he not habitually prevented it; that appearing as a mere man to the eyes of the Jews, he might be put to death. — St. Thom. part 3, quæst. 45, art. 2, *in corpore.* Moses and Elias appeared with Jesus, during his transfiguration; and when they disappeared, a voice was heard from heaven, saying, "This is my beloved Son, hear ye him." Jesus then touched the Apostles, who were prostrate, and raising them, descended from the mountain, and ordered them not to disclose what they saw or heard, until after he had arisen from the dead. — Matt. xxvii. Jesus was thus transfigured, that the Apostles, as well as all his followers, might believe in his divinity, obey his moral precepts, and labor earnestly to enjoy one day that glory, with a faint ray of which the Apostles Peter, James, and John were cast into such ecstatic delight. The great, who loved pomp and riches, who despised the humble birth and low estate of Jesus, as well as the obstinate, who would not be convinced by his other many miracles, were unworthy of this manifestation of his divinity; and hence he confined it to three of his Apostles, a number quite sufficient to attest its truth and reality to all sincere inquirers.

Q. *Why did Moses and Elias appear with Christ, conversing as to what Christ should suffer at Jerusalem?*

*A.* That his Apostles and we might know that he was above Moses and Elias, who appeared as servants to contribute to his triumph; — again, that the *law*, represented by Moses, *and the prophets*, represented by Elias, might testify to Jesus Christ that his passion was prefigured and foretold by them; and lastly, that it might appear that the Jews were calumniators, when they accused Jesus of violating the law, seeing that Moses, the minister of that law, and Elias, the most illustrious defender of that law, gave their most unequivocal testimony to Jesus. — St. Chrys. Hom. lvii. in Matt. xvii.; St. Amb. in Luke ix. lib. vii. n. 9; St. Hilar. in Matt. xvii.; St. Leo. de Transfig. Serm. 94.

## SECTION X. — LIFE OF CHRIST CONTINUED TILL THE END OF THE THIRD YEAR OF HIS MISSION.

Q. *What did Christ do after the transfiguration?*

*A.* He continued instructing the people, and confirming his doctrine by miracles, his course through Galilee being marked by the good which he did, and the sick he healed, on his way. He passed from Galilee to Jerusalem to celebrate the feast of tabernacles, in September, when the Jews lived seven days under tents, in commemoration of the tents of the desert. On his way to Jerusalem, he cured ten lepers; he arrived at Jerusalem about the middle of the feast; he repaired to the temple, where his admirable doctrine, full of mercy and wisdom, regarding the adulterous woman, confounded the malignant Pharisees; — continuing to instruct the people, he gave authentic proofs of his divinity, from the testimony of the prophets, and by frequent miracles. He left the temple, as the people seemed desirous to stone him; and finding on his way one blind from his birth, he restored this man's sight, a miracle which only increased the jealousy and indignation of the Pharisees. — John vii., viii., ix.

He, after this, chose seventy-two disciples, whom he sent two and two before him to preach, telling them to beseech the Father to send workmen into his vineyard, because the harvest was abundant, but the laborers few; he told these to consider themselves as lambs amongst wolves; to submit themselves entirely to the will of Providence; that they should do good, wherever they should be received; should cure the sick, and be messengers of peace; adding, that those who rejected them should be more severely punished than Sodom. "For," says he, "he that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me." When these disciples returned from their mission, Christ told them not to be vain of their power to work miracles, but rather to rejoice that their names were written in the Book of Life; for to the humble alone did God grant his favors. — Luke x. 16.

Christ afterwards, when visiting Martha and Mary, preferred the contemplative life of the latter to the active life of the former. He then repaired to the temple, to celebrate the feast of the Dedication, which had been instituted by Judas Machabeus. Whilst in the temple, he addressed the Jews with severity, and gave them again proofs of his divine mission. They, in return, conceived greater hatred towards him, and desired to seize his person, which he did not permit. Whilst near the Jordan, Christ continued his instructions and miracles, he there gave the parables of the rich man and Lazarus, and of the Pharisee and the Publican; whilst in the person of a young rich man,

he showed the difficulty of reconciling riches with salvation. Returning near to Jerusalem, he raised Lazarus to life, a miracle which induced many to believe in him, whilst it excited in the priests and Pharisees bitter envy and hatred against him. He then retired from Bethania to Ephrem, a city near the desert. — John xi. 11, 14, &c.

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## SECTION XI. — LIFE OF CHRIST CONTINUED TILL AFTER THE INSTITUTION OF THE HOLY EUCHARIST.

Q. *What was there remarkable in the life of Christ after the third year of his mission?*

*A.* The feast of the Pasch approached; and, having resolved to die at that time, he directed his steps towards Jerusalem. He told his disciples that he was about to accomplish all that had been foretold by the prophets; he spoke of his passion, his death, and resurrection. On his way, he rested at Jericho, with Zacheus, whom he converted; leaving Jericho, he healed two who were blind, and went to Bethania six days before the Pasch. Two days after, he ate at Simon the Leper's house, with Lazarus; Martha served the table, and Mary poured precious ointment on his feet. Judas was scandalized, but Christ praised the devotion of Mary. The next day, which was Sunday, he set out as if in triumph, riding on an ass, a circumstance foretold by the prophet. — Zachary ix. 9. The people in crowds strewed his way with their garments, and with branches, exclaiming, "Blessed is he that cometh in the name of the Lord; Hosanna to the son of David:" (the word *Hosanna*, according to some, means *save me, if thou pleasest;* and, according to others, *salvation and glory.*)

Amidst these acclamations, Jesus entered Jerusalem, but before entering, the moment he perceived that city, he burst into tears, in foretelling its approaching ruin. He then entered the temple, and banished those who profaned it; he cured many who were blind and lame, and silenced the Pharisees who seemed scandalized. After showing himself to some Gentiles, and giving them to understand that after he should die on the Cross, he would draw all the Gentiles to himself, he, in the evening, left Jerusalem for Bethania; he returned the next day, and, on his way, cursed a barren fig-tree, which withered immediately. The whole of this day he spent instructing in Jerusalem, and, at night, returned again to Bethania. He returned on Tuesday to Jerusalem, and foretold to the Jews their reprobation, and the vocation of the Gentiles; he taught them to render to Cesar what belonged to Cesar, and to God what belonged to God; he

gave them instructions regarding the state of the saints, the love of God, and the prophecies which declared that the Messiah should be the son of David. He ordered obedience to the Pharisees and Doctors, because they sat in the chair of Moses; he denounced the hypocrites, and showed the value of the small alms of the poor widow.

In the evening, he left the temple, and seating himself opposite to it on the Mount of Olives, he foretold with the most precise details the destruction of Jerusalem, and alluded to the signs of his second coming, of which the ruin of Jerusalem was a figure. On Wednesday morning he foretold to his disciples his death upon a cross. On this same day Judas promised to deliver Jesus to the chief priests for thirty pieces of silver. This exact sum was foretold by the prophet Zachary, xi. 12; Matt. xxvi., xxvii. The next day, Christ ordered two of his Apostles to prepare the repast of the Paschal Lamb, and testified his ardor to eat with them this Pasch, the last before his death. After the repast, he washed the feet of his Apostles, and, having sat down again at the table, he instituted the Sacrifice and Sacrament of his body and blood, under the appearances of bread and wine. Of these we shall speak afterwards, when we come to treat of the Mass, and the Eucharist.

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## SECTION XII. — ON THE DISCOURSE DELIVERED BY JESUS AFTER HIS LAST SUPPER.

Q. *What did Christ do after the institution of the Eucharist?*

*A.* He foretold that Judas would betray him; and, by pointing out the traitor, gave him an opportunity of repenting, of which Judas did not take advantage, but proceeded without delay to betray his Master. Christ then recited a canticle with his Apostles, foretold Peter's fall, repentance, and final perseverance; and, by a discourse full of tenderness, comforted his Apostles, who were much depressed at the near approach of his passion and death. In this, he told them he was going to prepare a place for them, that he would send his Holy Spirit to be their guide, and to dwell with them forever; that his Father would love them, and all who kept his commandments; that his Holy Spirit would teach them what to say; that he imparted his peace to them; that so long as they were united to him, they would, like the branch attached to the vine, produce fruit. He exhorted them to love him and to keep his commandments; to love one another, as he, who was about to die for their sakes, loved them. He informed them that they should ever hate the world, which hated and was opposed to them; and that they

should, in all times, be persecuted. Seeing his Apostles sad, he told them it was necessary he should die, that the Holy Ghost might come upon them; that he should be separated from them only for a short time; that they should be sad during that time; but that their sorrow would be turned into joy. In fine, he concluded by informing them that, whatever they should ask in his name, they should receive; that his Father loved them, because they loved him, and because they believed that he came from the Father.

Q. *Did this discourse regard only the Apostles?*

*A.* No; Jesus Christ addressed it, through the Apostles, to all his followers. Having finished his discourse, he addressed to his Father that beautiful prayer, for himself, for his Apostles, and for the whole world, which is found in St. John xvii.

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## SECTION XIII. — JESUS IN THE GARDEN OF OLIVES.

Q. *What did Christ do after this prayer?*

*A.* He passed, with his disciples, to the torrent Cedron, which David, who was a figure of Christ, passed on foot, in profound sorrow, when he was flying from his son Absalom, who revolted against him; he ascended the Mount of Olives, and retired into the garden of Gethsemani, where he knew Judas would come to betray him. — John xvii. He then counselled his Apostles to watch and pray, and retired to pray alone. The thought of his passion produced an agony, in which he sweated blood from every pore of his sacred body. God sent an angel to comfort him. — Matt xxvi. 36, &c.; Mark xiv. 32, &c.

Q. *Why did Jesus, who desired so ardently to die for us, fall into this agony?*

*A.* Charged with our sins, he desired to bear all the humiliations and pains due to sin, and to show us that our depression, sorrow, and agonies, are not sins, if we bear them for his sake. — St. Aug. in Ps. 87. He desired, also, to show us, by these sorrows, that he was really man, and thus serve us with an argument against heretics who denied this, such as the Manicheans and Apollinarists.

Q. *What did Jesus do after his agony and prayer?*

*A.* He awakened his disciples, and told them that Judas approached; when the latter came near, Jesus, by the mild address of *Friend*, gave Judas an opportunity of repenting, but he would not; he traitorously kissed Jesus, and thus gave the signal for his apprehension. When Jesus said to the Jews, who came to apprehend him, *I am Jesus of Nazareth*, they fell upon the earth, thus proving that no man could violate the person of

the Savior, without his own permission. He then delivered himself up.

Q. *What became of his Apostles?*

*A.* They fled. Peter, having more courage than the others, cut off the ear of a servant; Jesus cured the wound, and checked Peter. He reproached the Jews for seizing, as a robber, him whom they had every day an opportunity of taking in the temple, whilst teaching. But he added it was the time of the powers of darkness, and that all this was the accomplishment of the prophecies. He was made prisoner late at night, as is clear from the use of lanterns and torches. — John xviii. 3.

Q. *Was the treachery of Judas foretold by the prophets?*

*A.* It was prefigured by the treason of Achitophel, David's counsellor, as St. Peter tells us in the Acts. — See Ps. liv. 13; Ps. cviii. 8; Zach. xi. 12; Matt. xxvii. 9. That Christ should be made prisoner, was also foretold. — Jerem. iv. 20. Jeremiah himself was a living prophecy of the sufferings of Jesus. — Jer. xx., xxxviii. Joseph, who was sold by his own brothers to the Egyptians, was another figure of our suffering Savior. The flight of the Apostles was also foretold by Zacharias: "I will strike the shepherd, and the sheep shall be scattered." — Zach. xiii. 7; Matt. xxvi. 31.

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### SECTION XIV. — JESUS BEFORE CAIPHAS.

Q. *Whither was Christ conducted, after being made prisoner?*

*A.* First to Annas, and then to Caiphas. The latter, aided by the chief priests, interrogated him as a criminal, produced witnesses, who contradicted one another, against him, and, at length, asked him directly if he were the Christ. He replied at once that he was, although he knew that this alone would condemn him to death. An insolent servant struck him; Peter denied him thrice; when condemned, they spit upon him, buffeted him, and loaded him with a thousand similar insults.

Q. *How did Christ act towards Peter, who had fallen?*

*A.* He cast upon him a look of compassion, and Peter wept and repented. He was permitted to fall, that he might from his own weakness learn mercy, when he should become chief of the Church; and that his fall might teach us never to presume on our own strength, to avoid temptation, to shun wicked company, and to imitate Peter's tears, and prompt repentance, when we do fall.

Q. *How did Christ act with regard to the Jews?*

*A.* He bore all their insolence with the meekness of a lamb, as Isaias foretold. — liii. 7. All that Christ suffered before

Caiphas was foretold. — Lament. iii. 30; Isaias l. 6; Ps. lxviii. 8. Judas repented of his crimes, but he despaired, and hanged himself, thus teaching all posterity to avoid cupidity. — Matt. xxvii. 3.

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SECTION XV. — JESUS CONDEMNED TO DEATH BY PILATE.

Q. *What was the next step taken by the Jews?*

*A.* They led Jesus bound to Pilate, and there accused him of disturbing the peace, of preventing the payment of the tribute to the emperor, and of calling himself king. Christ declared to Pilate that he was king of the Jews, but that his kingdom was not of this world. Pilate evidently saw that Christ was innocent, and, to rid himself of the responsibility, sent him to Herod. Jesus would not satisfy Herod's curiosity, by answering any of his questions, and Herod, incensed, clothed him in a robe of derision, and sent him back to Pilate.

Q. *What did Pilate now do to save Jesus?*

*A.* He alleged that Herod, like himself, could see no guilt in Jesus; he proposed that, as the Jews had the power to save one criminal at the solemn festival of the Pasch, he would give them their choice between Christ and Barabbas, hoping they would save Christ. He was disappointed; they liberated the robber and murderer, and demanded the crucifixion of Jesus. Pilate, then, to excite their compassion, ordered Jesus to be scourged. The Jews then stripped him, scourged him, crowned him with thorns, clothed him in a purple garment, insulted and mocked him. Jesus suffered all in silence. Pilate presented him in this sad condition to the Jews, hoping his very appearance would melt them into tenderness; but no; that merciless people cried out, "Let him be crucified;" and this unjust and pusillanimous judge delivered him up: "Take," said he, "and crucify him yourselves. I find no cause of death in him." The Jews cried out, "His blood be upon us and upon our children;" and the effects of that terrible malediction have been visible, from that day to this, amongst this unhappy people. — Dan. ix. 27. Thus did the wretched Pilate deliver up Jesus to death, washing his hands of the guilt. He was, however, punished even in this life for his crime. He was disgraced in the eyes of the emperor, was banished into Gaul, and became his own executioner. — Euseb. Hist. Eccl. lib. 2.

Q. *When the sentence of death was pronounced, what followed?*

*A.* Jesus was loaded with a heavy cross, and led to Calvary, like Isaac bearing on his shoulders the wood on which he was to be immolated. Of the crowds who followed, there were

many women weeping; Jesus told them not to weep for him, but for themselves and their children. Two thieves were led after him, to die with him.

Q. *What was done with Jesus when he arrived at Calvary?*

*A.* They gave him not wine and myrrh, which was customary, but wine and gall; such was their refinement in cruelty. They stripped him, nailed him to the cross, and raised that cross in the air, between two thieves; all this took place on Friday, about noon, at which time universal darkness shrouded the earth in a most miraculous manner. Jesus was insulted by the people; one thief blasphemed, the other repented. The sword of sorrow pierced the soul of the Blessed Virgin, who clung to the cross. St. John and the pious women were drowned in a sea of sorrows. Jesus, bleeding, dying, prays for those who shed his blood; he offers himself a victim, for the sins of an ungrateful world; even on the cross he acts as a judge; he permits the thief on the left to die in his sins; he rewards the penitential tears of the other; he forgets not his blessed mother, he commends her and St. John mutually to each other; — after about three hours' torture, he cries aloud, "My God, my God, why hast thou forsaken me?" — he commends his soul to God; he declares, "It is consummated;" his head droops, and he gives up the ghost. Thus, according to the prophecy of Daniel, the Messiah, the desired of nations, the Son of God, laid down his life on the altar of the cross for mankind, urged by his ineffable love for his ungrateful children.

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## SECTION XVI. — ON THE PROPHECIES WHICH REGARD THE DEATH OF JESUS.

Q. *Have the prophets foretold the circumstances of the passion of Jesus?*

*A.* In Psalm xxi., the passion is exactly described. His being mocked, surrounded by the wicked Jews, the piercing of his hands and feet, the counting of his bones, the division of his garments, his prayer to the Father, his triumph, the establishment of his Church, her extension to all nations, are all foretold with the utmost precision. — See Ps. lxviii. 5, 8, 9, &c.

Q. *What says Isaias on the passion of Christ?*

*A.* There is scarcely one chapter in that prophet which does not refer to Christ and his Church. We select especially chap. liii. for the inspection of the reader; it seems more like the history of a past event than a prediction. It might be called the Passion of Jesus Christ according to Isaias. — Read it — meditate upon it.

Q. *What says Daniel?*

*A.* He foretells the time of the coming and death of Christ; that his people would renounce him, and cease to be his; that an enemy would come and destroy their city, their temple, their sanctuary, and scatter themselves to the four winds of heaven. — Dan. ix. 24, &c.

Q. *What says Zacharias?*

*A.* He foretells the spirit of grace and prayer that should descend on the house of David, that the people should cast their eyes on Him whom they pierced, that they should sigh and weep for Him whom they wounded. By this prophet direct reference is made to the wounds in the Savior's hands, — wounds inflicted by his own children. — Zach. xii., xiii. The treacherous seizure of Christ, and the crimes with which he upbraided the Jews, his holy life, his title, his being the Son of God, his hatred of sin, his deliverance into the hands of his enemies, his torments, his death — are all clearly foretold. — Wisd. ii. 10. How criminal the blindness of that man, who will not see truth so clearly demonstrated by the perfect accordance of the prophecies of the Old Testament with the events of the New!

Q. *Did Christ give other proofs of his divinity about the time of his death?*

*A.* He terrified the Jews who came to take him; he healed miraculously Malchus, who was wounded by Peter. Whilst on the cross, the sun suffered an eclipse, contrary to the laws of nature, during three hours, — I say, contrary to the laws of nature, for this eclipse happened during the full moon, as the Jews always kept the Pasch at the full moon of the first month. Now, all the world knows that an eclipse of the sun cannot take place according to the laws of nature, except at the time of the new moon. This eclipse is foretold, and beautifully, by the prophet Amos viii., and even more decidedly by Zacharias xiv. 7. Tertullian, in his defence of Christianity before the Roman Emperors, tells us that Plegon and Thallus speak of this eclipse in clear terms. — Tertul. Apol. c. xxi.

Q. *What happened after the death of Christ?*

*A.* The veil of the temple was rent; the earth trembled; the rocks were rent; the tombs were opened; the dead arose, and were seen in Jerusalem, as if to show the real life the Messiah was to give to the world; the commander of the guard was converted; many beat their breasts; but the Jews, and especially the priests, remained more obstinate than the rocks, which were rent at the death of their Creator.

SECTION XVII. — WHY AND FOR WHOM DID CHRIST DIE, AND HOW DID HE SATISFY FOR SIN — THE DESCENT INTO HELL.

Q. *Why did Christ die so ignominiously?*

*A.* He chose that sort of death, to make us feel the enormity of our sins, and to cure our pride, sensuality, and criminal curiosity. He died for the sins of Adam and Eve, and for those of all their descendants; he offered his blood as a satisfaction to his Father, for all, and hence he is called the Savior of all men. — 1 Cor. v. 14; 1 Tim. ii. 4; iv. 10; 1 John ii. 2.

Q. *If Jesus Christ satisfied for all sin, why should man be punished for it?*

*A.* Jesus satisfied for all; all, however, do not receive the fruit of his death, but only those to whom the merits of his passion are communicated, and to whom his blood is really applied. This application requires the coöperation of our free will. Christ, like a prince who wishes to liberate his subjects from bondage, wishes to liberate those only who coöperate with him in bursting their chains. The light of liberty, which Jesus sheds, is not shed for those who shut their eyes against it. He gives us grace, to enable us to do his will; if we neglect to coöperate, the fault is ours, not his. — Conc. Trid. Sess. vi. c. 3, de Justif.

Q. *Was the satisfaction of Jesus absolutely necessary?*

*A.* Yes; if a God-man had not satisfied for us, our sins would not have been effaced. An offence offered to an *infinite being* could be satisfied for only by a being of *infinite dignity.* God could, we believe, have forgiven; but he chose that his justice should be satisfied; that justice which required that every sin should be punished. Jesus, who satisfied, made both the mercy and justice of God his Father shine forth to the world. — Heb. x. 1; John ii. 2.

Q. *Was it the divine nature that suffered?*

*A.* No; it was the *human nature united to the Word.* The Divine could not suffer or die; Jesus suffered, as man, all the torments, and that death which sin deserved, and gave, as God, an infinite value to his sufferings. He washed away our sins, he delivered us from the slavery of the devil, and from the pains of hell; he opened heaven to us; he made himself the model of all necessary virtues; he merited for us all necessary graces. — Rom. iii. 25; Col. i. 14, 20; ii. 13; Apoc. i. 5; John xii. 31; Heb. v. 9; ix. 8; x. 19. The places of refuge in which involuntary homicides dwelt, as in exile, till the death of the high priest, when they were set at liberty, were a figure of the state of the just of the old law, who, by the death of Christ, the true

Pontiff, were liberated. The blood of the paschal lamb, which delivered the Hebrews from death, prefigured the effect of the death of Christ, the true Lamb who delivered us from death, by taking away the sins of the world. — Num. xxxv. The graces that Jesus, by his death, procured for us are foretold. — Isaiah liii., and Dan. ix.

Q. *What do you mean, when you say Jesus Christ died?*

*A.* That what happens to all men in death, happened to him; his soul was separated from his body, but the divine nature remained with both the body and soul.

Q. *Whither did the soul of Jesus go, when separated from the body?*

*A.* It descended to a place called hell, or according to St. Paul, to the lower parts of the earth. — Eph. iv. 9, 10. This word hell may mean either the hell of the damned — Luke xvi. 22 — or what we call purgatory, in which sense the Church takes it, when, in Mass for the dead, she prays God to deliver the souls of the faithful dead from the pains of hell; or, in fine, it may mean a place where reposed the just of the Old Testament, waiting the coming of the Redeemer. It is to this latter place that the soul of Jesus descended: see Ps. xv., explained by St. Peter, Acts ii. 31; and by St. Paul, Eph. iv. 19. See also St. Hilary on Psalm cxxxviii.

Q. *Why did Christ descend into this place?*

*A.* To lead forth from it all the just, in triumph, with himself to heaven, which he had opened by his death. I mean by the *just*, all to whom God had granted mercy through the then *prospective* merits of Christ, but to whom the full effect of that mercy could not be applied, until after the death of the Redeemer. — St. Aug. de Civ. Dei, lib. xx.

Q. *Was any thing done to the body of Jesus, after his death?*

*A.* As he was found dead, they did not break his limbs, as they did to the two thieves; and in this is verified the figure wherein, by the order of Moses, the bones of the paschal lamb were forbidden to be broken. — Exod. xii. 46; John xix. 33. A soldier, however, to insure the death of Jesus, opened his side with a spear, from which flowed blood and water, a figure of the Sacraments of the Church, which draw all their virtue from the blood poured forth upon the Cross. — St. Aug. Tract, 120, in Joan. Jesus also wished to have his side pierced, that all might know that he really died, and that this might show the reality of his Resurrection.

Q. *After this, what was done to the body of Jesus?*

*A.* Joseph of Arimathea, aided by Nicodemus, laid the body in a tomb cut out of a solid rock, and an immense stone was rolled to the mouth of the tomb. The Jews were permitted by

Pilate to seal the mouth of the sepulchre, and to place a guard upon it, lest the disciples of Jesus should come and steal the body, and then say Christ had arisen, as he had foretold; circumstances which afterwards served as invincible proofs of his Resurrection.

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SECTION XVIII. — THE RESURRECTION OF CHRIST, HIS APPEARANCES AFTERWARDS, AND HIS LIFE TILL HIS ASCENSION.

Q. *Did Jesus Christ rise again?*

*A.* He rose from the dead on the third day, as he himself and the prophets had foretold; his soul was reunited to his body, and he came forth from the tomb, glorious and immortal. His Resurrection was prefigured by the prosperity of Job after his sufferings; by the life of Isaac, after being laid on the pile for sacrifice; by Joseph's glory after his imprisonment; and, more clearly still, by the miraculous deliverance of Jonas, after being three days entombed in the belly of a marine monster. — Jonas ii., iii.; Matt. xii. 40. The prophet David foretold the Resurrection. — Ps. xv. 10; and St. Peter applies this passage of David to the Resurrection of Jesus Christ. — Acts ii. 22; xiii. 29; Ps. iii. 6; ix., xxi., xl.; Osee vi. 3; Isaias liii. 10; Zach. vi. 12.

Q. *How did the body of Jesus escape from the tomb, seeing its door was secured by a huge stone?*

*A.* Christ arose by his own divine power. After he had arisen, an Angel descended, caused an earthquake, rolled away the stone, and so terrified the guards, that they fell, as dead, to the earth. — Matt. xxviii. The Jews, instead of being converted by these prodigies, bribed the soldiers to say, that when they were asleep, the disciples stole the body of Jesus, — as if the evidence of *sleeping witnesses* could be of any weight.

Q. *How do we know that Christ arose truly?*

*A.* By the incontestable evidence of those who saw him often, and conversed with him after his Resurrection, who touched his wounds, ate with him, and sealed the truth of their testimony with their blood. He appeared first to Magdalene, to recompense her faith and love for him; then, to the pious women who came to embalm his body; after this, to St. Peter, chief of the Apostles; to the two disciples on their way to Emmaus; and to the eleven Apostles who were assembled, the doors being shut. He showed them the wounds in his hands, his feet, and his side; he ate with them, and gave them power to forgive sin; all these apparitions took place on the very day of the Resurrection. — Luke xxiv.; Mark xvi.; John xx. To St. Thomas, who was not

present on the last occasion, he appeared eight days after; he made him touch his wounds; and St. Thomas believed. Christ appeared again to St. Peter and others in Galilee, and ate with them. It was here that St. Peter made the triple profession of his love, as a compensation for his three denials; here Christ gave him the charge of his lambs and his sheep; and here Christ foretold the death Peter should die. — John xxi. He appeared afterwards on a mountain in Galilee to the five hundred witnesses, as he had promised. — Matt. xxviii.; 1 Cor. xv. 6. He appeared to St. James — 1 Cor. xv. 7; and, lastly, he appeared to his Apostles immediately before his Ascension. The Scripture expressly mentions these ten apparitions; but it says, in general, that Christ appeared often to instruct his followers, and to speak to them of the kingdom of God. — Acts i. 3.

Q. *Can we rest with entire confidence on the testimony of those who declared that Christ had arisen?*

*A.* That these witnesses were deceived, or deceivers, was utterly impossible. There were five hundred of them; all, without the exception of even one, declared that they saw him after his Resurrection; and nearly all laid down their lives for this great truth. If there had been any fraud, surely some one would have divulged it; that all should combine to act against their consciences, and to die for what they knew to be false, is impossible. These witnesses were simple men, untutored in the art of deception; men very unlikely to attempt the propagation of error, at their own peril and in the face of malignant and powerful enemies. These witnesses proved the truth which they attested, by the prophecies which foretold it, and by miracles, of themselves sufficient to prove what they attested as true. — Acts ii. 24; xiii. 35; Mark xvi. 17. The Apostles, in preaching the Resurrection, declared that, according to the prophecies, Christ arisen from the dead, would convert all nations, and this at a time when such an event seemed impossible. They declared also, that the time was at hand for the ruin and dispersion of the Jews; and the ruin of Jerusalem, and the dispersion of the Jews, and the conversion of the world, which immediately followed, proved at once the truth of their predictions, and the doctrine which they taught. — Rom. xv. 9; xi. 13.

Q. *Why do you say that the Resurrection is the foundation of religion?*

*A.* Because if Christ has arisen, then the witnesses must be believed; the truths which they taught and delivered must be received. The prophecies which foretold the Resurrection, with all the other truths contained in the inspired writings, must be acknowledged as truth; and these admitted, Christianity is beyond all doubt the work of God.

Q. *Why did Christ, after his Resurrection, not live with his Apostles in the world, as he had done before his death?*

*A.* To conceal himself from the Jews and the impious, who were unworthy of his presence. To show the difference between his mortal and glorious life, and to make his Resurrection a model for our spiritual resurrection from sin; to show us that, when we rise from the grave of sin, we must truly, as he did, shun this world, and live for a better. — 1 Cor. xv. 3; Rom. vi. 4; Colos. iii.; St. Thom. ¶ 3, quæst. 55, art. 3, in Corpore.

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SECTION XIX. — THE ASCENSION — A GENERAL NOTION OF THE QUALITIES OF CHRIST IN HEAVEN.

Q. *How long did Christ remain on earth, after his Resurrection?*

*A.* He remained forty days, to prove the truth of his Resurrection, to calm the minds of his Apostles, to cure their incredulity, to give them all necessary power and instruction in their all-important mission; on the fortieth day, he armed them with all power to teach and baptize; promised them the gift of miracles, and declared he would be with them *all days*, even to the consummation of the world; he opened their eyes that they might understand the Scripture, and promised the gift of the Holy Spirit, who should teach them all truth. After this he blessed them, and before their eyes ascended to heaven. Two angels appeared, and declared that Jesus would come again, just as they had seen him depart. — Mark xvi.; Luke xxiv.

Q. *Is Christ any more on earth?*

*A.* Not visibly. He is, however, on earth in two ways, invisibly; on the Altar and by his grace. — Matt. xxviii. In heaven, he sits at the right hand of God. — Ps. cix.; Rom. viii. 34; Col. iii. When we say the *right hand*, we do not mean that God has any body, but that Christ, as God, is equal to his Father; and as man, he is exalted above all creatures. — Eph. i. 19. In heaven, he is seated on the throne of his empire, enjoying eternal repose after his labors — *ibid.* His Ascension is the triumph of human nature — the solid foundation of our hope — the consummation of his sacrifice.

Q. *Why the above replies?*

*A.* Because by the Ascension, human nature, united to the Divinity, is placed in possession of eternal glory; and because Jesus entered heaven as our precursor, to present, without ceasing, to his Father the blood which he shed for us. The triumph of Jesus, in his Ascension, is clearly foretold by the prophets. — Ps. xxiii., lvi., xxxiii., lvii.; Zach. xiv. 3. See also

Ps. xv., which St. Peter and St. Paul apply to Jesus Christ; see also Ps. cix., which Christ applies to himself. — Matt. xxii. 41. The Ascension was prefigured by the entrance of the high priest once every year into the holy of holies, carrying in his hand the blood of the victims immolated. — Heb. ix. 7.

Q. *What should be our dispositions towards Jesus, seated at the right hand of God?*

*A.* We should subject ourselves wholly to him; we should adore, love, and thank him; we should sigh after him, and long to be united with him. — Heb. iv. 14, 16. Jesus is the image of his Father, the eternal Word, the power and the wisdom of God. He is the First born; the restorer and support of all creatures; all things subsist in him. He is our Mediator, Redeemer, Advocate, Pontiff, our Victim, Temple, Altar; our Father, Brother, Light; the way in which we should walk, and the light to guide our footsteps; the tree, of which we are the branches. He is our bread, our pastor, our doctor, our king, our judge; in fine, he will be one day the very essence of our eternal happiness. That, however, this may be the case, we must take him as our model. To study these qualities of Jesus is the most important of all concerns. — Phil. iii. 8, &c.

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## SECTION XX. — THE QUALITIES OF JESUS WITH RELATION TO HIS FATHER AND WITH RELATION TO HIS CREATURES.

Q. *Why do you say that Jesus is the image of God his Father?*

*A.* St. Paul says so, to make us understand that Jesus, as God, is a perfect resemblance of his Father, as by nature he is the Son of God, and is God, equal to his Father. — 2 Cor. iv. 4; Col. i. 15. Nor is Jesus a mere superficial image. He is the figure of the substance of God the Father, the living expression of his nature, both being but one God. — Heb. i. 3. Jesus is said to be the splendor and glory of his Father, because, as the light streams from the sun, so the glory of Jesus expresses perfectly the glory of the Father; for the divine nature, which is the source of that splendor, is one and the same in both. — Heb. i. 3.

Q. *Why do you say that Jesus is the eternal Word of God the Father?*

*A.* Because he is the expression of the interior thought and knowledge of God, his Father. — John i. 1; Titus i. 3. Jesus is the power and wisdom of God, because, as the Word, he is the ever-subsisting, living, expression of God's knowledge, and because it was through him that the omnipotence and wisdom of God the Father were manifested to his creatures. — 1 Cor. i. 24. Jesus is the first born, because he was not created, but begotten

by the Father from all eternity. — Col. i. 15. God, equal to his Father; he has created all by his power, and for his glory. — John i. 3; Col. i. 16. And, in the same light, he preserves all, as it is in him we live, move, and have our being. — Acts xvii. 28; Col. i. 17. These, and a thousand other qualities of Jesus, clearly laid down in Scripture, prove his Divinity beyond the possibility of doubt.

Q. *Why is it said that Jesus is the restorer of all things?*

*A.* Because he has replaced, or will replace, all things in their natural order. This he has already so far done, by reconciling man with God, delivering him from the power the devil had once over him; but this restoration will not be completed till the end of the world. — Rom. viii. 20. Jesus is the heir of all things, because, as man, he is the master of all; and has absolute dominion, as an heritage due to his quality as Son of God. — Heb. i. 2; John xiii. 3. Jesus is just by excellence, because he is the source and origin of all sanctity and all justice. Angels and men are only just or holy, in so far as they participate in his holiness and justice. — Wisd. ii. 12; Isa. xli. 2; Acts iii. 14; vii. 52; John ii. 1.

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## SECTION XXI. — THE QUALITIES OF JESUS WITH RELATION TO MEN.

Q. *Why is Jesus called our Mediator, Redeemer, Savior?*

*A.* Because he has made our peace with God, changed the sentence of eternal death which stood against us, and sealed, by his blood, our reconciliation with his Father. — 1 Tim. ii. 5; Rom. v. 10; Eph. ii. 14; Col. ii. 14. He is our Redeemer, because he has rescued us from the slavery of sin, the tyranny of the devil, and the pains of hell, and has opened heaven for us. — Job xix. 25; Isa. xli. 14; Luke ii. 11; John iv. 42; Acts v. 31; Rom. v. 1; Eph. v. 23; 1 Tim. iv. 10. He is our Advocate, and his wounds plead for us. — Heb. vii. 25; 1 John ii. 1. He is our Father and Pontiff. He offered, in one sacrifice, the reality of all the sacrifices in the old law. His sacrifice could *alone* appease the anger of his Father. — Heb. ii. 17; iii., iv., &c.

Q. *Why do you say that Jesus is our head, our brother, our light?*

*A.* Because the Church is one body, with Jesus Christ as its head, and the faithful its members. — Col. i. 18; Eph. i. 22. Jesus calls us his brethren; he is the first born of God by nature: we are born of God by his grace and adoption. — Matt. xxviii. 10; John iii. 1. The prophets call him our light: he is the star of Jacob, the rising sun, the light of nations, the light

which enlighteneth all men. — See Num. xxiv. 17; Zach. iii. 8; vi. 12; Luke i. 78; Mal. iv. 2; Luke ii. 32; Isa. xlii. 6; John viii. 12; ix. 5; xii. 46; Matt. iv. 16; Acts xiii. 47.

Q. *Are there other titles given to Jesus in the Scripture?*

*A.* Yes: he is a prophet by excellence, because he is the great master and teacher of men. He was the subject and the inspirer of all other prophecies and prophets. He himself prophesied, and his prophecies were fulfilled to the letter. — Deut. xviii. 15. He is the Angel of the Testament, because he was sent by God to form a new *alliance* with men. — Heb. iii. 1; John i. 41; xvii. 3; xx. 21; Mal. iii, 1; Matt. xi. 10; Mark i. 2; Luke vii. 27. Jesus is called the Way, because we can approach the Father only through him, and can enter heaven only by walking in his footsteps. — John xiv. 5; Matt. xvi. 24; Luke ix. 23; John x. 27. He is called the Corner Stone, because, to all, he is the foundation of hope. — Matt. xxi. 42; Luke xx. 17; Acts iv. 11; Eph. ii. 20; Isa. xxviii. 16; 1 Peter ii. 6. Jesus is the true Vine, and we are the branches, because our life depends on our intimate connection with him. — John xv. 1. He is the Truth: we follow truth when we follow him; and error, when we stray from him. — John xiv. 6. He is our Life, because we live spiritually only by his grace: "I live now, not I, but Christ liveth in me." — John xiv. 6; Col. iii. 4; John xi. 25; Rom. viii. 9; Gal. ii. 20; 2 Cor. iv. 10. He is our bread: "I am," says he, "the living bread; he that eateth this bread, shall live forever. My flesh is meat indeed, and my blood is drink indeed." — John vi. 35. He is also our bread, by his word and his grace. By thus feeding us, watching over us, defending us, and gathering us into the fold of his Church, he has acquired also the title of Pastor. He is our Doctor, ever ready to soothe and heal all our spiritual diseases. — Matt. ix. 15; Mark ii. 19; Luke v. 34; Osee ii. 19. He is our King, raised above all creatures, and having power over all. — Ps. xxiii. 7; John xviii. 37; Heb. viii. 2; 1 Tim. vi. 15; Matt. xxviii. 18. He is our Judge: he shall come, in all his glory, to judge the living and the dead. — John v. 11; Acts x. 41; 2 Tim. iv. 1. He is the author and preserver of our faith; to him we owe it, and to him we are indebted for our perseverance in it to the end. — Heb. xii. 2. He will one day be our glory and eternal felicity in heaven, because eternal life consists in knowing the true God, and Jesus Christ, whom he has sent. Eternal bliss consists in seeing, loving, and possessing Jesus forever. — John xvii. 3; Apoc. xxii. 4; Col. iii. 11.

Q. *Is Jesus Christ our model?*

*A.* Yes: he has declared that, if any one would come after him, he must deny himself, take up his cross, and follow him. —

Matt. xvi. 24; and again, he says the disciple ought to resemble his master; that his followers would be persecuted, as he was persecuted. — Matt. x. 24. We ought, therefore, to renounce this world, and attach ourselves to Jesus. We ought to live according to his maxims, and follow his example. — Titus ii. 12; Phil. ii. 5; Heb. xii. 2; John ii. 6; xiii. 15.

Q. *What are the traits of our Savior's character which all Christians should imitate?*

*A.* All should imitate his detachment of heart from this world, with all its seductions, and his attachment to God, for whose glory he labored during his whole life. St. Paul comprehends these two grand principles of all religion in few words — "Jesus Christ," he says, "came to teach us to renounce impiety and worldly desires, and to live temperately, justly, and piously, hoping for eternal happiness." — Titus ii. 12.

Q. *What are the traits which each individual, according to his position in life, should imitate?*

*A.* To detail these, is to detail the whole morality of Religion, which we have attempted in the course of this catechism; we can only touch a few of the leading heads: Jesus has taught kings, and all in authority, that they should use their power only for the glory of God and the good of their subjects; pastors to sacrifice themselves for their flock, to love them tenderly, to instruct them, to unite prayer and mortification with the labors of the ministry — to labor in God and for God, and to despise the smiles as well as the frowns of this world. Thus has each condition in life its own duties to perform, in imitation of Christ, — masters, servants, parents, children, the rich, the poor, the afflicted, tempted, humbled, persecuted, ought all to cherish the same sentiments — to form the same judgments, as Jesus did; to pray as he did — to act as he did — to suffer as he did; in a word, to be, as far as we miserable beings can, what he was; so that we may be able to say with St. Paul, "I live now, not I, but Christ liveth in me."— Phil. ii. 5; Eph. iv. 24; Gal. ii. 19.

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### SECTION XXII. — DESCENT OF THE HOLY GHOST.

Q. *When Christ ascended to heaven, what became of his Apostles and disciples?*

*A.* They retired into Jerusalem, according to his order, and remained there till the descent of the Holy Ghost. — Acts i. 4. They lived there in retirement and prayer, preparing themselves to receive the promised Holy Spirit.

Q. *When did the Holy Ghost descend upon them?*

*A.* On the tenth day after the Ascension, about the ninth

hour; a day on which the Jews celebrated the feast of Pentecost. — Acts ii. 1. This day was chosen to make the relation of the reality with the figure more striking. The Jews had received the law from God, engraven on stone, fifty days after they were brought out of Egypt; and God desired that his Holy Spirit should engrave his new law upon the hearts of men, fifty days after Jesus had, by his Resurrection, delivered us from the slavery of our enemies, prefigured by the Egyptians. St. Aug. de Spirit. et lit. c. 16, n. 28.

Q. *How did the Holy Ghost descend upon the Apostles?*

*A.* In the midst of a noise, as if of mighty winds, which filled the house; cloven tongues of fire appeared on each, and they were filled with the Holy Ghost. — Acts ii. Thus the third person of the blessed Trinity descended upon them, animated them, and made them his dwelling. — John xiv. 16, 17. He made them new men; he filled them with lively light, with the love of God, with zeal, virtue, power. — Luke xxiv. 49; Rom. v. 4. He opened the eyes of their minds, that they might understand the most abstruse truths of religion. — John xvi 13. They had been uneducated and powerless — he enabled them to speak strange tongues, and work miracles. — Acts ii. 4.

Q. *Did the Apostles receive the Holy Ghost only for themselves?*

*A.* They received him to communicate him, with all his gifts and graces, by themselves and their successors, to all faithful followers of Jesus. — Acts viii. 15; Rom. v. 5; viii. 9. The faithful received the Holy Spirit by the ministry of the Apostles or their successors, both in Baptism and Confirmation.

Q. *What effects does the Holy Spirit produce in the hearts of those who receive him?*

*A.* The love of God, zeal, power, and virtue. — Rom. v. 5; viii. 9, &c. Extraordinary gifts, such as miracles, are not now necessary, as they were, before religion was proved and established. — 1 Cor. xiv. 22.

Q. *Had the prophets foretold the descent of the Holy Spirit?*

*A.* St. Peter, in his first sermon to the Jews, shows them that Joel foretold this event. — Acts ii. 16; Joel ii. 28. It was foretold by Isaiah, xliv. 3; by Jeremiah, xxxi. 33; Heb. x. 16; and most strikingly by Ezechial, xxxvi. 26, 27. According to all these, the Holy Spirit was to renovate man, to shed the love of God on every heart; and this has been the effect produced in all ages on the Christian body. — Rom. v. 5; viii. 9, 26, &c.

Q. *How did the Apostles act, after receiving the Holy Spirit?*

*A.* They preached the Gospel first to the Jews, then to the Samaritans, and then to the Gentiles scattered over the whole earth. The announced redemption, reconciliation, the wonders of the life, death, Resurrection, and Ascension of Jesus, to all men.

Q. *Why was the Gospel first announced to the Jews?*

*A.* Because they were the people of God, with whom he had made an alliance, and to whom the Messiah had been promised, — the people who were the depositaries of the law, the prophecies, and true religion. Eight thousand were converted by two sermons of St. Peter. The other Apostles were similarly engaged. Great numbers were converted; but multitudes of the Jews, as had been foretold, remained obstinate and incredulous. — Acts ii. 41; iv. 4; v. 14; Rom. xi. The converted Jews led exemplary and holy lives. They had one heart and one soul; they gave all to the poor; they were fervent in their attachment to, and rejoiced when they suffered for Christ; they passed their days and nights in prayer. — Acts iv. 32. The obstinate Jews became cruel persecutors of the Apostles and their followers. — Acts iv., vi., viii., &c.

Q. *Were the Jews punished for their obstinacy?*

*A.* God subjected them to all the scourges the prophets had foretold. He abandoned them to their blindness. They ceased to be the people of God, and the Gentiles took their place. Their city was taken, sacked, burnt, their temple destroyed, their country ruined, multitudes were put to the sword, and the rest were scattered, as Osee had foretold, over the whole earth, where they still remain, without king, temple, altar, or sacrifice. — Osee i., ii.; Rom. ix. 25; Matt. viii. 11; Dan. ix. 26; Matt. xxiv. 2; Mark xiii. 2; Luke xxi. 5; Osee iii. 4; Deut. xxviii. 28, 29.

Q. *When did these events take place?*

*A.* Under the Emperor Vespasian, thirty-eight years after the death of Christ. Their own historian, Josephus, one of their most enlightened priests, has recorded the circumstances of their ruin, which he himself witnessed. — Joseph. Hist. de Bello Jud. God did not destroy them all, but dispersed them; because, by this, they carried the sacred writings over the whole earth. Thus they bore with them the prophecies and their accomplishment. Conversions were the consequence; so much so, that the Emperor Antoninus forbade, under dreadful penalties, the reading of the sacred books. Besides, the blindness and obstinacy of the Jews is an everlasting proof of the truth of religion, and the divinity of the prophecies. The Jews will yet, however, return to God. — Rom. x., xi.

## SECTION XXIII. — THE PREACHING OF THE GOSPEL TO THE SAMARITANS AND THE GENTILES.

Q. *When was the Gospel preached to the Samaritans?*

*A.* When the Jews excited the first persecution against the Apostles and their followers. — Acts viii. 5; xiii. 46; Matt. x. 5.

Q. *How did the Samaritans receive the Gospel?*

*A.* A great number received it with joy. — Acts viii. 5. Those who rejected it were involved, with the other Jews, in their common ruin. — Josephus, Bel. Jud. lib. 3, c. 22, n. 264.

Q. *At what time did the Apostles preach the Gospel to the Gentiles?*

*A.* The moment the Jews rejected it. When the Jews had imprisoned some of the Apostles, stoned Stephen, the first martyr, and sufficiently declared their obstinacy, by persecuting the faithful, God signified to Peter that he should preach to the Gentiles, and Cornelius was the first to receive the light of truth. — Acts x., xiii. 46; Rom. x. 19. The Apostles converted first the Gentiles who were amongst the Jews, and then dispersed over the whole earth, to instruct and baptize all nations. — Matt. xxviii. 19; Mark xvi. 15. St. Paul was especially the Apostle of the Gentiles. He had persecuted the Church; God miraculously converted him — he preached the Gospel with signal success; he was remarkable for his zeal, his writings, his labors, and his sufferings. — Rom. xi. 13; xv. 16; Gal. i. 16; 1 Tim. ii. 7; Acts ix.; 2 Cor. x., xi., xii.

Q. *Were the Apostles very successful in preaching to the Gentiles?*

*A.* So successful, that they destroyed idolatry over the earth, and established the knowledge and worship of the true God. These fruits they produced by the power of the Holy Spirit, manifested in their preaching, miracles, virtues, sufferings, and death; like torches of heavenly light, they appeared every where, and filled the earth with the light and charity of the Holy Spirit. — St. Aug. in Ps. xxx. 22. The disciples and successors of these Apostles continued the work which they had commenced, until every corner of the world was blessed with the announcement of a redeeming Savior. — Aug. in Ps. lxxxviii. Civ. Dei, lib. xviii. c. 50.

Q. *Was the Christian religion received in the world without any opposition?*

*A.* No; it was every where persecuted, yet it triumphed over every opposition; earth and hell were leagued against it, still it was crowned with success; a fact which proves beyond doubt,

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that it was the work of God. This triumph of truth over error and idolatry was clearly foretold. — Dan. ii. 44, 45; Ps. ii.

Q. *How did the Apostles and their disciples behave in the midst of these persecutions?*

*A.* They murmured not; they merely showed, by their words and writings, their own innocence, and the truth of the religion which they taught. They suffered for truth, with invincible and heroic courage, the most cruel tortures, and most frightful deaths. — Apol. S. Justin, Tertul. pro Christ. Relig.

Q. *Who raised these persecutions?*

*A.* The devil, who desired to maintain his empire over man, in opposition to Jesus Christ. — Luke xi. 21. The instruments used by the devil, were unbelievers, Jews, and Gentiles, the kings, emperors, and powers of the earth. These opposed Christianity, because it warred against their prejudices and passions; men did not wish to be disturbed by the alarming truths of Christianity, in the quiet enjoyment of their vices; and kings were alarmed lest Christianity might disturb their states. — Bossuet in cap. 3, Apoc. All were, however, defeated; truth triumphed; persecution served only to multiply Christians, by the number of martyrs it made, and by the effect of these martyrdoms on the spectators. This was so much the case that Tertullian calls the blood of the martyrs the seed of Christianity.

Q. *How long did these first persecutions continue?*

*A.* During 300 years, till the reign of Constantine, who embraced Christianity. Since then, most princes of the earth, following his example, have placed their hope in the Cross, and gloried in following Jesus.

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SECTION XXIV. — LIST OF THE FIRST PERSECUTIONS.

Q. *Did every emperor, from the time of Christ till the reign of Constantine, persecute the church?*

*A.* No, it was only at intervals. God calmed the tempest sometimes, that the faithful might rally during a temporary peace, and form and establish their discipline. There were at most only twelve great persecutions during the 300 years; still, there was scarcely any time in which persecution was not carried on in some corner, in consequence of the Roman law, which forbade the introduction of any new religion.

Q. *Who were the emperors who carried on these persecutions, and how long did each persecution last?*

*A.* Nero was the first who, by edict, persecuted the Christians; his persecution lasted from the year 64 till the year of

the tragical end of this impious tyrant, 68. SS. Peter and Paul, at Rome; St. Mark, at Alexandria; SS. Gervase and Protase, at Milan, and SS. Nazarius and Celseus, were put to death by this persecutor.

Domitian commenced being a persecutor in 91 or 93, and continued till 96, when he died. During this time, Antipas was martyred, and St. John was cast into boiling oil, from which escaping, he was banished to Patmos, where he wrote the Apocalypse. Trajan was the third persecutor; he began in the year 100; he forbade all meetings, and his underlings took advantage of this order to put to death many Christians, who only met to pray. The emperor, being made aware that he required more executioners, such being the numbers of Christians ready to die for the faith, stopped the persecution. It was at this time that the younger Pliny wrote to the emperor, describing the admirable lives of the Christians, to which letter the emperor answered that Pliny should not seek them, but merely punish those against whom he received informations. It was during this reign that St. Ignatius was devoured at Rome by wild beasts, and that St. Simeon, bishop of Jerusalem, was there crucified.

Adrian, in 125, forbade all new religions, and many Christians were put to death. This emperor was, however, prevailed upon by Quadratus and Aristides, as well as by Serenus Granius, in the year 126, to cease persecuting the Christians. During this persecution at Rome, St. Eustachius and companions; St. Simphorosa and her seven children; and, at Brescia, St. Faustinus and Jovites, were put to death. Under Antoninus Pius there were many local persecutions, caused rather by the malice of local governors or popular commotions, than by the desire of that prince; at Rome, Pope Telesphorus and St. Felicitas, with her seven children, were put to death about the year 152.

The sixth persecution began under Marcus Aurelius, in 161, and ended in 174; under him suffered Justin, Polycarp, and many others. The seventh commenced, under the emperor Severus, in 202, and continued till the death of that tyrant, which took place at York, in England, in 211. During this reign, St. Ireneus, and a multitude of others, were martyred for Christ's sake. The eighth persecution took place under Maximinus, and lasted from 235 till 238, in which year the tyrant was killed; he ordered all bishops to be put to death; but his magistrates extended this punishment to all ecclesiastics, and many of the laity suffered; Pope Pontian died in exile during this reign, and multitudes suffered. The emperors Decius, Gallus, and Volusianus persecuted the Church from 249 till 253. The first of these tyrants was killed in 251, and the other two in 253. Pope Fabian, Abdon, and Sennon, St. Agatha, Popes Cornelius

and Lucius, and St. Hyppolitus, were among the victims of this persecution.

Valerian was at first favorable to the Christians; but, at the solicitation of Marcian, he commenced the tenth persecution, in the year 257. Under him were martyred Popes Stephen and Xistus, SS. Lawrence, Saturninus, Cyprian, and a host of others. The eleventh persecution commenced under Aurelian in 273, and ended in 275, by the violent death of the persecutor. During this period, Pope Felix and others suffered martyrdom.

The twelfth persecution, under Dioclesian and Maximian, was the longest and most violent of all. It commenced in 286; — St. Maurice, with the Theban legion, St. Mark, St. Marcellinus, St. Sebastian, St. Denis, and whole myriads of others, were slaughtered for the faith. This cruel persecution lasted under various emperors till 312, when Constantine, who declared himself for Christianity, stopped its progress. Licinius, however, renewed it in 320, but being overcome by Constantine, he was ordered to be strangled; and in 323 persecution ceased. It would be vain to attempt a list of those who suffered for Christ during these dreadful persecutions; the earth was deluged with Christian blood, and, as if God would prove the truth of Christianity from the signal punishments he inflicted on the persecutors, we have it recorded by Lactantius, that God punished all these persecutors with the most miserable deaths. — Lactan. de Mort. Persecutorum; St. Aug. de Civ. Dei, lib. xviii. c. lii. n. 1, 2.

Q. *Was the Church persecuted at all after this?*

*A.* The impious prince, Julian the Apostate, nephew of Constantine, commenced a persecution in 361, which continued till a just judgment of God put an end to his wickedness in 363. SS. John and Paul, Gordianus, Basil, and Theodoritus, were some of the martyrs of this period.

Sapor, king of the Persians, at the instigation of the Magi and Jews, commenced one of the most dreadful of all the persecutions in 343. It continued till the death of that prince in 380, and produced an infinite number of martyrs. Since that time, local persecutions have never ceased, caused by the enmity of infidels, Jews, or heretics; witness the sufferings of France under infidelity, and the cruelties practised on Catholic Ireland by heretical England. Such persecutions will continue more or less violent, until the dreadful list be closed by the general persecution of Antichrist, immediately before the end of the world. St. Aug. Civ. Dei, lib. xviii. c. 52.

# CHAPTER VI.

## ON THE CHURCH

### SECTION I. — THE CHURCH OF CHRIST; HER VISIBILITY; GENERAL IDEA OF HER DISTINGUISHING MARKS.

Q. *What do you call that society, which has embraced the religion of Jesus Christ?*

*A.* The Christian, the Catholic, or simply the Church. The faithful were called Christians for the first time at Antioch, to which place the Apostles, persecuted by the Jews, went to preach the Gospel. St. Peter established that as the seat of his apostleship for a time, but afterwards transferred it to Rome. — Acts xi. 26; St. Aug. lib. ii. contra Petil. The word Christian signifies disciple of Christ. We call by this name all who are baptized, who profess to believe and obey Jesus Christ. The word Church signifies a congregation or society, which word is also used for the place where they assemble.

Q. *What is the Church?*

*A.* In its general signification, it is the society of the faithful and their pastors, who, united with Jesus Christ as their chief, form only one body. In this sense, the happy in heaven, the just in purgatory, and the faithful on earth, belong to the Church.

Q. *What do you mean precisely by the Christian Church?*

*A.* The society of the faithful, who profess the same Faith, and participate in the same Sacraments, under the authority of lawful pastors, whose visible head is the Bishop of Rome, the successor of St. Peter, and Vicar, on earth, of Jesus Christ. — St. Aug. lib. xix. contra Faust. We are the *faithful*, by believing in Jesus Christ, and obeying him. The Church does not recognize as her children those who alter or dismember her Faith. By the Sacraments, we are united to one another and to Jesus, and thus make one body; without acting under legitimate pastors, we cannot be united, either to Christ, or amongst ourselves; and the Vicar of Christ, who is the Bishop of Rome, is the keystone, under Christ, of the whole fabric. He is the source and bond of union amongst the pastors of the Church. Of all these things we have much to say afterwards.

Q. *Is this society visible?*

*A.* Yes. It is compared to a great mountain, — to a city on the top of a mountain, to which all nations will run; and Christ commands all to obey this society. Now, we cannot do these

things, unless the Church be visible. — Is. ii. 2; Dan. ii. 35; Mich. iv. 1; Matt. xviii. 17. St. Paul says, the Holy Spirit has appointed Bishops to govern the Church, and that it belongs to the Church to preach, to administer Sacraments, to judge, to punish; evidently, then, it must be visible. — 1 Tim. iii. 15; Acts xx. 28; Matt. xxviii. 19, xviii. 17.

Q. *Is not the Church a society merely of the elect, who are known only to God?*

*A.* It is true that the elect are in the Church, and the chief portion of it; but it is not composed of these alone; for the Scripture tells us it contains both chaff and good grain — the good and the bad; and that it will not be purified from the wicked, until the end of the world.

Q. *If the Church be visible, why say "I believe in the Church;" we need not profess to believe in what we see?*

*A.* We see one thing and believe another; we *see the visible society*, and *believe that society to be the Church of God.*

Q. *By what marks can we distinguish the true Church of Christ from every other sect?*

*A.* By the four Scriptural marks: Unity, Sanctity, Catholicity, and Apostolicity. The Church which has these marks is true; every other is a conventicle of error.

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SECTION II. — THE UNITY OF THE CHURCH.

Q. *Why do you say the Church is one?*

*A.* Because the faithful who compose it are one body, having the same Head, the same Spirit which animates the body, and each member of it; the same faith, same hope, and same blessings in the Sacraments. We have already shown that Jesus is the invisible Chief, and we shall yet see that his Vicar, the successor of St. Peter, is the visible head. The Spirit which animates the body of the Church, is the Spirit of Jesus, the Spirit of truth, which guides the members and unites them together, that Spirit which Christ declared would abide with his Church till the consummation of the world. — Eph. iv. 4; John xiv. 16. St. Paul has declared, that the Church has, in her children, only one Faith — Eph. iv. 5; and, in the same place, that all have only one hope. In fine, all the members of the Church have a right to participate in her treasures, which are, graces, the Sacraments, prayers, and good works. — See Controv. Catech. on Unity.

Q. *Whom do you call the faithful reigning with Christ?*

*A.* The Church triumphant, which is composed of Jesus Christ, the Blessed Virgin, the Angels, and the Saints.

Q. *What do you call the society of souls who suffer in purgatory?*

*A.* The Church suffering, so called from the pains she endures to satisfy the justice of God. This portion of the Church comprises those who have died in a state of grace, but who are not so pure yet, as to be fit for admission into the presence of God. The existence of this middle state we shall afterwards prove.

Q. *What name do you give to the Church which exists still on earth?*

*A.* The Church militant, because she must war constantly against the world, the devil, and the flesh.

Q. *Who compose the society of the Church militant?*

*A.* Had Adam not fallen, all men were to be members of the Church, because all were created for eternal happiness, and sin only could deprive them of it; but Adam fell, and involved all in his misfortunes. God, however, still merciful, promised a Redeemer; all, therefore, who believed and hoped in that Redeemer, and lived holy lives according to the natural law, belonged to the Church militant.

But, after the vocation of Abraham, God required circumcision in all Abraham's male descendants; and, after Moses, the Israelites were obliged to practise what was prescribed in the law. There were Gentiles who were circumcised, and they were bound to observe the whole law; and others who were not circumcised, who were still truly faithful, provided they believed in one God, and hoped in a coming Redeemer. It was on this account, that there was a place for the Jews and a place for the Gentiles in the temple of Jerusalem. Now, before Christ, all these belonged to the Church militant.

Since the coming of Christ, the wall of separation has been taken away; Jews and Gentiles are united into one people under Christ, and to this body all must belong. To this end two things are necessary; we must be baptized, as, without this, we cannot receive the remission of sin, or enter heaven; and we must not be separated from the Church by disobedience, since Christ declares those who disobey her, as heathens or publicans. Thus, the Church militant is composed of all the faithful who are baptized, and not excommunicated.

Hence, it follows, that heathens and Jews are not members of the Church, as they are not baptized; that heretics, schismatics, and apostates, are not of the Church, because they have separated themselves from her; that the excommunicated are not her members, as the Church has cut them off from her body; that baptized infants, no matter by whom baptized, are members of the Church; and that all baptized Christians, the good as well as the wicked, provided they be not excommunicated, belong to the militant Church of Christ.

SECTION III. — THE UNION OF THE MEMBERS OF THE CHURCH; THE COMMUNION OF SAINTS.

Q. *Are all these different members of the Church united amongst themselves?*

*A.* They are all only one body, of which Christ is chief; so that it is true to say that they are all the members of the mystical body of Jesus Christ. The bonds of union are, a participation of the same spirit, a dependence on the same head, the reception of the same graces, the profession of the same faith, the same hope, the use of the same Sacraments, obedience to the same pastors, and the same visible head.

What we have here said is applicable only to the Christian Church, as existing since the time of Christ. The members of the Jewish Church, for example, were united by their dependence on the same head, Jesus Christ, and their hope in the promises, which we have seen fulfilled; and all the faithful of every age had the same means to attain their end, that is, the application of the merits of Jesus Christ; for no one has been, or ever will be saved, but through Christ Jesus. — St. Aug. Epist. 157 or 89.

Q. *What do you call the union which exists between the members of the Church?*

*A.* We call it the Communion of Saints. All the members of the Church have been sanctified by Baptism, and are holy, so long as they preserve that grace, or, having fallen, recover it by penance; hence St. Paul calls the faithful of his time, Saints. — Rom. i. 7; Cor. i. 2.

Q. *In what does the Communion of Saints consist?*

*A.* In the union, as well interior as exterior, which exists between all the members of the Church, and in the communication to each other of spiritual goods which are their property, such as their mutual participation in prayers, good works, graces, and Sacraments.

Q. *Do the Saints in heaven and the souls in purgatory participate in this Communion?*

*A.* Yes; all are but one body, and so all partake of the same blessings, in so far as permitted by their respective states or conditions.

The Saints hold communion with the faithful on earth, by procuring for us blessings, and presenting our prayers to God; and our communion is kept up with the souls in purgatory, by the good works, the prayers, and especially by the holy Sacrifice, which we offer to God in their behalf. We shall prove these two points in detail afterwards.

Q. *How is this communion kept up amongst the faithful on earth?*

*A.* All are partakers in the prayers, good works, graces, and sacrifices of all; and the graces and good works of each profit all the members of the Church. — St. Aug. de Baptis. lib. iii. c. 17, and Tract. 32 in St. Joan. n. 7, 8.

Q. *What is the principle of this mutual communication of spiritual goods or blessings?*

*A.* The Holy Spirit, the spirit of Jesus Christ, which, as the soul enlivens the various members of the body, sheds the divine and life-giving influence of his graces on all the members of his mystical body, the Church. — Eph. iv. 15; Rom. xii. 4; 1 Cor. vi. 15; xii. 4, &c.

Q. *Do Christians in mortal sin share in the advantages derived from the Communion of Saints?*

*A.* A Christian in mortal sin is spiritually dead in the eyes of God; like a paralyzed member, he is no longer enlivened from the head, who is Jesus Christ; still, he is united to the Church externally, as we have already explained; and, internally, by faith and hope. He is not entirely separated like an apostate. Hence, he still receives help, both interior and exterior, for his conversion, especially by way of prayer. An excommunicated person has lost his right to share in the goods and blessings of the Church; but, as he is baptized, both Jesus Christ and his Church still retain their right over such rebel and disinherited child. Infidels, Jews, heretics, schismatics, apostates, and the excommunicated, have no part in the interior or exterior communion of the faithful.

Q. *What do you mean by such persons?*

*A.* A heretic is one who obstinately holds a doctrine condemned by the Church, or who refuses to believe, as an article of faith, what the Church has defined. — St. Aug. lib. iv. de Baptis. A schismatic is one who separates himself from the Church, by refusing to hear or obey its lawful pastors. — St. Aug. de 17 quæst. in Matt. quæst. xi. n. 1. An apostate is one who externally renounces the Catholic faith, after having made profession of it.

Q. *Why have the above three classes no part in the communion of the faithful?*

*A.* Because they attempt to destroy the unity of the Church, either by refusing to obey its pastors, or by creating a division in the one faith, which Christ's true Church must hold inviolate. They thus exclude themselves from the Church. — St. Aug de Symb. ch. x. n. 21.

SECTION IV. — THE SANCTITY OF THE CHURCH.

Q. *Is the Church holy?*

*A.* The Scripture says so very expressly, "Christ loved the Church, and gave himself for her, that she might be without spot or wrinkle, holy, and without blemish." — Eph. v. 25, 26, 27. And St. Peter confirms this — 1 Peter ii. 9. This holiness applies to the Church, both on earth and in heaven. The Church is purified and sanctified here by Jesus Christ, and this sanctity is perfected in heaven. — Bossuet. Confer. with Claude.

Q. *In what is the Church holy?*

*A.* In Jesus Christ, who is her head, and the source of all sanctity; in her doctrine, which is holy; in her holy laws, worship, ceremonies, Sacraments, Sacrifice, Saints, and public acts of every description.

Q. *Why do you say she is holy in her doctrines?*

*A.* Because she teaches, as of faith, only what she has learnt from Christ by his Apostles, and this teaching sanctifies those who follow and obey it.

Q. *How do we know that the Church teaches only what she learnt from Christ and the Apostles?*

*A.* We have two means of conviction on this point, the one available only to the learned, the other open to all.

Q. *What is the first?*

*A.* To compare each dogma of the Church with the holy Scripture and the traditions of the Church, for these are the only two channels by which doctrines have reached us. We shall afterwards establish the divine authority of these two sources of religious truth. To effect this comparison, it must be quite clear to all, that the learned only are qualified, the simple and unlettered being utterly incapable of such an undertaking, as we shall see when we come to establish the authority of the Church.

Q. *What is the second means open to all?*

*A.* To consider the simple and precise promises made by Christ to his Church, that his Holy Spirit would be with her and teach her all truth forever; that the gates of hell should not prevail against her; that he himself would abide with her forever. — John xiv. 16; xvi. 13; Matt. xvi. 18; xxviii. 18, 19, 20. From these, it is quite evident that the Church which has the *Spirit of God* to teach her *all truth*, and *forever*, cannot teach error. Hence, the truths taught by Christ and his Apostles shall be forever taught by the Church, which St. Paul says is the pillar and ground of truth. — 1 Tim. iii. 15.

Q. *Why do you say that all have it in their power to be convinced*

*that the doctrine of the Church is pure and holy, by merely considering the above promises made by Christ?*

*A.* Because these promises are so simple and plain, that all can easily understand them. The holiness, the perpetuity, the infallibility of the body, and doctrine of the Church, are the necessary and inevitable consequence of these promises; gainsayers on this point must be amongst those who are condemned by their own judgment. — Titus iii. 10, 11.

Q. *Why have you said that the doctrine of the Church renders holy all who follow it?*

*A.* Because it is the doctrine of Christ, which is ever true and holy, which sanctifies all in truth, which enlightens and converts souls. — John xviii. 17; Ps. xviii. 8, 9. Those who are out of the Church cannot be sanctified; because, either they are not baptized, and hence incapable of receiving grace; or they have voluntarily fallen from the grace of Baptism, and, by sin, are actually enemies of God, and unworthy of the grace which sanctifies. — John iii. 3, 5; Titus iii. 10, 11. To the latter class belong infidels, heretics, schismatics, and apostates, who, according to St. Jude, by separating themselves from God's Church, are to be considered as judged, and condemned. — Jude 19, 22.

Q. *Are all who are in the Church holy?*

*A.* All are called to sanctity. "Many," says our Savior, "are called, but few are chosen." — Matt. xx. 16. Many dishonor the sanctity of their vocation, by the corruption of their lives. In the Church there are living and dead members. In this world the chaff and good grain will always be found commingled. — Matt. iii. 12; xiii. 25; xxii. 10. Sinners in the Church do not render the Church unholy; their sins are their own. The Church teaches holiness and condemns vice. — St. Aug. Lit. 55 or 119, ad Januar. n. 35.

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## SECTION V. — THE CATHOLICITY OF THE CHURCH.

Q. *What means the word Catholic?*

*A.* It means *universal*, and is applied to the Church, because she exists in all times and all places, which is not the case with any other religious society.

Q. *Why do you say that she is the Church of all times?*

*A.* Because there ever has been, and ever will be, a society of the truly faithful children of God, united in the same faith, and animated by the same spirit, under the direction of the same head, Jesus Christ; and this society we call the Church. Since the fall of man, all who have been saved, have been saved in this society, through Jesus; for there is no other name under

heaven through which we can be saved. — Acts iv. 12; and this Church, now guided by the same Christ Jesus, will subsist until the end of the world. "I will be with you," says the Savior, "all days, even to the consummation of the world."

Q. *Why have you said that the Church extends itself to all places?*

*A.* Because the doctrine of the Church either has been, or will be, announced in every part of the universe; — every where there are, or there have been, or will be, Catholics. — Ps. ii. 8; xxi. 28; lvi. 6, 12; lxxi. 8; St. Aug. Lit. 199, or 80 ad Hesich. From these texts, it is clear that the prophet foretold the universal diffusion of Catholic truth. The Catholic Church has ever been the most extended Christian body; in every corner of the globe there have been Catholics united together by the profession of the same faith, a participation of the same sacraments, and a complete subjection to the same head; — all heretical societies have been confined to time and place; we know the commencement of each, the date of their birth, and the time they disappeared from the world. No heresy lasted more than 400 years; the ancient heresies have long since been forgotten, and the modern are hurrying fast to the same oblivion. The Catholic Church alone has existed in all times and all places.

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## SECTION VI. — ON THE TITLE OF APOSTOLICITY GIVEN TO THE CHURCH.

Q. *Why do you call the Church Apostolical?*

*A.* Because she believes and teaches what the Apostles believed and taught; because she was founded by the Apostles, and governed ever since by their lawful successors; and in fine, because she has received her authority and mission from Christ through the Apostles.

Q. *Why do you say that the Church believes and teaches what the Apostles taught?*

*A.* Because in every age, back to the apostolic times, we find the Church teaching what she does at present. When we say the Church was founded by the Apostles, we speak of the Church since the time of Christ, which, though founded on Christ as the corner stone — Eph. ii. 20 — was nevertheless formed into a body by the preaching of his apostolic ministers, a body which has subsisted ever since, and will subsist to the end of the world, according to the express words of Christ — "I will be with you all days, even to the consummation of the world." — Matt. xxviii. 18, 19, 20; see St. Aug. Serm. 2, in Ps. ci n. 8, 9, 10.

Q. *Why do you say that the Church is governed by the successors of the Apostles?*

*A.* St. Paul tells us, that the Holy Ghost has given bishops to rule the Church of God. — Acts xx. 28. Now, the Church is governed by these bishops, canonically appointed, and succeeding one another, since the time of the Apostles, the first of this succession being the Apostles themselves. This succession was foretold by St. Paul. — Eph. iv. 11, 12, 13, 14. St. Paul ordained Titus, and left him in Crete to appoint other Bishops and Priests, and thus were all the other Apostles succeeded. This continued succession of the Episcopacy, which connects the present Bishops of the Church with the Apostles, is one of the most powerful proofs of the true Church; wherever it is found, there is truth; wherever it is wanting, there is error. — St. Iren. contra Heres. c. 3; Tertul. Prescrip. contra Heres. c. 32.

Q. *Why do you say that the Church has received her orders and mission through the Apostles from Christ?*

*A.* The Church cannot subsist without ministers for the Word and the Sacraments. Now, no one can assume this ministerial power of himself; he must be sent by God. St. Paul says so expressly: "How can they preach, unless they be sent." To the priesthood, all must be called as Aaron was. — Heb. v. 4, 5. This necessary mission and power was therefore given by Christ to his Apostles, the latter transmitted them to the next generation of pastors, and so on down to the present day. "As my Father sent me, even so I send you; whose sins you shall forgive, they are forgiven." — John xx. 21, 22.

Q. *But might not God send extraordinary missionaries, such as Luther, &c., giving them, not the ordinary mission derived from the existing pastors, but an extraordinary mission directly from himself, such as he gave to St. Paul, or to the prophets of old?*

*A.* If Luther, or any other, had received such mission, they should have wrought miracles, or prophesied truthfully, like St. Paul and the prophets. This, however, they did not do. But, besides this, any such mission would have falsified the words of Christ, for Luther and his brother heretics, very unlike St. Paul or the prophets, preached doctrines contrary to those of the Church, which Christ had declared should never fall into error. If, therefore, Luther preached truth, then Christ spoke falsehood. Besides, an Apostle tells us, that even if an angel from heaven were to announce another doctrine, we should not believe it. — Gal. i. 8, 9. Hence it is quite evident that God did not, and could not, send any extraordinary missionary to undo what was done by his only-begotten Son.

SECTION VII. — THE CHURCH, CALLED ROMAN AND CATHOLIC, IS THE ONLY TRUE CHURCH OF CHRIST.

Q. *To what Church do the four above marks of truth properly belong?*

*A.* These marks of truth are to be found only in the Church called Roman and Catholic. She alone is *One*, *Holy*, *Catholic*, and *Apostolical*.

Q. *What do you mean by the Roman Church?*

*A.* I understand that society of Christians who acknowledge the Bishop of Rome as their visible head, and who obey him in that capacity. The Bishop of Rome is called Pope, which signifies Father. This title was at one time given to every bishop, but has for centuries been reserved to the chief bishop, because, as the head of these bishops, he is in a manner the father, as St. Augustin says, of all Christians. — Epist. 43 or 162, ad Glorium, n. 16.

Q. *Why is the Pope chief or head, more than any other bishop?*

*A.* Because he is successor to the see of Peter, who was head of the Apostles by the institution of Christ. — St. Aug. Ep. 52 or 165, ad Gener. n. 2.

Q. *Is it an incontestable truth that St. Peter was appointed by Christ chief of the Apostles?*

*A.* As often as the Evangelists give a catalogue of the Apostles, they place Peter at the *head*, and sometimes call him the *first*. Christ said to Peter only, "Thou art Peter, and on this rock I will build my Church." — Matt. x. 2; xvi. 18, 19. To Peter only is given the power to feed both the lambs and sheep of Christ. — John xxi. 15, 16, 17. Peter alone is ordered to confirm his brethren; and Christ expressly prays for him in a special manner, "that his faith fail not." — Luke xxii. 32.

Q. *Is it certain that St. Peter was at Rome, established his see there, and died in that city?*

*A.* As certain as that Cesar lived in that capital. The whole world attests these facts. No wise man has ever doubted their truth. Even Blondel, a Protestant, admits them as incontestable facts of history. The successors, therefore, of St. Peter in the see of Rome, have succeeded to his authority, or primatial jurisdiction; for all ages have admitted Rome to be the head of all the Churches, and its bishop the head of all the bishops, because he succeeded to Peter, the Prince of the Apostles. — Cyp. Ep. 52, 55; Iren. lib. 3, cap. 3; Jerome, Ep. 67, ad Damas.; St. Aug. Ep. 53 or 165, ad Gener.

Q. *Are Protestants and Greeks of the Greek schism really schismatics, by withdrawing themselves from the jurisdiction of the Pope?*

*A.* Most certainly. All those are schismatics, who withdraw themselves from the jurisdiction of the pastors of the true Church. But the Protestants and Greeks did so; for at the time each of these separated, the Catholic Church had all the spiritual marks of truth, which she had at the time of the Council of Constantinople. She was *One*, *Holy*, *Catholic*, and *Apostolical*; and there was no other Christian body in the world which could lay the slightest claim to these incontestable marks of truth.

Q. *What if Protestants deny that those marks of truth belonged to the Roman Church at the time of their separation from her?*

*A.* Either these marks were to be found then in the Roman Church, or in some other Church then existing, for the Church of Christ was to exist always. To say it fell, or did not exist any where, is to make Christ a false prophet, for he declared that he would be with his Church ALL DAYS, and that his Holy Spirit would teach her ALL TRUTH *forever*. Now, if the above marks were in the Roman Church, then she was the true Church, and those were schismatics who separated themselves from her. But if the marks of truth were to be found in any other Church, then point out that other, for we know not where to find it. History is silent on the subject. Surely no one will be fool enough to say that Luther, and his handful of wrangling and disunited followers, were the *One*, *Holy*, *Catholic*, and *Apostolic* Church of Jesus Christ. Either, therefore, the Roman Church was, at the time of the separation, the Church of Christ, having all the marks of truth, or Christ had no Church on earth; but the latter assertion is blasphemy; therefore, the former must be admitted. Therefore, all who separated themselves from the Roman Church were schismatics; men to whom St. Jude alludes, when he says, "In the last time there should come mockers, walking according to their own desires in ungodliness; these are they who separate themselves, sensual men, having not the Spirit." — Jude, ver. 18, 19.

Q. *Show us now, briefly, that the Protestant Church is not One?*

*A.* Protestants admit, and Protestants deny, the Trinity, the divinity of Christ, the necessity of Baptism, the Real Presence, the existence of free will, the necessity of good works, the necessity of having bishops as rulers. Indeed, whether you take all Protestants as one body, or take each congregation separately, you will scarcely find two nations, two ministers, or two laics, who hold the same creed in every point; therefore, they are not one.

Q. *Is the Catholic Church One?*

*A.* She is one in her faith. The same articles of faith, the same principles of morality, are every where taught and be-

lieved; the same Sacrifice every where offered, the same seven Sacraments every where administered, the same great feasts and fasts every where observed. She is one in her government. The laity obey the priest, the priest obeys his bishop, and the bishop is subject to the Pope. In the Catholic Church we have no schisms, no division; we live in perfect unity of sentiment and affection.

Q. *Is the Protestant Church Holy?*

*A.* She has taught that God is the author of sin, that man must sin, that good works are useless or hurtful. Her founders were models of immorality; therefore she is not holy.

Q. *Is the Catholic Church Holy?*

*A.* She is. She teaches her children to believe all that God has revealed; to look to Jesus alone for mercy, grace, and salvation; to practise the virtues commanded and recommended in the Gospel; to receive the Sacraments there instituted; to believe firmly, to hope confidently, and to love, with fervor, God, and every fellow-creature. Her pure doctrines, and heavenly means, have, in every age, produced Saints so incontestably holy, that even enemies have admitted their sanctity.

Q. *Is the Protestant Church Catholic or Universal?*

*A.* She has never been able to filch even the title. Fifteen hundred years of Christianity had elapsed before even her name or her doctrines were known in the world, therefore she is not Catholic as to time. As a Church, she is not spread over all nations; she is not exclusively the Church of one nation, or even one parish, under heaven; therefore she is not Catholic as to place. Her doctrines, and discipline, and liturgy, are different in every different country; therefore she is not universal as to the truth of her doctrine, which, were it truth, would be every where the same.

Q. *Is the Roman Church Catholic or Universal?*

*A.* Even the name of *Catholic* has ever been hers in spite of every enemy. By this name she is now known, as in the days of Pacian and Tertullian. She bears not the name of any man, or any country. Because she is the Church of every man, and every country, her doctrine has been taught every where. Jerome, Augustin, Gregory, taught exactly what she teaches at present. She has been attacked by the most powerful enemies; doctrines have arisen, and died; nations have changed their names, their religion, and their governments; her doctrine has remained the same, because the truth of the Lord remaineth forever. She has been universal as to time. Even enemies admit that she has existed, without any interruption, since the time of Christ. Every nation under heaven attests her universality as to place. Every where her altars rise; every where her pastors

disseminate God's holy word. She converted the world from Paganism to Christianity. Where is the nation that is not under the patronage of some Catholic saint? Where the city that is not adorned by some Catholic cathedral? Where the humble parish which is not enriched with some actual proof, or some hallowed memorial, to testify that it was once Catholic?

Q. *Is the Protestant Church Apostolical?*

*A.* To be so, she should have a perpetual succession of her doctrines, orders, and mission from the Apostles. Now, she made her first appearance in 1517. She existed nowhere before that time. Before that, her doctrines could not exist, for there were none to profess them. As she had no existence, she had no pastors, hence she could have neither orders nor mission. She came, therefore, 1500 years too late to have any connection with Christ or his Apostles.

Q. *Is the Catholic Church Apostolical?*

*A.* Her society we can trace back, as a religious body, with congregations, pastors, liturgy, through every age, to that blessed society which was formed by Christ and his Apostles. Her doctrine we can trace to the same, and no other source. We trace her orders and mission through an unbroken line of bishops and Popes, to the time of Christ, who commissioned the first pastors of the Church.

Q. *What inference would you draw from all you have said as to the marks of the true Church?*

*A.* Jesus Christ declares that his Church is one; one fold, and one shepherd, one faith, one Lord, and one baptism. — That she is holy: the spouse of Christ, a purchased people, holy, and without blemish. — That she is universal: that she shall have the ends of the earth for her inheritance, and that the Gospel is to be preached to all nations. — That she is apostolical: Christ was to be with her all days, even to the consummation of the world. These, then, are the undoubted marks of the true Church of Christ. But the Protestant Church, as we have seen, is neither One, nor Holy, nor Catholic, nor Apostolical; therefore she evidently is not the true Church of Christ. On the contrary, the Catholic Church is clearly One in her faith, her government, her liturgy; Holy in her head, her doctrines, and her saints; Catholic, as to time, place, and doctrine; Apostolical, as to her society, doctrine, orders, and mission; therefore, either she is the true, infallible Church of Christ, or God is a deceiver, the Scripture is not his word, reason is a fancy, and religion a solemn mockery. — See the above questions treated in Controversial Catechism more at length, and with the necessary authorities from Scripture.

SECTION VIII. — ON THE COMBATS AND STRUGGLES OF THE CHURCH AGAINST HER ENEMIES.

Q. *Has the Church been so favored by Christ that she had no enemy to encounter?*

*A.* Her existence is, and has been, and will be, one continued combat; but she has ever, and shall ever triumph. She is founded on a rock. Torrents of persecution may threaten; enemies in myriads may assail her; she shall ever laugh to scorn their impotent assaults. — Matt. vii. 25; xvi. 18.

Q. *Who are the enemies against whom she must thus continually combat?*

*A.* The powers of hell, infidels, Jews, heretics, schismatics, excommunicated, and other wicked persons; and, besides these general enemies, each Catholic has his own peculiar enemies, which are called temptations. — St. Aug. Serm. 3, in Ps. xxx.

Q. *How do devils assault the Church?*

*A.* By exciting the above enemies against her, and by laboring to destroy as many Christians as they can. St. Augustin says the Church has never been without some persecution, general or particular, according to that promise of Christ, that all who wish to live piously shall suffer persecution. — 2 Tim. iii. 12, 13.

Q. *How does the Church defend herself against these persecutions?*

*A.* By patience, confidence in God, and prayer; and with these spiritual arms, aided by the truth and justice of her cause, she is always victorious. She may seem clouded for a time, but it is only that she may afterwards shine with greater lustre.

Q. *In what way do the devils attempt to destroy Christians?*

*A.* By engaging them in error and corruption, and keeping them involved in these; and by using every artifice to detach their hearts from God, and attach them to the world, its vices and delusions. — St. Aug. Serm. 2, in Ps. xxx. Multitudes fall into the snares laid for them by the devils, and are lost. To be saved, we must watch, and pray unceasingly, live by faith, mortify ourselves, — in a word, live for God, and walk in the narrow path, that leads to life eternal. There are, however, many who will not lead a life so much opposed to the corruption and perversity of their nature; who prefer present to future enjoyment; who are ever promising, without ever laboring, to do well; who put off conversion from day to day, until they are at last surprised by death, and perish eternally. The Church laments the ruin of so many souls. She prays unceasingly for the conversion of the wicked, and the perseverance of the just. She instructs, exhorts, reprehends, corrects, and punishes; in short, she labors

strenuously for the salvation of her children; and thus, through Jesus Christ, secures the happiness of all whose names are written in the book of life. — Rom. ix. 2; 2 Tim. iv. 2; Gal. iv. 19; 2 Thess. iii. 14, 15.

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## SECTION IX. — COMBATS OF THE CHURCH AGAINST INFIDELS, JEWS, HERETICS, ETC.

Q. *How do infidels, Jews, &c., assault the Church?*

*A.* By combating the truth of Christianity.

Q. *How does the Church confound them?*

*A.* By pointing out the accomplishment of all the prophecies, the miracles of Jesus Christ, the sanctity of his doctrine, the miraculous establishment of Christianity, and the incontestable miracles wrought in every age to establish the truth of the religion of Jesus.

Q. *How do heretics and schismatics attack the Church?*

*A.* By denying her doctrines and rejecting her authority, by perverting the Holy Scriptures to support their errors, by asserting that the Church, which has Christ forever with her, had fallen into error, an assertion which has been in the mouth of all heretics, and which induced Tertullian to call them murderers of truth. — Lib. de Carne Jes. Chr. c. 5.

Q. *Have heresies and schisms been very numerous?*

*A.* Every age has produced them, and we shall have them to the end. St. Paul tells us that they are a necessary evil. — 1 Cor. xi. 19. There is scarcely one article of faith which has not been denied by some heretic or other.

Q. *Why does God permit the Church to be thus persecuted by heretics and schismatics?*

*A.* For many reasons, viz., to exercise his justice against those who abandon truth, and his mercy towards those who remain attached to him, for all his ways are mercy and justice — Ps. xxiv. 10; to prove by trials those who are firm in their faith, and to distinguish them from those who love error — 1 Cor. xi. 19; to exercise the patience and charity of the Church, and to sanctify the elect — St. Aug. de Catechiz. rudib. c. 24; to give occasion for the illustration of religious truth, and the Holy Scripture — St. Aug. lib. i. in Gen. c. 1; to make pastors more vigilant, and value more the sacred deposit of faith — St. Aug. de Vera Relig. c. 8, n. 15; in fine, to render the authority of tradition more clear and incontestable.

Q. *Why this last reason?*

*A.* Because heretics are heretics only on some points; and hence, when we find them in any age believing a true dogma, it

must be clear that that dogma existed in the Church before the birth of the heresy professing it. Thus the Church uses the testimony of the Jews, to prove the truth of the Scriptures and prophecies; of the Samaritans, who separated from the Jews before the Babylonish captivity, to prove that the Scriptures are more ancient than the division of the ten tribes. Thus, also, she uses the testimony of the Nestorians, Eutychians, &c., to establish the holy sacrifice of the Mass, prayers for the dead, &c.

Q. *In what way does the Church confound heretics and schismatics?*

*A.* By proving each assailed dogma from Scripture and divine tradition, and by showing from the promises of Christ that the Church is infallible, and that novelty, in religion, is error. By these arms the Church has ever triumphed, and will ever triumph, because she is the pillar of truth; she subdued all the ancient heresies, and the more modern will, ere long, share the same fate. — 1 Tim. iii. 15.

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SECTION X. — THE PRINCIPAL SECTS, THE FATHERS WHO REFUTED THEIR ERRORS, AND THE COUNCILS WHICH CONDEMNED THEM.

Q. *What were the principal heretics of the first century?*

*A.* Even in the time of the Apostles, there arose Simon the magician, Menander, the Nicolaites, the Cerinthians, and Ebionites. Simon imagined, that he could buy the power to give the Holy Ghost; he wished to be considered a god; rejected the Old Testament, denying that God was its author; he also denied the Resurrection. He was confounded and destroyed by St. Peter. — Arnobius, lib. 2, contra Gent. p. 50. Menander wished to pass for the Savior; he pretended by his false baptism to preserve from old age and death. — S. Just. Apol. n. 73. The Nicolaites were like Menander, the disciples of the impious Simon; and Cerinthus and the Ebionites, amongst other errors, were the first to deny the divinity of Christ; against these, according to St. Jerome, St. John wrote his Gospel. — Jerom. Epist. ad Heliodor.

Q. *Who were the heretics of the second century?*

*A.* Saturninus, who condemned marriage, and Basilides, who pretended that Christ had not a real but an imaginary body, and that he did not really die. These two heretics were refuted by St. Ireneus, Clement of Alexandria, and others. The Gnostics followed, adding to the above errors others equally shocking. They said Christ was only a mere man; and practised abominable rites, which were by the Pagans, attributed to the whole

body of the Christians, and used as a pretext, to excite persecutions. — See Minucius Felix, in his Octavius.

The Valentinians, the Cerdonians, and Marcionites, were offshoots of the above, and taught the same errors with some peculiar variations: they had numerous followers, and were opposed and refuted by Tertullian, Ireneus, Justin, Epiphanius, and Clement of Alexandria. Montanus pretended he was the Holy Spirit, and endeavored to pass off for prophetesses two infamous women, whom he carried about with him. He forbade marriage, ordered three Lents to be observed, and pretended, that there were a great number of sins from which the Church had no power to absolve. Tertullian, one of the ablest writers of the Church, became the victim of this heresy, — a terrible example of pride, to all the children of God. Tatian condemned marriage, forbade animal food and wine, and used water for the sacrifice of the Mass. His errors were refuted by Clement of Alexandria, Ireneus, Origen, Epiphanius, and many others.

Q. *What were the sects of the third century?*

*A.* The Novatians began by schism; Novatian having wished to have himself elected Pope in place of Cornelius, who was lawfully elected. It was on this occasion that St. Cyprian distinguished himself by various letters addressed to Pope Cornelius, and by his admirable work on the unity of the Church. The Novatians became heretics, by maintaining that the Church had not power to absolve from great crimes committed after Baptism. St. Cyprian, St. Pacian, St. Ambrose, St. Basil, and others, wrote against this heresy, which was finally condemned by the general Council of Nice.

The Sabellians held that there were not three persons in the godhead; that the Father, Son, and Holy Ghost were only three names for the same person. Paul of Samosata, Bishop of Antioch, through vanity and pride fell into the same error. He was condemned in the two celebrated Councils of Antioch. This heresy was opposed by St. Dionysius of Alexandria, by St. Athanasius, and St. Basil, and was condemned by the first Council of Nice.

The Manicheans held that there were two first principles, one good, the other bad; that each man had a good and a bad soul. They forbade marriage, they denied human liberty, original sin, the necessity of Baptism or faith, the authority of the Old Testament. St. Augustin, who knew them well, because he had been one of their sect before his baptism, exposed their errors in a most powerful manner. These errors had long before been foretold and condemned by St. Paul. — 1 Tim. iv. 1; St. Leo, serm. 15.

The Origenists held that the soul of Christ had been united to

the eternal Word before the Incarnation; that the soul of each man subsisted before his body, and was infused into the body as into a prison, in punishment of former sins; that Jesus died not only for men, but for the devils, and that the pains of hell would not be eternal. Many deep theologians believe that Origen did not teach these errors, but that his disciples pretended they derived them from him; thus attempting to give importance to their sect, by claiming as its founder, a man who, for learning, was the wonder of his age. These errors of the Origenists were opposed by St. Jerome, Epiphanius, and others, and were condemned in various general Councils, especially in the fifth general Council, held at Constantinople, under Pope Vigilius, in 552.

Q. *What were the sects of the fourth century?*

*A.* The Donatists were first schismatics, then heretics. Donatus was so rash as to consecrate Majorin, to the prejudice of Cecilian, the lawful bishop of Carthage, and thus raised altar against altar, causing a schism. His followers soon added heresy to the schism of their master. They declared Baptism, and other Sacraments, administered out of the Church, null, — that the Church existed only with them. They ordained priests and bishops for themselves, declaring that Catholic ordinations were null and void. They profaned churches, and the Holy Eucharist; they broke down the altars, trampled the holy oils under foot; they split up, like every other heresy, into various sects, yet remained united against Catholicism. They were condemned at Rome in 313; at Arles in 314. The emperor Honorius ordered a conference of Catholic and Donatist bishops in 411. There met 280 Catholics and 159 Donatists. The Catholic bishops offered to divide their sees, or to cede them altogether to the Donatists, if they would quit their schism; but nearly all refused, and persisted in their rebellion. Their followers, however, diminished after this; and in less than a century, the heresy died out. St. Optatus and St. Augustin wrote powerfully against this sect; and it would be well if Protestants would read these writings; for if they did, the honest amongst them would abandon their errors.

Arius, a priest of Alexandria, followed Paul of Samosata in his errors on the Trinity. He pretended that Jesus Christ was not truly God, because, as he said, he was neither coeternal nor consubstantial with the Father. This heresy is much the same as the modern modifications of it, Socinianism and Unitarianism. The Arians, though much divided amongst themselves, were, like all heretics, united against the Church. They gained over to their party many powerful adherents, and raised horrible persecutions against the Church. The errors of Arius were refuted by St. Athanasius, St. Hilary, St. Gregory Nazianzen,

St. Basil, and a host of others. They were condemned in many Councils, but especially in the Council of Nice, anno 325. Macedonius denied the divinity of the Holy Ghost, and was refuted by St. Basil, St. Gregory of Nyssa, St. Epiphanius, St. Ambrose, St. Augustine, and many others. His errors were condemned by the first Council of Constantinople, in 381.

Eunomius added to the errors of Arius other blasphemies. He pretended that God was not incomprehensible; that he knew God as well as God knew himself; that relics were to be despised, and the miracles, wrought at the tombs of the martyrs, laughed at. He refused to baptize in the name of the Trinity, rejected the authority of the prophets and Apostles; and held many other absurdities and immoral doctrines. He was opposed in his wicked career by St. Basil, St. Gregory of Nyssa, St. John Chrysostom, St. Epiphanius, St. Augustine, and Theodoret. The Emperor Theodosius made severe laws against this sect.

Aerius held that priests were equal to bishops. He condemned prayers for the dead, and the fasts and abstinences of the Church; he forbade Easter as a feast. St. Epiphanius and St. Augustine assailed this heresy, which has been condemned by almost every Council held in the Church. Photinus held, like Arius, that Jesus Christ was not God; but he added that he was a mere man, having no existence whatever before his temporal birth. This heretic was refuted and anathematized by the same Fathers and Councils which condemned Arius. The Messalians or Euchites were a sort of enthusiasts who maintained that baptism was useless, that prayer alone was useful. They prayed or slept all day; they pretended to revelations from heaven, and lived horrible libertines. St. Epiphanius and Theodoret refuted their errors, which were condemned by the Council of Ephesus, Act 7.

Lucifer, Bishop of Cagliari, refused to receive repenting Arian bishops back into the Church, and thus with his followers became schismatics. St. Jerome, who refutes them, says, they wished also to rebaptize all converted Arians; and St. Augustine adds, that they were accused of teaching that the soul is material and begotten as the body. Apollinaris held that Christ had no human soul, that the Word of God became one and the same substance with his body, and animated it. That both died on the cross; that the body of Jesus was not formed from the blessed Virgin, but came from heaven; that the Holy Ghost was inferior to the Son, and the Son to the Father. SS. Jerome, Athanasius, and others opposed this heresy, which was condemned at Alexandria in 362, at Rome in 373, at Antioch in 378, and at Constantinople in 381.

The Priscillianists taught a compound of the errors of the Gnostics, Manicheans, and Sabellians. They labored to conceal their opinions, and permitted lies and perjury for that purpose. Sulpicius Severus wrote strongly against them, and St. Augustine composed, against them, his book on lies. They were condemned at Saragossa in 380, at Toledo in 400, and at Braga in 569. The Jovinianists believed marriage more holy than virginity, and declared man after baptism impeccable. They believed all sins equal, and that Jesus Christ was not born of a virgin. St. Jerome, St. Ambrose, and St. Augustine, combated their errors, and they were condemned at Rome in 390, and afterwards in the Council of Trent, in the persons of Protestants. The Collyridians were a set of Arabian women who adored the blessed Virgin as a deity. They were confuted by St. Epiphanius.

Q. *What were the heretics of the fifth century?*

*A.* Vigilantius rejected the invocation of Saints and the veneration of relics. He despised miracles wrought at the tombs of the martyrs; he declared virginity nothing better than marriage. His errors were condemned in those of Jovinian, and refuted by St. Jerome. Pelagius and Celestius were the leaders in the Pelagian heresy. They held that Adam was created to die, whether he sinned or not; that his sin injured only himself; that infants are born without original sin; that consequently baptism was useless; that concupiscence was no evil; that ignorance or forgetfulness were in no case sins; that death and the miseries of life were not the punishment of sin; that infants who die without baptism, enjoy eternal life, but not in heaven; that man's liberty is as strong now as before the fall; that if man wished, he had it in his own power to control all passions; that virtue was not the gift of God. Such are some of the gross errors of Pelagianism. St. Germanus and St. Augustine labored successfully to destroy this heresy, which was condemned at Carthage in 412, at Diospolis in 415, and by Innocent I., in 417. Pope Celestine I. confirmed the decisions of all his predecessors against this heresy, and in the Council of Ephesus, anno 431, two express canons are directed against it.

The Semipelagian sprang from the ruins of the Pelagian heresy. It held that man, by his own power, could merit the first grace necessary to salvation, whilst the Church holds that such grace must come from God. St. Augustine died whilst engaged in refuting these heretics. St. Prosper, St. Fulgentius, Popes Celestine, Zozimus, and Gelasius, condemned this heresy between 423 and 494. It was condemned also by various Councils, whose decisions were confirmed by Boniface II.

Nestorius held, that there were two persons in Jesus Christ.

That the Son of God was not united hypostatically, but accidentally, to the Son of Man, so that Jesus Christ was the Son of God only by adoption. He held also as a necessary consequence that the blessed Virgin was not the mother of God, as her Son was not in his own person, God. This blasphemer was opposed by SS. Proclus, Cyril, and Pope Celestine, whose condemnation of Nestorius was received by acclamation, and ratified by the Council of Ephesus, 431.

Eutiches maintained that there was only one nature in Christ, as there was only one Person, whilst the Church has always taught two distinct natures, the nature of God, and the nature of man. This heresy gained credit from Dioscorus of Alexandria, who declared himself its protector. St. Flavian, Patriarch of Constantinople, had it condemned in a Council held in that city, anno 449. In the Council of Chalcedon, Eutiches and his heresy were condemned, and the impious Dioscorus was deposed.

Q. *What were the heresies of the sixth century?*

*A.* The Agnoetes were the followers of Themistius, who was infected by the Eutychian heresy. They attributed ignorance in many things to Christ. They were refuted by Eulogus, Patriarch of Alexandria, whose writings were approved of by St. Gregory the Great. The heresy of the Tritheists consisted in the admission of three distinct natures in God. This heresy was refuted by the Eutychians themselves, and very soon disappeared. The Acemetes, which means those who never sleep, denied the Incarnation, the birth of Jesus of a virgin, and his death. They were condemned as Nestorians by Pope John II. We shall pass over the condemnation of the heresy and schism of the *Three Chapters*, the history of which is too complicated for a work of this description. These Three Chapters were the writings of Theodorus, Bishop of Mopsuestus, a letter of Ibas, Bishop of Edessa, and the writings of Theodoret, Bishop of Cyr. These three writings were solemnly condemned in the second general Council of Constantinople.

Q. *What were the errors of the seventh century?*

*A.* The Monothelites maintained, that though there were two natures in Christ, he had only one will, which was the divine, and not the human will. This heresy was supported by Sergius, Patriarch of Constantinople, Cyrus, Patriarch of Alexandria, and others. It was refuted by John of Alexandria, Sophronius of Jerusalem, Arcadius, Bishop of Cyprus, St. Maximus, Martyr, the Popes, Severinus, John IV., and Agatho, by whom it was condemned in the Council of Constantinople, anno 680. The Paulicians were a sect of Manicheans under a new name. Their

leader was a certain Paul, an Armenian. They were guilty of every abomination. — See Bos. Hist. Variat. lib. xi. n. 13.

It was in this age that Mahomet, a Cyrenean, aided as it is supposed by Sergius, a Nestorian monk, formed the Mahometan sect, whose doctrines are a monstrous compound of Judaism, Christianity, and the ancient heresies. God, according to Mahomet, is the author of evil as well as good; man has no free will; there is only one person in God; Jesus was only crucified in appearance; the devils will be saved. He maintained that paradise consists in carnal pleasures; that these are not sins; that man may have many wives; that circumcision is necessary, and baptism useless; that the Eucharist is idolatry, and that wine is forbidden. God has permitted this monstrous evil to overspread all the East, as a punishment for the crimes of Christians.

Q. *What heretics appeared during the eighth century?*

*A.* The Iconoclasts, so called because they destroyed or broke images, protested against the honor which the Church had ever given to the images of Christ and his Saints. The Emperor Leo the Isaurian, a Bishop named Constantine, Constantine Copronymus, and his son Leo, were the chief support of this heresy, which made great havoc in the Church. This heresy was opposed by Gregory II., St. Germanus, Patriarch of Constantinople, and others; and was condemned in the second Council of Nice, anno 787. Felix, Bishop of Urgel, in Spain, and Elipandus, Bishop of Toledo, taught, that Christ was the Son of God only by adoption; a whole host of Fathers opposed this blasphemy, which was condemned at Ratisbon in 792, at Frankfort 794, and at Rome, under Leo III., 799.

Q. *Who were the heretics of the ninth century?*

*A.* Sergius and Baanes renewed the Paulician heresy, to which they added some new errors. Claude, Bishop of Turin, renewed that of Vigilantius and Aerius. These were successfully opposed by Jonas, Bishop of Orleans, and Dungale, a monk of Paris. Gotescalk, a monk of Soissons, was accused of teaching the errors of the Predestinarians; he was severely punished by Hincmar, Archbishop of Rheims, and condemned in 848 at Mayence; and at Querci in 849, 853.

Photius, the nephew of St. Tarasius, Patriarch of Constantinople, was intruded, though a laic, into the See of Constantinople, in place of St. Ignatius, the lawful Bishop, who was driven from his See by the impious Bardas, nephew of the Emperor Michael III., to whom St. Ignatius refused communion, because he was living in open incest. Photius in six days received all the orders up to Patriarch, from Gregory of Syracuse, an excommunicated and deposed Bishop. Photius was excommunicated

by Nicholas I. He then commenced to teach that the Holy Ghost did not proceed from the Son, an error opposed to the uniform and perpetual doctrine of the Church. In 869 St. Ignatius was restored to his See, and Photius was, by the eighth general Council, deposed and excommunicated. On the death of St. Ignatius, Photius, by address, got himself made lawful Patriarch of Constantinople. He now again began to teach error, and was deposed by John VIII., Adrian III., and Stephen V. Still he persisted in his error, until he was driven from his See by the Emperor Leo the Wise, and confined to a monastery, where he died. His heresy and schism did not die with him; they exist amongst the Greeks to this day. John Scotus taught various errors on Predestination and the Holy Eucharist during this century, but as he had no followers, we shall say nothing more about him.

During the tenth century, no heresy of note made its appearance. In Italy, the Anthropomorphites, who gave God a body, showed themselves for a time, and expired; and Walafrid, in Languedoc, denied the immortality of the soul, and was ably refuted by Durandus, afterwards made Bishop of Castres, by John XXII.

Q. *Who were the heretics of the eleventh century?*

*A.* The new Manicheans appeared in the city of Orleans, led by two canons, who, on being discovered, were condemned and degraded, in a Council held for that purpose.

Berengarius, Archdeacon of Angers, dared to teach that the body of Jesus Christ was only figuratively contained in the Sacrament. The whole Church rose against him. He was condemned in a Council at Rome, in 1050; in that of Paris the same year; and in that of Florence, 1055, under Victor II. He was condemned successively in 1059, 1063, 1075, 1078, and 1079. He retracted his error, and died penitent in the bosom of the Church.

Michael Cerularius, Patriarch of Constantinople, in 1043, wrote against the Latin Church, accusing her of the following crimes, viz.: consecrating in unleavened bread, eating strangled meats, shaving the beard, fasting on Saturday, eating meat during Quinquagesima week, adding the word *Filioque* to the Symbol of Nice, allowing two brothers to marry two sisters, giving the kiss of peace in Mass before the Communion, not singing the *Alleluia* in Lent, not honoring images and the relics of the Saints, with many other false or frivolous charges. Such were the pretexts for the Greek schism. Leo IX. sent three legates, who were honorably received by the Emperor, Constantine Monomachus. These conferred often with Michael the Patriarch, but without effect. They at last excommunicated him in the

Church of St. Sophia. The Emperor banished Michael, but the schism was not destroyed. Many of the Greeks are still out of the Church, either through Nestorianism, or Eutychianism, or Monothelism, or Cerularianism.

Q. *What were the errors of the twelfth century?*

*A.* Tanchelin taught that Christ did not institute the ministry of Bishops and Priests; that the reception of the Holy Eucharist was useless to salvation. The life of this monster was full of infamy. The mob followed him as a prophet, until God by the ministry of St. Norbert, Bishop of Magdeburg, destroyed this heresy. Peter of Bruis renewed the heresy of the Manicheans at Nimes; his followers were called Petrobusians. Peter was burnt by order of the magistrates; and his followers, from whom the Albigenses sprung, were refuted by St. Bernard and others, and condemned in the Council of Lateran, under Innocent II., in 1039. These heretics were also called Henricians, from an apostate monk Henry, who led them after the death of Peter. Arnaud of Brescia taught the errors of the Petrobusians, with other errors on the Eucharist, Baptism, and the religious state. He was opposed by the same Fathers, and condemned in the same Council. St. Bernard also refuted the errors of Peter Abailard on the Trinity, and other questions; and Peter was condemned at Soissons, in 1120; at Sens, in 1140; which condemnations were confirmed by Innocent II. Abailard retracted his errors. Gilbert, Bishop of Poictiers, taught some errors on the Trinity, which were refuted by St. Bernard, and condemned in the Council of Rheims in 1148, where he retracted. Eon de l'Etoile, an ignorant fanatic, fancied that it was he who was to come and judge the living and the dead; he had followers. He and they were condemned at Rheims in 1148. He was condemned to perpetual imprisonment.

The Waldenses were the followers of a merchant of Lyons, called Waldo; they were called the poor men of Lyons, as they made a boast of poverty. They attempted to preach without a mission, or orders; they held some doctrines, afterwards adopted by Protestants, but most of their creed was Catholic. — See Bossuet, Hist. Var. lib. xi. Reinerus, who had been one of themselves, refutes their errors, which were condemned in 1163 at Lombez, in 1178 at Toulouse, in the third Council of Lateran, under Alexander III., and the fourth Council of Lateran, under Innocent III. in 1215.

Q. *Inform us as to the errors of the thirteenth century?*

*A.* The Albigenses, so called because they inhabited Albi, and High Languedoc, professed the errors of the Manicheans, and a compound of Petrobusianism and Waldensism. They plunged into every infamy; yet Protestants own them as their

Fathers, and glory in their shame. Peter of Castelnau, and St. Dominic, labored with great zeal to convert these madmen. They were condemned at Avignon in 1210, at Lavaur in 1213, at Montpellier in 1214, in the fourth Council of Lateran in 1215, and by several others, up to the year 1246.

Amalric, or Aimeri, taught several errors similar to the Calvinistic errors. Besides these, he denied the resurrection of the body; he declared heaven and hell mere chimeras; that our heaven was our virtues, and our hell was a state of mortal sin; that the word of God was not to be found in the writings of the Fathers, more than in the poets. This heretic was condemned at Paris in 1209, and in the fourth Lateran Council in 1215. Joachim of Calabria erred on the subject of the Trinity, and was condemned in the above Council, in 1215. He had fanatical followers, who substituted his book in place of the New Testament, which they rejected. They and their fancies were condemned at Arles, in 1260.

The Circumcellions, who appeared in Germany, were a kind of Donatists. They maintained that Bishops and Priests forfeited all spiritual power, by mortal sin; they then declared the Pope, Bishops, and Priests, all in a state of mortal sin; and most modestly claimed all power to themselves, as the only people free from sin. This insolent folly had been long before condemned in the persons of the Donatists. The Flagellantes were an assemblage of people, who, naked to the middle, used the discipline most unmercifully. In the beginning, they broached no error; but in course of time they declared, that no one could receive the forgiveness of his sins, unless he entered their confraternity; and although laymen, they confessed and absolved one another. They passed from Italy to Germany, and from that to Hungary. They were condemned at Paris, 1349. The Beguards and Beguines led horrible lives, and believed a compound of the Manicheism and the Albigensism; something like the Quietists of more modern times. They were condemned in the general Council of Vienne, under Clement V., in 1311.

Q. *What heretics appeared in the fourteenth century?*

*A.* The Turlupins, an abominable sect, who appeared in Dauphiné and Savoy. They adopted the errors of the Beguards, and maintained that mental prayer alone was good and useful. They went naked in public, and gloried in the most shameful actions. This infamous sect was put down by the civil law. Raymond Lulle, of Majorca, published a work, full of errors, on the Trinity, the Attributes of God, &c. Gregory XI. condemned his works, to which condemnation he submitted. There was also a second Raymond Lulle, who, after being a Jew, became a

Christian; he wrote several works on magic, crammed with nonsense, both ancient and modern.

John Wickliffe, a priest of the diocese of Lincoln, taught many errors against Jesus Christ, the Sacraments, and the Church; he was partly Donatist, partly the precursor of Calvin; still he did not reject either confirmation, penance, or extreme unction; he held the Mass, the invocation of Saints, and the veneration of relics and images; he was condemned in several councils, and especially in the general Council of Constance, 1414.

During the fifteenth century, John Hus, rector of the University of Prague, renewed the heresy of Wickliffe, and added other novelties. Protestants boast of him as their champion, and this too, whilst they admit that he held the real presence, transubstantiation, purgatory, the invocation of Saints, and the seven Sacraments. He was condemned in the Council of Constance; and, by the secular power, was burnt alive, as an obstinate heresiarch. Jerome of Prague was the disciple of Hus, and had the same fate.

With the heresies of the sixteenth century, Christians of all classes, in these countries, ought to be well acquainted. Commencing with one man, they multiplied with such celerity that, in less than a century, they became almost innumerable, all differing from one another — each opposed to its neighbor — yet, like every heresy, all united against truth, and waging war with God's Church. We shall take no special notice of these Protestant heresies here, as the whole object of this and every other work on Faith and Morality, written by Catholics, is by establishing truth, to refute modern Protestant error. Protestantism was condemned by several Popes, and finally proscribed in the General Council of Trent, held from 1545 till 1563. Neither shall we take any notice here of the errors of Jansenius, Quesnell, or their adherents, first, because they are nearly forgotten; and, secondly, because they were of so subtile a description, that only theologians could well understand them; and these have abundant opportunities of making themselves acquainted with them in their own theological works.

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## SECTION XI. — THE STRUGGLES OF THE CHURCH AGAINST BAD CHRISTIANS.

Q. *Has the Church other enemies besides those already mentioned?*

*A.* Yes; she has to contend with bad Christians, who dishonor her, by the depravity of their morals, and cause God to be

blasphemed by heretics and infidels — Isa. lii. 5; Rom. ii. 24 — Christians who are so only in name, and who corrupt others by their bad examples and scandals. The heretic and the unbeliever attribute the disorders of bad Christians to the Church, of which these are only nominal members, and thus thousands are kept from embracing truth and practising virtue. — St. Aug. Serm. 2, in Ps. xxv. n. 14.

Q. *How does the Church struggle against bad Christians?*

*A.* By prayer, good example, instruction, and chastisements, and here her labors are great; for many enter the wide gate of crime and disorder, which leads to destruction. — Matt. vii. 13, 14; Isa. ix. 3. If we labor not to enter by the narrow gate, by lives of restraint and virtue, we shall assuredly share the fate of the multitude, and fail, on the great accounting day, to be amongst the few that are chosen. — John xv. 19; 1 John ii. 15, 16; Rom. xii. 2.

Q. *Who supports the Church in the midst of so many trials?*

*A.* Jesus Christ, who is ever with his spouse, who governs and animates her by his Holy Spirit; who has merited for her all she enjoys, and all that she hopes for.

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## SECTION XII. — ON THE ADVANTAGES WE DERIVE FROM THE CHURCH.

Q. *What are these advantages?*

*A.* Those which regard the Church in general, are Unity, Sanctity, Catholicity, and Apostolicity; those which regard each individual are, both for this life and the next. The former may be reduced to the communion of Saints and the forgiveness of sins; the latter are a glorious resurrection and eternal life.

Q. *By what means do we begin to participate in the blessings of the Church?*

*A.* By the remission of our sins. We are all born children of wrath, enemies of God, and slaves of the devil. — Eph. ii. 3; iv. 18; Rom. v. 10; Heb. ii. 14, 15. We become members of the Church and children of God, by the reception of the Sacrament, which remits this guilt. All who believe in God require this remission. — Acts x. 43. It is by a Baptism of water that God ordinarily remits our original guilt. Jesus sanctified his Church by the washing of water and the Word of Life. — Eph. v. 25, 26, 27. God can and does sometimes remit this sin, by martyrdom, or when Baptism is ardently desired, and cannot be had. But Baptism, in one of these ways, is always necessary. — Titus ii. 14. In the blessings of the Church we can have no

share until we become members, by the reception of this Sacrament, which is the door to all her treasures.

Q. *Why have you said that this remission of sin is a great advantage derived from the Church?*

*A.* Because the Church has this power from Jesus Christ, and it ordinarily and properly belongs to her alone. We know this from the express words of Christ, "Whose sins you shall forgive, they are forgiven." — Matt. xviii, 18; John xx. 23. By these words, Christ gives power to his Church to remit sins, without any distinction, and, consequently, by Baptism as well as by Penance.

Q. *How do we know that this power is the peculiar property of the Church?*

*A.* It can belong only to those to whom God has given it, for it is not derived from ourselves; but Christ gave it only to the Apostles in the person of Peter, "To thee I will give the keys of the kingdom of heaven;" so that heaven is opened only to the ministry of Christ's Church; no such power ever having been given to any one out of the Church. — St. Aug. Manuel. ad Laurent. c. 64, n. 14.

Q. *But is it not written that God alone can forgive sin?*

*A.* When the Church forgives it, it is God who forgives. The Church acts in God's name, and by his power. — 2 Cor. v. 20; Eph. vi. 20. This power is committed, not to all the members of the Church, but to the Apostles and their lawful successors, and to canonically-ordained priests deputed by these.

Q. *Is there any exception to the above?*

*A.* On account of the indispensable necessity of Baptism, where a priest cannot be had, any one who intends to do what the Church does on such occasions, can baptize. In every other case, for the remission of sins, two conditions are necessary in the minister: canonical ordination and lawful mission; hence, Lutherans, Calvinists, heretics of all kinds, the schismatic, the excommunicated, interdicted, or not approved priests or bishops, are all without the power to forgive sins. In the hour of death, however, if an approved minister cannot be found, any ordained bishop or priest can absolve from sin; the Church, for the greater safety of her children, granting jurisdiction to all, in such an extremity.

Q. *When do the ministers of the Church forgive sins?*

*A.* As often as they administer any Sacrament, to which the forgiveness of sin is attached. When Baptism is administered by a heretic or an infidel, it is Jesus Christ who acts — it is with his permission, and in his name, the Sacrament is conferred. When children are baptized before the use of reason, all their sins are forgiven, without any act on their part; but, in the case

of adults, proper and previous dispositions are required, which we shall afterwards explain.

Q. *Is it necessary to have recourse to the exterior ministry of the Church for the remission of every kind of sin?*

*A.* This ministry is necessary for the remission of original and all mortal sin, except in a case of absolute necessity. It is not so, however, as regards venial sins, which are remitted by prayer, the Sacrifice, fasting, contrition, and good works. — See Sacrament of Penance.

Q. *What do you mean when you say sins are remitted?*

*A.* That they are pardoned, effaced, and cease to exist against us. Calvin dared to teach, that when God remits sin, he does not destroy it, he merely does not impute it to us. Now, St. Paul tells us, that there is no participation between justice and injustice — no concord between Christ and Belial. We are the temples of God, and when our sins are forgiven, God dwells in us. — 2 Cor. vi. 14, 15, 16; 1 Cor. iii. 17. Christ could not then dwell in our hearts if sin dwelt there; and, hence, our sins are not merely hidden, or not imputed, they are effaced. We have turned to God, and *are become white as snow.* — St. Aug. Serm. 2, in Ps. xxxi.

Q. *Are our sins remitted by our own merits?*

*A.* We can merit nothing of ourselves; we owe all to Jesus Christ.

Q. *What is the effect of the remission of our sins?*

*A.* The Holy Spirit comes to dwell in our hearts; we become the friends and heirs of God and coheirs of Christ. — Rom. viii. 9–17.

Q. *When our sins are once forgiven, have we any need again of that grace?*

*A.* We have need of it as long as we live. We often fall into venial sins, and as often need forgiveness. We fall into mortal sin; and in every such case, penance and the grace of remission are our only resource. We shall explain these matters more fully in the third part of this work.

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SECTION XIII. — ON DEATH, TO WHICH WE SHALL ALL BE SUBJECTED, BEFORE WE ENJOY THE BLESSINGS OF THE NEXT LIFE.

Q. *What is death?*

*A.* The separation of the soul from the body, the inevitable fate of all since Adam sinned. We were not created to die; death is the punishment of original sin, which made us mortal. — Rom. v. 12; vi. 23.

Q. *What reflections should we make on death?*

*A.* That it will certainly happen one day to each of us. That we know not when or how, or whether it will be sudden, or otherwise. That almost all men are surprised by it. That we can die only once. That if we die ill, the evil is irreparable, because eternal. That we should all labor to prepare for that terrible moment. That we should do so now, and not delay it, for death will come like a thief in the night, when we least expect it.

Q. *How should we prepare for death?*

*A.* We should set our consciences right with regard to the past, arrange our spiritual and temporal affairs for the present, and struggle firmly to lead truly Christian lives in future. These we shall afterwards explain in detail.

Q. *Ought death to be terrible to a true Christian?*

*A.* No; it should appear most desirable. To *such*, that moment ought to be a moment of unspeakable joy, because it will usher in that everlasting day of happiness, which was all their consolation and hope on earth. Those, however, who have labored for this world, will, on that day, be the most miserable of men. — 1 Cor. xv. 19.

Q. *Are all who fear death bad Christians?*

*A.* To dread death, merely because it will deprive us of the gratification of our criminal passions, is a fear which, though common, is corrupt and criminal; — but the fear which is natural, and not under our control — the fear which arises from the consideration of our sins, and the anger of God — the fear which is mingled with confidence in God's mercy, and in the sufferings of Jesus, is a holy fear which will dispose us to love God, and regret that we have offended him. — St. Aug. Serm. 336 or 112, de diversis. This holy fear never exists in the hearts of the impenitent — of the lovers and slaves of this world. They quit with pain what their hearts doted upon — they quit unwillingly, and with the bitterest regret. — Eccl. xli. 1.

Q. *What should we do to escape this dread, so terrible to the impenitent sinner?*

*A.* We should cast ourselves at once into the arms of God's mercy, enter without delay the narrow path, and labor earnestly, to prevent the menaces of a just God, against sinners, in these words, "Because I called, and you refused; I stretched out my hand, and there was none that regarded; you have despised all my counsel. . . . I also will laugh in your destruction, and shall mock when that shall come to you which you feared; when sudden calamity shall fall on you, and destruction as a tempest shall be at hand, then shall you call upon me, and I will not hear; you shall rise in the morning, and shall not find me."—

Prov. i. 24–28. Unhappy those who see these words exemplified every day, and yet never think of correcting their lives.

Q. *Why has God left for us the hour of death uncertain?*

*A.* That we might learn to consider every day our last, and live as vigilantly as if it were certainly to be so. — St. Aug. Serm. 1, in Ps. xxxiv.

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SECTION XIV. — ON THE PARTICULAR JUDGMENT.

Q. *What becomes of the soul when it leaves the body?*

*A.* It appears before the tribunal of Jesus Christ, to give an account of its works in the body. — Heb. ix. 27; Rom. xiv. 10; 2 Cor. v. 10; Matt. xii. 36; Sophon. i. 12.

Q. *On what will each soul be examined before God?*

*A.* On all sins committed by thought, word, action, or omission; on bad example given; on the sins of others, in which we have participated; on virtues practised for worldly ends; — in a word, on all our general, particular, or personal duties — all will be weighed in the balance of the sanctuary. — 2 Cor. v. 10; Apoc. xx. 12, 13; Eccl. xii. 14; Matt. xxv. 30; Rom. ii. 5, 6, 16; Gal. vi. 5; James ii. 13; Jude 14, 15; 1 Peter iv. 5. In this examination, all will be settled, not by any erring human rule, but by the rule of eternal truth — the Gospel of Jesus Christ. — John xii. 48.

Q. *Who will be the Judge?*

*A.* Jesus Christ, who acquired the right and quality of Judge of the living and the dead, by his death and Resurrection. — John v. 22; Acts x. 42; Matt. xix. 28, xxv. 31; Rom. ii. 5, 6. On this great day sinners will tremble at the exact account they must give to a Judge, who sees all things, and who must be inexorably just. The sinner will then at last be confounded, seeing himself without excuse, or resource, or consolation, oppressed with his sins, and remembering all the means of salvation he neglected or despised; and how should we tremble, when we may, every moment, be called to this judgment! — Ezech. vii. 2.

Q. *What should we do now, to escape the horrors of this dreadful judgment?*

*A.* We should judge ourselves now with the utmost severity. — 1 Cor. xi. 28–32. We should now appease our Judge, by penitence and tears, and labor to secure a safe conscience; — in fine, we should be always ready, by watching and prayer, as we know not the moment God may call us. — Luke xxi. 34–36.

Q. *Shall the day of judgment be terrible to the just?*

*A.* Yes; because no one knows whether he be worthy of love

or hatred. If God be not merciful, no one will be able to bear his presence. — Eccl. ix. 1; 1 Peter iv. 18; Ps. cxxix. 3. Still this terror of the just will be mingled with confidence and consolation, caused by the consideration of the mercy of God, the merits and promises of Christ, and the testimony of a good conscience. This joy of the just is founded on the ardor of their love for Jesus, and their longing to see him triumph, and to be, as it were, the trophies of his Cross. — Ps. cxxix. 4; Luke xxi. 28; 1 Cor. iv. 4, 5; Rom. vi. 23; Apoc. xxii. 20.

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SECTION XV. — ON THE STATE OF EACH SOUL, AFTER THE PARTICULAR JUDGMENT.

Q. *Whither do souls go, after this particular judgment?*

*A.* Some to heaven, some to purgatory, and some to hell: to the first, such as die innocent or thoroughly penitent, having no spot, and free from even the smallest debt to the justice of God; to the second, those who die in venial sin, or who die owing any thing to God's justice; and to the third, those who die in mortal sin.

Q. *What becomes of the bodies of those who die?*

*A.* They are mingled again with the earth from which they sprang, and will continue so, until the time of the Resurrection. — Gen. iii. 19; Eccl. xii. 7.

Q. *How do we know that each soul is punished or recompensed, the moment it leaves the body?*

*A.* St. Luke tells us, that Dives was tormented, and Lazarus rewarded immediately. — xvi. 22. Jesus declares that the good thief would be *that day* in Paradise. — Luke xxiii. 43. St. Paul desires to be dissolved and *to be with Christ.* — Philip. i. 23; see also 2 Cor. v. 1, &c., from which it is clear, that we are judged, and rewarded or punished, immediately after death. From Apoc. iv. 2–5, 6; v. 6–8, &c., it is evident that there are Saints in heaven, and consequently, that the reward is not delayed till the general judgment.

This important truth is equally evident from tradition. It is taught by St. Ignatius in his letter to the Romans; by St. Cyprian, Tract. de Mortal.; by St. Athanasius, de Vita S. Anton.; by St. Basil, Hom. de 40 Martyr. In short, by all the great lights of the Church. In fine, it is a defined dogma. — Conc. Florent. decret de Unione Græc.; Conc. Trid. Sess. 25.

Q. *How long do souls remain in Purgatory?*

*A.* Until they have satisfied the justice of God.

Q. *How long will Purgatory exist?*

*A.* Until the second coming of Christ, and not longer. — St.

Aug. de Civ. Dei, lib. 21, c. 13. The Church militant and suffering will endure only till the end of the world. The Church triumphant will exist forever.

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SECTION XVI. — THE END OF THE WORLD, ANTICHRIST, HENOCH, AND ELIAS, AND THE CONVERSION OF THE JEWS.

Q. *When shall this world have an end?*

*A.* We know not; all we know is, that it will pass away, to give place to one that will be everlasting. — Matt. xxiv. 35, 36; Mark xiii. 32; Acts i. 7; Luke xxi. 32; Isa. lxv. 17; lxvi. 22; Apoc. xxi. 1.

Q. *What shall happen just before the end of the world?*

*A.* Wars, pestilence, famine, earthquakes, a confusion of seasons, charity will languish, the Gospel will be every where preached, Antichrist will come and persecute, Elias and Enoch will preach against him, and the Jews will be converted. Matt. xxiv. 27; Mark xiii. 24; Luke xxi. 33.

Q. *What does the Scripture inform us as to Antichrist?*

*A.* That he will be powerful, wicked, and opposed to Jesus Christ; 2 Thess. ii. 3, 4 — that he shall show himself as God, and wish to be adored as such; 2 Thess. ii. 4 — that he shall persecute dreadfully, and that many shall fall — 2 Thess. ii. 9, 10, 11; that he shall perform false miracles, by which many will be seduced; that he shall abolish the sacrifice in every place within his power, according to the prophet Daniel; that his persecution shall last three years and a half; that Jesus will destroy him by the breath of his mouth; that he shall be preceded by a great revolt and apostasy — 2 Thess. ii. 3; that he shall not come till the Gospel has been every where announced. — 2 Thess. ii. 2–8.

Q. *Is it certain that Antichrist has not already come?*

*A.* All are Antichrists who are opposed to Christ. Hence in Scripture, heretics are called Antichrist. The world is Antichrist, because it is opposed to Jesus. In these senses, then, it may be said that Antichrist has already come. — John ii. 18–22; iv. 3; 2 John vii. But the Antichrist who is to raise the last persecution, and whose character we have given above, has certainly not yet come, because no one has as yet appeared, to whom we can apply the character, which the infallible word of God declares shall be that of the real Antichrist.

Q. *Have not Protestants said that the Pope is Antichrist?*

*A.* Yes; but in this assertion, they only prove that they are Antichrists themselves; for according to Scripture, they are

Antichrists who oppose themselves to Christ or his word. Now, Protestants do so, when they say the Pope is Antichrist; because they, by this, declare that the Church of Christ, with which he was to be forever, against which hell was never to prevail, with which his Holy Spirit was to be always, — that this Church is fallen, and that its head on earth has become Antichrist; and that hence, Jesus is a false prophet. Surely this is to oppose themselves to Christ; and, if so, they are Antichrists.

Besides, to any, but the stupidly blind, it must be evident that the character given to Antichrist in the Scripture, or the circumstances connected with his coming, cannot be, by any ingenuity, made applicable to any one, or to all the Popes. Even Protestants of learning have admitted this; see Grotius, Theol. tom. 3, de Antich. pp. 475, 492, 502, 503, and Hammond de Antich.; see also Bossuet de Apocal.

Q. *Shall Enoch and Elias return before the end of the world?*

*A.* The Scripture declares it; and, on this account, they were taken away without dying. They will return to convert the Jews, and oppose Antichrist. — Gen. v. 24; 4 Kings ii. 11; Machab. ii. 58; Heb. xi. 5; Malach. iv. 5; Eccl. xliv. 16; xlviii 9, 10; xlix. 16; Matt. xvii. 10, 11; Apoc. xi. 3.

Q. *Is it certain that the Jews shall be converted?*

*A.* Certain beyond doubt, for the Scripture expressly says so. — Osee i. 7; iii. 5; Rom. xi. 26. The veil which hangs before their eyes shall be taken away. They shall, aided by the instruction of Enoch and Elias, see in Jesus Christ the true Messiah. — Malach. iv. 5, 6; Eccl. xlviii. 9, 10; Matt. xvii. 10, 11.

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### SECTION XVII. — THE GENERAL RESURRECTION.

Q. *What will follow the persecution of Antichrist and the conversion of the Jews?*

*A.* An Angel shall summon the dead to rise; — the soul of each man shall be again united to his own body; this shall be effected by the same Divine power that created man from nothing. — Matt. xxiv. 31; 1 Cor. xv. 52; 1 Thess. iv. 16; 1 Cor. xv. 42. We cannot understand how this is to be done; it is a mystery. We believe it, because God has revealed it. As the grain of corn, when sown, corrupts and dies, yet reproduces itself, so shall we, after corruption, rise again. — Job xix. 25, 26-29; St. Aug. de Civ. Dei, lib. xxii. c. 5; Tertul. de Resur. Carnis.

Q. *Will the bodies rise, just what they were, before death?*

*A.* The bodies will arise the same, but their qualities will be

different. — 1 Cor. xv.; Job xix. 25. The just shall arise with glorious, or, in a certain sense, spiritual bodies. — 1 Cor. xv.

Q. *What are the qualities of these spiritual bodies?*

*A.* The holy Fathers assign four peculiar qualities, which are discovered from St. Paul. — 1 Cor. xv. These bodies will be bright, agile, subtile; so that no corporeal object can confine or restrain them, and impassible or incapable of any suffering. — Apoc. xxi. 4; Matt. xiii. 43; Philip. iii. 21; Isa. xl. 31; St. Aug. Manual. ad Laurent c. 91.

Q. *How will the wicked appear?*

*A.* The stamp of sin and reprobation will render them as hideous and frightful, as the impress of grace and election will render glorious the bodies of the Saints.

Q. *What shall happen to those who shall be alive when Christ comes to judge the world?*

*A.* This point is not clearly revealed; some of the Fathers taught, that they would die and rise immediately after; others, that they would pass immediately, their bodies being changed like all others, before the judgment seat, but without dying; as the Scripture says, Christ will judge the living and the dead.

Q. *Why have you said that a glorious resurrection is one of the blessings of the Church?*

*A.* Because out of the Church there is no salvation, and consequently *no glorious* resurrection. It is true, all the members of the Church will not rise in glory. The wicked cease to be members when they die, and enter, from that time, into the society of devils.

Q. *Shall the soul arise with the body?*

*A.* The soul is immortal, it needs not resurrection; we call resurrection, the reunion of the soul and body. After the resurrection, men shall be immortal; death will no more have power over them.

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## SECTION XVIII. — THE LAST COMING OF JESUS CHRIST, AND THE GENERAL JUDGMENT.

Q. *What will happen at the general resurrection?*

*A.* The sun and moon shall be darkened; the stars shall change their place, and all nature shall be thrown into the most frightful confusion. The earth shall be consumed, and Jesus Christ, surrounded by angels and saints, shall be seen coming in the clouds. — Matt. xxiv. 30; Luke xxi. 27; 2 Peter iii. 7; Isa. lxvi. 10; Ps. xcvi. 4.

Q. *Can you mention other circumstances?*

*A.* The Cross of Jesus shall appear as his triumphant sign. —

Matt. xxiv. 30; St. Hilar. in Matt. xxvi. He shall be seated on a throne, to judge the living and the dead — Matt. xxv. 31 — and with him, the Saints shall sit in judgment on the wicked. — Matt. xix. 28; Luke xxii. 30; 1 Cor. vi. 2; Ps. cxlix. 9; Wisd. iii. 8.

Q. *Why the Saints, with Christ?*

*A.* That they may be raised in glory, in proportion to the humiliations they endured for Christ's sake in this world; — to confound and humble the wicked, who in this world despised the virtuous; and to show that the Saints are one body, of which Christ is the head.

Q. *Why a general judgment, since each one is judged at death?*

*A.* To justify the conduct of the Almighty before all men — to render triumphant that Providence which is in this world blasphemed by the impious; Wisd. iv. 15, 16; v. 1, 2, &c.; Job viii. 3; Apoc. xx. 4, &c.; St. Aug. in Ps. xxxvi. n. 1 — to separate publicly the good from the wicked; Matt. xxv. 31, &c. — to reward or punish men, both in their bodies and their souls. In fine, to increase the glory of the Saints, and the punishment of the wicked, in proportion to their deserts. For example, a heretic, who has taught error, sins as long as, by his fault, there is one believing his error. An apostle, who teaches justice, has merit increasing, so long as his teaching is producing effect. In both cases, the effects may exist even till the day of judgment; and hence, in both cases, justice demands, that judgment be deferred, until the measure of guilt or merit be completed.

Q. *What shall finally happen on the day of judgment?*

*A.* The angels will separate the elect from the reprobate, placing the former on the right, and the latter on the left, of Jesus Christ, who will then pronounce that irrevocable sentence — "Come, ye blessed of my Father, possess the kingdom prepared for you from the beginning of the world: for I was hungry," &c. Then, turning to the wicked, he will say — "Go, ye cursed, into everlasting fire, prepared for the devil and his angels," &c. — Matt. xxv. 31, &c. From this moment, an eternity of torment commences for the wicked, and everlasting bliss for the just.

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## SECTION XIX. — ETERNAL LIFE.

Q. *What do you mean by eternal life?*

*A.* The happiness which the blessed enjoy in heaven. This life is styled in Scripture the *kingdom of God and of Jesus Christ*, — Eph. v. 5; Matt. xviii. 3; Apoc. xix. 7, 9; Ps. xxxv. 9; Matt. xxv. 21, 23, — because the God-man is absolute master

of all the inmates of that kingdom; and this is the essence of their happiness — That they are subject to him, and have but one will with his — Heb. ii. 8; Philip. iii. 20, 21. This life of the blessed is called *the kingdom of heaven*, because heaven is the seat of this royalty; and all who dwell there are kings, as they are associated with Jesus Christ in his kingdom. — Wisd. iii. 8; Apoc. i. 6.

Q. *Why is this heavenly life called the marriage of the Lamb?*

*A.* Because, here the alliance which the Lamb of God had contracted with the Church, is consummated — here his Saints are, at length, one with him. — John xvii. 23. This life is a torrent of pleasures — the joy of the Lord. — Isa. lxvi. 11. See Isa. lxvi. 1; Heb. ix. 11, 24; Apoc. ii. 7, xxi. 2, 20; Ps. xxvi. 4, 5, — for other glorious titles, which the divine Word gives to this blessed life, which the Saints are to enjoy forever.

Q. *In what consists the happiness of the next life?*

*A.* To know it, we must experience it. The Scripture declares that "eye hath not seen, nor ear heard, nor the heart of man conceived, the bliss that God hath prepared for those who love and serve him." — 1 Cor. ii. 9. We know also that the blessed are exempt from all evils, and in full possession of all goods. — Isa. xxv. 8; xlix. 10; Apoc. vii. 16; xxi. 4, 23, 27; xxii. 3, 4, 5.

Q. *What shall be the occupation of the Saints in heaven?*

*A.* They shall be occupied in seeing, adoring, loving, and praising God forever. This joy shall not be alloyed by change, inquietude, or fear. — Ps. lxxxiii. 5; 1 Cor. xiii. 12; Apoc. v. 9, 10.

Q. *Are there not in heaven different degrees of glory?*

*A.* All the Saints shall be happy; but those who have imitated Jesus most perfectly here, will enjoy him more perfectly than others, hereafter. — Matt. xx. 9; John xiv. 2; 1 Cor. xv. 40.

Q. *Why have you placed this eternal life amongst the blessings of the Church?*

*A.* Because it is to be the reward only of the members of the Church; and after the second coming of Christ, the Church shall be composed only of the blessed. As regards those who will not enjoy this eternal life, see Apoc. xx. 4, 6, 15; Matt. xxv.; 1 Cor. xv. 50; Gal. v. 19; Eph. v. 5.

Q. *What should this view of eternal life induce us to do?*

*A.* To exert every effort to secure it; 1 Cor. ix. 24; Matt. xi. 12 — to despise all earthly goods as nothing when compared with those that are eternal; 2 Cor. iv. 17; Heb. xii. 1 — to lament on earth as sojourners, and to sigh for heaven, as our true home; 2 Cor. v. 1, 2, 10, 17; Ps. cxxxvi. 1 — to be united to Jesus here, by

faith, and hope, and charity, so that our union with him may be consummated throughout eternity. — John xv. 2, &c.; xvii. 13, &c.

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SECTION XX. — ETERNAL DEATH.

Q. *What is eternal death?*

*A.* Everlasting separation from God, who is the life of the soul, as the soul is the life of the body.

Q. *What will happen to those who shall be condemned to eternal death?*

*A.* They shall be eternally deprived of the sight and presence of God; they shall never enter heaven. — Matt. v. 20, &c. They shall be eternally tormented, by remorse and the stings of conscience, now useless, because they can bring no relief. — Isa. lxvi. 14–24; Mark ix. 43, 45, 47. They shall be cast into hell, where they shall suffer the pains of fire with the devils forever. Apoc. xx. 14, 15; Matt. xxv. 2. The Scripture and the holy Fathers give us reason to believe, that the fire of hell is a real fire, which, in a supernatural manner, will act upon the soul, and torment the body without consuming it. — Isa. lxvi. 24; Mark ix. 45; Matt. xxv. 41; Luke xvi. 22–28; Apoc. xx. 15; St. Aug. Civit. Dei, lib. xx. c. 22.

Q. *Is it an article of Faith, that the reprobate shall suffer from real and material fire?*

*A.* It is of Faith, that they shall be separated from God, and thus be deprived of the eternal good for which they were created. It is an article of Faith, that they shall suffer both in body and soul everlasting torments, without end, relief, or consolation. But whether the fire mentioned in Scripture be material or not, and what is its precise nature, the Scripture does not inform us; nor has the Church decided the question. See Estius. de Quat. Sentent. dist. 44, par. 12, 13.

Q. *Shall all the reprobates suffer equally?*

*A.* All shall be deprived of the sight of God; all shall suffer for eternity; but the torments endured, by the pain of sense, shall be in proportion to the guilt of the sufferers. — Apoc. xviii. 7.

Q. *What should we do to avoid hell and secure heaven?*

*A.* We must be Christians, and live as such. This will be explained in the second part of this work.

Q. *Can we of ourselves secure eternal life?*

*A.* We cannot; we can do nothing without God's grace, as we have already proved, and will yet prove more distinctly, when we come to speak of grace.

Q. *How then are we said to merit eternal life?*

*A.* We are said to merit, when we are faithful to the graces we receive, and make good use of them.

Q. *How is this grace, which enables us to live well, communicated to us?*

*A.* By the Holy Sacraments, and our own prayers, or those of the Church. Of these we shall speak afterwards.

# PART SECOND.

## INTRODUCTORY CHAPTER.

### GENERAL IDEA OF A CHRISTIAN LIFE.

Q. *What are we bound to do in this world, in order to secure, in the world to come, that everlasting happiness, for which we were created?*

*A.* We must live as Christians, that is to say, we must conform our lives to the maxims taught and practised by Jesus Christ. — Matt. x. 38, He that taketh not up his cross, and followeth me not, cannot be my disciple.

Q. *What are the maxims of Jesus Christ?*

*A.* They may be reduced to two heads; a perfect detachment from this world, and a perfect attachment to God; or, in the words of the Royal Prophet, Ps. xxxvi. 27, "Decline from evil, and do good, and dwell forever and ever." We cannot avoid evil, if we are not detached from the world; for, in 1 John ii. 16, it is said, "All that is in the world is the concupiscence of the flesh, the concupiscence of the eyes, and the pride of life." This concupiscence is the source of all evil. St. John, ii. 15, also inculcates this truth, "Love not the world, nor the things which are in the world; if any man love the world, the charity of the Father is not in him." Nor can we do any good towards salvation, if we are not attached to God, for no one can serve two masters. Matt. vi. 24, "Thou shalt love the Lord thy God with thy *whole* heart, and with thy *whole* soul, and with thy *whole* mind."

Q. *What do you mean by detachment from the world?*

*A.* A detachment of the heart from the world's honors, riches, pleasures, from all vain curiosity; and, in a word, from all concupiscence, from the concupiscence of the flesh, from the concupiscence of the eyes, and the pride of life; for these are the sources of all that is sinful.

Q. *What do you mean by this triple concupiscence?*

*A.* By the concupiscence of the flesh, is meant an attachment to the pleasures of sense or sensuality. By the concupiscence of the eyes, avarice and vain curiosity. By the pride of life, is understood ambition, vanity, and all that the world understands by the word pride.

Q. *What is meant by vain curiosity?*

*A.* The desire of knowing what is useless and dangerous to us.

Q. *At what time are we bound to suppress and crush this triple concupiscence?*

*A.* We are bound to watch, and pray, and labor for this purpose during our whole lives, as temptations from these sources of sin are perpetual and unremitting. — Eccl. xviii. 30; Matt. xi. 12; Rom. vi. 12; Gal. v. 24; 1 Pet. i. 4.

Q. *Why should we devote our desires and affections to God alone?*

*A.* Because he is our Sovereign Lord, our Sovereign Good, to whom we owe all that we have and are, and because we were created for him, who alone can make us happy.

Q. *How do we devote ourselves to God?*

*A.* By the practice of virtue — that is, by believing in him, hoping in him, and loving him.

Q. *How can we know that we are really devoted to God by faith, hope, and charity?*

*A.* If we keep his commandments and those of his Church, we have reason to believe that we are devoted to God alone. "By this we know that we have known him, if we keep his commandments." — 1 John ii. 3, 4; Luke x. 16.

Q. *What inference do you draw from all this?*

*A.* That to live a Christian life, we must avoid vice, and practise virtue; and, consequently, we must observe the commandments of God and his Church. This is the sum of Christian morality. These four points we shall now consider in detail.

# CHAPTER I.

## ON SIN.

### SECTION I. — ON SIN IN GENERAL.

Q. *What is sin?*

*A.* Sin is any wilful violation or transgression of the law of God. This law is threefold — the *eternal law*, the *natural law*, and the *positive law;* and we may violate or transgress these laws in four ways — by *thoughts*, *words*, *actions*, and *omissions.*

Q. *What do you mean by the* eternal *law?*

*A.* According to St. Augustine, contra Faust., cap. 27, the eternal law is the *divine reason* and *eternal will* of God, which forbids us to reverse or disturb that order of things, which, by these infinitely perfect attributes, he established and desired to preserve. By this law, for example, *we are obliged to detach our heart from merely temporal goods, and seek and love those that are eternal.*

Q. *What is the* natural *law?*

*A.* It is the dictate of reason, which the Author of nature has given to all men, by which they tend to what is good, and are averse to what is evil. Of this law the Apostle speaks — Rom. ii. 14 — "For when the Gentiles, *who have not the law* (of Moses) do *by nature* those things that are of the law, these, *having not the law, are a law to themselves*, who show the work of the law *written in their hearts*, their *conscience* bearing witness to them." By this law we know, for example, that we should not do to others what we do not wish they should do to us. By our own wickedness this law may become obscure; we may render ourselves partially blind to its dictates; but we can never entirely eradicate it. "Thy law, O Lord," says St. Augustine, "is written in the hearts of men, and iniquity itself shall never be able to efface it." — Lib. 2, Confess. c. 4.

Q. *What is the* positive *law?*

*A.* It is that which is given by a legislator. It may be either divine or human. The divine law is either old or new. The old law is that which God gave to the Jews by Moses, who wrote and published it, by the order of the Almighty. The new law is that which was published by Jesus Christ, and which his Holy Spirit has engraven, not upon stone, but upon the heart of the instructed Christian.

Q. *What do you mean by* human *law?*

*A.* It is divided into ecclesiastical and civil. The former is that made and published by the Church of God; the latter is that which has temporal princes for its authors.

Q. *What now do you inculcate as to these laws?*

*A.* That as long as these laws are not abrogated, we are bound to obey them. God has ordered us not only to obey the Church, but to obey also our temporal princes or superiors, as long as they ordain nothing but what is just, and in accordance with the laws of God himself; hence to disobey just human laws is a sin.

Q. *How many sorts of sins are there?*

*A.* Two; original and actual. Original sin is that with which we are born as children of Adam; actual sin is that which we ourselves commit voluntarily, and of our own free will; and hence, such sin always supposes in us the use of reason.

Q. *Does a drunkard, then, sin by the crimes he commits whilst in a state of inebriety, as in such state he has not the use of reason?*

*A.* If the drunkenness is a voluntary and free act, the drunkard sins by every crime he commits while in that state, such acts being voluntary in their cause; if, on the other hand, a man become drunk by accident or compulsion, his consequent acts, being neither voluntary nor free, cannot be sins imputable to him.

Q. *How many sorts of actual sins are there?*

*A.* There are several kinds. They are divided generally into mortal and venial. These are either sins of omission or commission, and these again may be committed by thought, word, or action.

Q. *Are sins divided in any other way?*

*A.* Yes. They are either carnal or spiritual; they may either directly aim at and insult God, or injure a neighbor or the sinner himself. They are either sins of infirmity, ignorance, or malice; we are culpable, either because we sin ourselves, or because we make ourselves partakers in the sins of others. All these kinds of sin may be reduced to seven heads, which, from their being the sources, are called the capital sins. These we shall now explain.

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## SECTION II. — ON MORTAL AND VENIAL SIN.

Q. *What do you understand by mortal and venial sin?*

*A.* Mortal sin is that which inflicts spiritual death on the soul; venial, that in which there is only a little culpability, which is

less unworthy of pardon, and which, consequently, does not kill the soul.

Q. *Is not the soul immortal? What mean you, then, by its spiritual death?*

*A.* Such death consists in this, that God ceases to dwell, by his grace and his Spirit, in the soul that is guilty of mortal sin. The spiritual life of the soul depends on the grace and Spirit of God, as the natural life of the body depends on the presence of the soul. The moment the soul is separated from the body, man is dead; and in the same way, the moment you lose, by mortal sin, the presence of God's grace and Spirit, you are dead spiritually — you cease to live by the grace and Spirit of Jesus, which, up to this moment, dwelt in your hearts; according to that of St. Paul, "I live, now, not I, but Christ liveth in me." — Gal. ii. 20; Rom. viii. 9.

Q. *If that be a mortal sin which banishes the Spirit of Jesus Christ from the soul, then every sin is mortal, for we cannot suppose his Holy Spirit to dwell in a heart defiled by any sin whatever?*

*A.* Jesus Christ, by his grace, cannot dwell in the soul which is *ruled by, or totally subjected to, sin;* because, in this case, the sinner prefers the sin to God; he abandons God, for the sake of the sin; but small faults, such as, for example, the stealing of a pin, or an idle word, though they may displease God, do not offend him mortally, or banish his grace from the heart, for a man guilty of these might be ready to lay down his life for the love of God.

Q. *Can you make this clear by argument?*

*A.* From Rom. viii. 9, and from Matt. xiii. 48, we learn that in the Church there are good men and bad, just men and sinners; some who have banished God from their hearts, and others in whose souls his Holy Spirit dwells. Again, from Eccles. vii. 21, we learn that "there is *no just man* upon earth that doth good and sinneth not;" from St. James iii. 2, that "in many things we *all offend;*" and from 1 John i. 8, that "if we say we have *no sin*, we deceive ourselves, and the truth is not in us." Besides, Jesus has ordered the just, as well as the sinner, to repeat frequently these words, "Forgive us *our sins*, as we forgive them that sin against us."

Q. *What inference do you draw from these passages?*

*A.* It is evident from these that *all men*, even the just, are to a certain extent sinners. Hence it is clear that *every sin* does not banish the Spirit of God from the heart, and, consequently, that every sin is not mortal; for if such were the case, then it would follow that no man on earth ever had, or has now, the grace and Spirit of God — that no man, because all are sinners,

all deprived of God's Spirit, can enter heaven, — a conclusion which is formally opposed to the express word of Scripture. The *just* man *falls* seven times; as he is *just*, according to St. Paul, Rom. v. 5, the charity of God is poured forth in his heart by the Holy Ghost who is given to him; his frequent *falls* are the consequence of human frailty; they do not engross or rule his heart; they do not extinguish the fire of charity, or banish from him the Spirit of God. The above is the defined faith of the Universal Church, and of all Christian antiquity. — See St. Ambros. lib. ii. de Penit.; St. Jerom. in cap. prim. Jeremiæ; St. Aug. Enchir. c. 64, 70; De Civ. Dei, lib. xxi. c. 17.

Q. *When does one commit mortal sin?*

*A.* As often as the law of God is violated in any serious matter, and with full consent, which always supposes sufficient knowledge.

Q. *What are the effects of mortal sin?*

*A.* It makes us enemies of God, slaves of the devil, and deserving of the pains of hell.

Q. *When does one sin venially?*

*A.* As often as we fail to observe God's law in very small matters, or as often as we fail to observe it in an important matter, but with imperfect consent, arising from some inculpable cause.

Q. *Does a just man, who, carried away by a violent temptation, or violent fear, violates the law of God in a serious matter, and who regrets his crime almost as soon as it is committed — does such a one sin mortally, or only venially?*

*A.* Violence of temptation, or fear, as long as they do not destroy the use of reason, cannot destroy our liberty; hence the agent is free — the matter of his sin is of importance — he prefers his pleasure, or his repose, to the law of God, and consequently his sin is mortal.

Q. *What are the effects of venial sin?*

*A.* It weakens, but does not destroy, spiritual life; it disposes and leads to mortal sin; it renders us less agreeable to God, gives the devil increased power over us; and deserves a punishment, temporary, it is true, but terrible.

Q. *Is it a great mistake and evil to treat venial sin as a matter of little consequence?*

*A.* Yes; because every venial sin offends God. By despising such, we expose ourselves to fall by degrees into great sins, and consequently to perdition. — Eccl. xix. 1. "He that contemneth small things shall fall by little and little." Besides, what we believe to be a venial sin, may, all the circumstances considered, be mortal; so that it is difficult to tell what is venial, and what is mortal; and hence a prudent and good Christian must labor strenuously to avoid *all sin*.

Q. *Can we, by any meritorious exertion of our own, obtain the remission of venial sin?*

*A.* It is only by the virtue of the blood of Christ, and by the merit of his grace, that we can obtain the forgiveness of any sin, whether mortal or venial.

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SECTION III. — OF THE OTHER KINDS OF ACTUAL SIN.

Q. *What is a sin of omission?*

*A.* The omission of any thing commanded by the law of God; for example, to neglect almsgiving, if you are rich; to neglect Mass on Sunday, without necessity; or to neglect the instruction of your children or domestics.

Q. *What is a sin of commission?*

*A.* Any act contrary to the law of God, such as a bad thought consented to, a lie, a murder.

Q. *When do we sin by thought, word, and action respectively?*

*A.* We sin by thought, as often as we consent with the mind to any thing evil, although such evil may not follow; for example, when we wish the death of an enemy, although we would not hurt him. We sin in this way also, as often as we dwell with voluntary pleasure on an evil thought, although we consent not to the actual evil, which that thought presents to the mind.

Q. *When do we sin by word and action?*

*A.* We sin by word, as often as we utter any thing forbidden by the law of God; for example, when we curse: and by action, as often as, by any exterior act, we do what God prohibits, as when we fight or steal.

Q. *What do you mean by spiritual and carnal sins?*

*A.* Spiritual sins are those consummated in the mind or heart, such as pride, envy, sloth; carnal are those consummated in the body, such as gluttony, impurity.

Q. *What do you understand by sins committed against God?*

*A.* Properly speaking, every sin is against God, and ourselves, because it is a violation of God's law, which always is hurtful to us; still, for the sake of perspicuity, we call sins against God those which directly and immediately outrage his infinite majesty, such as blasphemy, idolatry, infidelity.

Q. *What is meant by sins against our neighbor?*

*A.* Those which violate the order which ought to be observed as to our superiors, equals, and inferiors; for example, theft, false testimony, homicide, contempt of parents, neglect of almsgiving — all these tend directly to injure our neighbor.

Q. *What is meant by sins against one's self?*

*A.* Such as have a *direct* tendency to injure ourselves; for

example, pride, gluttony, &c. St. Paul — Tit. ii. 12 — alludes to three kinds of sin: "We should live soberly, justly, and godly in this world: *soberly*, that we may not sin against *ourselves*; *justly*, that we may not sin against our *neighbor*; and *godly*, that we may not sin against the Creator."

Q. *What do you mean by sins of weakness or frailty?*

*A.* These are sins which spring, not from pure malice, nor ignorance, but have their cause in the weakness of human nature; such, for example, are the sins we commit, when carried away by violent temptation, or the force of confirmed habit, such habit having been often previously repented of.

Q. *What is meant by sins of ignorance?*

*A.* Those are the sins we commit by violating God's law, being ignorant of that law at the time. This sin always supposes that the sinner *can* and ought to know the law; for if he neither *can* nor *ought* to know the law, its violation is not imputable to him.

Q. *Does ignorance, then, excuse us from observing the law?*

*A.* Ignorance is either *vincible* or *invincible*. The former is that which one has it in his power to remove, and this ignorance cannot excuse us from the observance of a law which we are bound to know; for example, a man who does not attend Mass on a Holiday, because he is ignorant that the day is such, both could and ought to acquire sufficient information; he might have heard it published in the parish church on the previous Sunday; his ignorance is therefore inexcusable. In cases where knowledge is of very difficult acquirement, ignorance diminishes the sin; not so, however, if such knowledge may be easily attained; *affected* ignorance adds new guilt to the transgression of the law.

Q. *What is invincible ignorance?*

*A.* That which we have it not in our power to remove, even when we use every attention and endeavor which salvation requires; such ignorance excuses the transgression of any, even the *natural* law.

Q. *What are sins of malice?*

*A.* We commit sins of malice as often as, in cold blood, we violate the law out of pure and deliberate ill will.

Q. *Are sins of malice, then, always greater than sins of ignorance or frailty?*

*A.* The circumstances being equal, they are, of their own nature, greater; but the contrary may be sometimes true: thus, to curse from pure malice is a greater sin than to curse from frailty; whilst, on the other hand, to steal a gooseberry from pure malice is not so great a sin as the profanation of the Lord's name, or the Lord's day, by frailty.

Q. *Are sins of habit mere sins of frailty?*

*A.* Only when the sin is *caused by the habit*, and not by a *malicious* will. Sins of habit may be either sins of malice, or sins of frailty. Thus, if a man is sorry for a bad habit, repents of it, and has used his best endeavors to correct it, his sins, committed through the pure force of that habit, become sins of frailty. If, on the other hand, he has made no effort to correct himself — if he has allowed the habit to grow old with him, without the least remorse or repentance, all his sins committed through such habit are sins of the deepest malice, and most offensive to God.

Q. *When do we make ourselves partakers in the sins of others?*

*A.* As often as, by command, or counsel, or help, we induce others to sin; as often as we praise them for what is evil, or do not keep them from sin, when we can and ought. — Rom. i. 32. "They who do such things are worthy of death, and not only they that do them, but they also who consent to them that do them."

Q. *What do you understand by the seven capital sins?*

*A.* We mean the seven principal heads to which all other sins may be reduced. They are called capital, because each one is the source of many other sins. They are called *pride, covetousness, lust, gluttony, envy, anger,* and *sloth.*

Q. *Are these capital sins always mortal?*

*A.* They may be either mortal or venial: mortal, when the matter of the sin is serious, and the consent complete; venial, when the matter is of less importance, or the consent not full and deliberate.

## CHAPTER II.

### OF SIN IN PARTICULAR.

#### SECTION I. — ON PRIDE.

Q. *What is pride?*

*A.* It is an inordinate love of one's self, and one's own excellence, which, according to St. Augustine, Civit. Dei, lib. xiv., induces man to refer every thing to himself and his own attributes, instead of attaching himself, and referring all, to his God.

Q. *Is this a great sin?*

*A.* It is the first, the greatest, and the most dangerous of all sins. — The *first*, because it occasioned the fall of the angels as

well as that of the first man. — The *greatest*, because it aims directly at God himself, and all sin may be traced to it. — The *most dangerous*, because it insidiously creèps into our very virtues, like a demon clothed in light; because we carry within us its principle, and it is the last vice of which we correct ourselves; and because, in fine, when pride rules the heart, it is ordinarily the sign of reprobation.

Q. *Why do you say that pride is the ordinary sign of reprobation?*

*A.* Because pride is the distinctive mark of the reprobate, as the devil is said to be "King over all the children of pride," Job xli. 25, and because God "resisteth the proud, and giveth his grace to the humble." — James iv. 6.

Q. *What are the different kinds of pride of which we may be guilty?*

*A.* There are four. Of the first we are guilty when we glory in ourselves, in the accomplishments, either natural or supernatural, of our bodies or our souls, forgetting that these are not ours, but God's. "What have you," says St. Paul, "that you have not received?" — 1 Cor. iv. 7. We are guilty of the second when we suppose that God owes us any thing, or that the blessings we enjoy are the reward of *our own merits*. The third is, to affect to have virtues which we have not; and the fourth is, to despise our neighbors.

Q. *What are the sins ordinarily produced by pride?*

*A.* They are nine. Vainglory, disobedience, self-praise without use or necessity, hypocrisy, against which Jesus has so often spoken; disputes which have neither truth, nor charity, nor necessity to excuse them; obstinacy in one's own opinion, in spite of truth, justice, and authority; discords, schisms, and animosities; the love of novelty in religious matters; and ambition, so often condemned in the Gospel.

Q. *What is the remedy for the vice of pride?*

*A.* Humility. St. Augustine, Civit. Dei, lib. xiv., says, humility is such a love for God as induces us to *despise ourselves*. St. Bernard adds, that this contempt for ourselves is founded on a correct knowledge of what *we are in reality*. St. Thomas, ii. 2, Quæst. 161, says, humility is a virtue by which we form a *correct* estimate of ourselves, and which makes us neither consider ourselves, nor wish to be considered by others, any thing but what we really are.

Q. *What says St. Paul on this subject?* — Gal. vi. 3, and 1 Cor. iv. 7.

*A.* "For if any man think himself to be *something*, whereas he is nothing, he deceiveth himself;" and, "What hast thou, that thou hast not received? and if thou hast received, why dost thou glory?"

Q. *What follows from these passages?*

*A.* That humility makes us glory in nothing but God; it induces us to despise ourselves, to prefer ourselves to no one, never to contemn others, nor to seek worldly distinction or elevation, to love obedience better than power, and modestly to prefer silence and obscurity to pomp and grandeur. In fine, to be submissive to God in every thing, and to our neighbor, as far as required by the law of God.

Q. *What mean you by* submission to the will of God in every thing?

*A.* That we should obey him in every thing; be satisfied with the situation in which he has placed us; love an obscure, rather than an elevated condition; yet accept, with confidence in God, even the most important posts, when we are assured, as far as we can be in this world, that God has called us to them.

Q. *What do you mean by submission to our neighbors?*

*A.* That we should never be puffed up with vain notions that we are above them, however contemptible they may appear in the eyes of men by birth, occupation, or personal qualities; or however elevated we may be in these respects. The superior can, with humility, command, reprehend, punish, and support his dignity; and he must take care that none of these things be done, out of pride, against the order of God, against the laws of justice, prudence, or charity; above all, he must take care that his *very exterior humility* do not originate in pride.

Q. *Is humility necessary to salvation?*

*A.* It is so necessary, that without it we shall never enter God's kingdom. — Matt. xviii. 3, "Unless you become as little children, you shall not enter into the kingdom of heaven; whosoever, therefore, shall humble himself as this little child, he is the greater in the kingdom of heaven." On humility, see Luke xviii. 9; xiv. 10; Ps. xxxiii. 19; cxii. 7; cxxvii. 6; Isa. lvii. 15; lxvi. 2; James iv. 7; and Peter v. 5. For examples of humility in the saints, see 1 Kings xviii. 18; xxiv. 9; xxvi. 20; Luke i. 29; Matt. viii. 8; xv. 26; John i. 19; and Philip. ii. 5. The example set us of this virtue in the person of Jesus Christ, is visible throughout the whole Gospel. Against pride, read Job xxiv., xl.; Isa. ii., iii., v., xxiii., xxviii., xlvii; Amos vi.; Ezech. xxxi. See pride punished, Exod. xiv.; 2 Kings xxiv.; 4 Kings xix.; Isa. xxxix.; Dan. iv., v.; Esther vii.; 2 Machab. ix.; Acts xii. 23, &c.

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SECTION II. — ON AVARICE OR COVETOUSNESS.

Q. *What is covetousness?*

*A.* A disorderly or inordinate love of temporal goods; and we

have this inordinate love as often as we fix our hearts entirely on worldly goods.

Q. *How may we know that we are thus sinfully attached to this world's blessings?*

*A.* By one of the five following marks: — 1. When we feel immoderate delight in their possession, or immoderate sorrow in being deprived of them. 2. When we endeavor to procure or preserve them, by unjust or unlawful means. Isa. xxxiii. 1, "Woe to thee that spoilest, shalt not thou thyself also be spoiled?" 3. When we endeavor to seek, or to keep them, with excessive desire and anxiety. 4. When we make use of them without ordinary necessity, to satisfy our pride, sensuality, or curiosity. 5. When we give not to the poor, what our circumstances oblige us to, since to them belongs all superfluity. — Isa. v. 8; Amos vi. 1; Luke vi. 24; 1 Tim. vi. 8.

Q. *How are we to know that our hearts are really detached from temporal goods?*

*A.* Our hearts are detached from worldly goods, when we neither glory inordinately in their possession, nor sorrow excessively when we are deprived of them; when we love poverty better than riches, and justice better than the acquisition of worldly treasure; when we seek to gratify not mere cupidity, but necessity only, and when we employ superfluity in works of charity. — Read Ps. lxi.; Prov. xxiii.; Eccl. xxxi.; Eccles. v.; Matt. vi. 24; xix. 21; Luke xviii. 20. See the example of Jesus Christ — Matt. viii. 20; of the first Christians — Acts ii. 44; iv. 33; of the Apostles — Acts iii. 5; xx. 33; 1 Cor. iv. 11; 2 Cor. xi. 27.

Q. *Avarice is then a very common vice?*

*A.* So common that myriads are lost by it. The great evil is, that its criminal nature never costs them even a thought. Those who acquire wealth unjustly, are guilty of it; those who fix their hearts on even justly-acquired treasures, are defiled with it. Even the poor are infected by it, as often as they repine excessively under their privations, and sigh with over-anxiety for riches.

Q. *What are the causes of avarice?*

*A.* Pride, criminal curiosity, and sensuality; for we love this world's treasures only to satisfy one or all of these three passions.

Q. *Is avarice a great sin?*

*A.* Yes; for St. Paul — 1 Tim. v. 10 — says it is the root of all evil.

Q. *What are the sins which most commonly spring from avarice?*

*A.* St. Gregory the Great enumerates seven — treasons, frauds,

falsehoods, perjury, quarrels, violence, and heartless neglect of the poor.

Q. *When is avarice a mortal sin?*

*A.* When we love the goods of this world more than God.

Q. *When is it only venial?*

*A.* When our love of this world is very small, and the love of God rules and directs our hearts.

Q. *Who are those who are free from avarice?*

*A.* Those whose hearts are completely detached from temporal goods.

Q. *What are the remedies against avarice?*

*A.* Prayer, almsgiving, voluntary poverty, and the frequent consideration of death, which will soon deprive us, in spite of ourselves, of the treasures we so ardently love. Against avarice, see Eccli. x. 9; Prov. xi. 26; Wisd. xv. 12; Isa. v. 8; vi., viii.; Amos v., ix.; 1 Cor. vi. 10; Eph. v. 3; Coloss. iii. 5; Heb. xiii. 5. See it punished in Jos. vii. 11; 1 Kings xxv.; Matt. xxvi. 14; xxvii. 3; Luke xvi. 13; and Acts v.

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### SECTION III. — ON LUST OR IMPURITY.

Q. *What is this sin?*

*A.* It is one which Christians should hold in the greatest horror, which they should not even know; and hence no definition of it is here given. "Let it not so much as be named among you, as becometh Saints." — Eph. v. 3.

Q. *When is this infamous and dreadful sin committed?*

*A.* As often as any thing unchaste is done, either alone or in company with others. It is also committed by immodest speaking, singing, reading, writing, painting, hearing; when these are done without necessity, and with pleasure. — Ephes. iv. 19; v. 3, 12. Christians sin also by looking with pleasure, and without necessity, on dangerous objects, by consenting to unchaste thoughts, or by dwelling with pleasure on such thoughts, although consent be not given to the implied act. — See Matt. v. 27; 2 Peter ii. 14; Job xxxi. 1, 9; Ps. cxviii. 37; Eccli. ix. 2, &c.

Q. *What are the most ordinary causes of this vice?*

*A.* The Almighty informs us, by the mouth of Ezechiel, xvi. 49, 50, that pride, fulness of bread, abundance, idleness, and want of charity to the poor, are the causes of impurity.

Q. *Are there not other things which lead to that vice?*

*A.* Yes; frequenting the society of persons of a different sex, profane spectacles, theatres, dances, and also the reading of bad books, such as romances, comedies, but, above all, the vice of drunkenness.

Q. *What are the ordinary effects of impurity?*

*A.* Spiritual blindness, hardness of heart, ruin of health, domestic disorder, dissipation, inconstancy, forgetfulness of God and salvation; dread of the life to come; brutal abuse of reason, injustice, cruelty, and, too often, final impenitence.

Q. *What must be done to avoid this awful vice, or to withdraw from its commission?*

*A.* To shun all the occasions of it — to love prayer, retirement, and some constant occupation — to lead a penitent and mortified life — to suppress all vain curiosity — to watch and resist the first approach of temptation — to confess often, and to meditate often on the death of Christ, on our own death, on judgment, on heaven and hell. — See Prov. vi. 24; Eccli. xlii. 9; Wisd. viii. 21; 2 Cor. xii. 8; Jerem. ix. 21.

Q. *Is every sin of this kind mortal?*

*A.* Yes; almost all are mortal; though imperfect consent may sometimes diminish the guilt, yet, in the matter of impurity, a venial sin only is scarcely conceivable. Against this vice, read Prov. ii. 16; v. 2; Osee v. 4; 1 Cor. vi. 9; Eph. v. 3; 2 Thess. iv. 3. See this vice punished, Gen. xix. 5; xxxiv. 2; xxxviii. 7; Num. xxv.; xxvi. 19; Judges xx. 3; 2 Kings xiii. 1, &c.

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## SECTION IV. — ON GLUTTONY, OR INTEMPERANCE IN EATING OR DRINKING.

Q. *What is gluttony?*

*A.* An inordinate love of eating and drinking. I say *inordinate*, because, when such love is confined to things necessary, and required for the preservation of health, then it is just, reasonable, and without sin.

Q. *When are we guilty of this sin?*

*A.* As often as we eat or drink to *excess*, as often as we do so with excessive avidity, or at an expense above moderation; or, through mere sensuality, hunt after choice food or drink. We sin also by eating or drinking to the injury of health, by partaking of forbidden food, or breaking the fasts prescribed by the Church.

Q. *What is the most dangerous species of gluttony?*

*A.* Drunkenness, which is effected by drinking to such an extent as to deprive us of the use of reason, or to affect considerably our judgments.

Q. *What are the principal evils to which the drunkard exposes himself?*

*A.* He exposes himself to the danger of committing a thousand disorders; he is the outcast of men — a bad father, a bad

husband, a bad member of society, the curse and ruin of his family; he shortens his own life by the ruin of his health, and lives under the burning malediction of Heaven. — Is. xxviii. 7; Osee iv. 11; Eccli. xxxvii. 12, &c.

Q. *What are the ordinary consequences of gluttony?*

*A.* Reason is brutalized, the mind degraded; the tongue, the heart, the whole man, is defiled with impurity. — Prov. xx. 1; xxi. 17; xxiii. 20; Eccl. xix. 1; Isa. xxviii. 7; Osee iv. 11.

Q. *Is gluttony a great sin?*

*A.* St. Paul says, that the glutton makes a god of his belly, that he glories in his shame, and destroys his soul. — Phil. iii. 18; 1 Cor. vi. 9; Luke xxi. 34; Rom. xiii. 13; Eph. v. 18. Nevertheless, in this matter, when the excess is not considerable, and the love of food or drink not so excessive as to rule the heart, this sin may be venial.

Q. *What is the antidote to this vice?*

*A.* Temperance, fasting, penance, meditation on death, and the consideration of its punishment by God. — See it punished, Ex. xv. 22; xvi. 3; xvii. 1; xxxii. 6; Dan. v.; Luke xvi. 19, &c.

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### SECTION V. — ON ENVY.

Q. *What is envy?*

*A.* It is a displeasure, which we feel within ourselves, when our neighbor is in possession of temporal or spiritual blessings, which thing wounds our self-love, because we wish only ourselves to possess these blessings, and cannot bear to be alone deprived of them.

Q. *What are the causes of envy?*

*A.* Pride always, which is sometimes associated with sensuality, or avarice, in causing envy.

Q. *Why do you say that envy is the effect of pride?*

*A.* It is, because we esteem ourselves as above others, that we are annoyed at the elevation of others to an equality with, or above, us.

Q. *Why do you say that sensuality and avarice sometimes cause envy?*

*A.* Because, through these passions, we regret to see others enjoying pleasures or riches, which we would wish none but ourselves to enjoy.

Q. *What sins does envy occasion?*

*A.* Hatred of our neighbor, a desire to injure him, joy at his misfortune, and grief at his good fortune, calumny and detraction.

Q. *What is the best reflection, to make us abandon or shun this vice?*

*A.* The consideration, that it makes us like the devil, who, through envy, labors to injure us, because he cannot bear to see us happier than himself.

Q. *Is envy a great sin?*

*A.* Of its own nature it is mortal. St. Paul places it amongst the sins that exclude from Heaven. — Gal. v. 21. St. Basil, Hom. ii., on envy, says "it is a precept of the old serpent, an invention of the devil, a pledge of eternal pain, an obstacle to piety, the way to hell, and the privation of Paradise." — Wisd. ii. 24; Job v. 2; Rom. xiii. 13; Gal. v. 26; vi. 25; 1 Pet. ii. 1. See it punished in Cain, Gen. iv. In the brothers of Joseph, Gen. xxxvii. See also 1 Kings xviii. 8; Matt. xxvii. 18, &c.

Q. *Can envy ever be a venial sin only?*

*A.* It can be such, only, when the matter is of very little moment, when it does not extinguish charity, or when the act is not fully deliberate.

Q. *What remedies would you prescribe for the envious?*

*A.* Humility, mortification, detachment of the heart from worldly goods. These virtues prevent us from loving honors, riches, or pleasures, and, if we do not love them, we will not envy those who possess them.

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## SECTION VI. — ON ANGER.

Q. *What is the sin of anger?*

*A.* An inordinate emotion of the soul, which urges us to reject, with violence, whatever displeases us. This is not to be confounded with that just emotion of the mind, which is regulated by reason, and which we call zeal and indignation. "Be angry and sin not," says David, Ps. iv. 5.

Q. *When is it that anger is just and reasonable?*

*A.* When our emotion tends only to secure good, or to prevent evil, following the example of Christ. — John ii. 15.

Q. *When is anger an inordinate or sinful passion?*

*A.* When pride, sensuality, avarice, or curiosity, are its cause. These are the sources of all corruption, and when we seek to gratify any of these, we are naturally enraged at any opposition.

Q. *Do we not sin, when we are angry with those who oppose even our just and reasonable desires?*

*A.* Yes, we offend God by anger, even in this case, when we are angry to excess, or through pride, or from an unwillingness to be contradicted, if this is done without any necessity.

Q. *When is anger an excusable passion?*

*A.* When we hope it will produce good, or prevent evil. There are characters who cannot be induced to do good and avoid evil, unless they are addressed with warmth, and sometimes even with holy anger. This holy emotion contributes most powerfully to reanimate the just and to awaken the sinner. — See examples of this holy zeal, Ex. xxxii. 19; Num. xxv. 6; Judges xix. 25; xx. 1; 1 Kings xv. 11; 3 Kings xviii. 40; xix. 10; Machab. ii. 23; Matt. xxi. 12, &c.

Q. *What are the effects of anger?*

*A.* Divisions, enmities, lawsuits, quarrels, injuries, bloodshed, murder, and revenge in every shape.

Q. *Is unjust anger a great sin?*

*A.* It is mortal, when it is violent, or inveterate; when it is accompanied by hatred of our neighbor, or a desire of revenge; when, in a word, it gives scandal, and extinguishes charity in the heart. It may be venial, if it be only a passing slight irritation, which does not dominate in the heart.

Q. *What should we do to avoid anger?*

*A.* We must act always according to the dictates of reason and faith; never act from passion, but from reflection; pray much; speak little, and accustom ourselves to patience. — See Eccli. xxvii. 33; xxx. 26; Prov. xxix. 22; Matt. v. 22; Eph. iv. 31; Gal. v. 19; Col. iii. 8; James i. 19, 20.

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### SECTION VII. — ON SLOTH.

Q. *What is sloth?*

*A.* A sluggish indolence, which makes us rather wish to omit our duty, than do ourselves that violence which is necessary to the performance of it.

Q. *When are we guilty of the sin of sloth?*

*A.* When we neglect our obligations, our necessary instruction, or obstinately refuse to labor at the employment to which God has called us. — Matt. xxv. 25; Luke xix. 13. When, through laziness, we do not employ ourselves at any thing; when we do employ ourselves, but only in trifles, such as visits, useless conversations, or diversions. In Matt. vii. 19, the tree that produced no fruit was destroyed. When we neglect the service of God, salvation, and what is necessary to its attainment; when, in fine, we do not labor, without ceasing, to correct our errors, and advance in virtue.

Q. *What are the causes of sloth?*

*A.* Pride, avarice, sensuality; for we neglect instruction, and

do not discharge our duties, only because we do not wish to do violence to ourselves, by the repression of these passions.

Q. *What are the effects of sloth?*

*A.* Aversion to duty, over-indulgence in sleep, injury of health, despair, hatred of truth, and of those who announce it; impurity, dissipation of mind, hardness of heart, and many others.

Q. *Is sloth a great sin?*

*A.* If it rule and master the heart, it is deserving of hell. — "And the unprofitable servant cast ye out into the exterior darkness." — Matt. xxv. 30. See Prov. vi. 6; xxi. 5; xxii. 13; xxiv. 30; xxvi. 13; Eccli. xxii. 1: xxxiii. 29; Matt. xiii. 25. When negligence or sloth is small, so as not to destroy the love of duty and of God, the sin is venial.

Q. *What should we do to avoid or overcome sloth?*

*A.* We should learn well our general, particular, and personal duties, and then perform them with spirit, in spite of the temptation to sloth. By general duties, we understand those which regard all Christians; by particular duties, those which spring from our state, or profession; by personal, those which personal circumstances require. Thus, for example, a man who is a great sinner is obliged to do more than a man of the same profession, who has lived virtuously; the man of hot temperament has duties to perform, different from those of him whose temper is cool; sickness and health, prosperity and adversity, have their respective duties; every situation of life has its peculiar duty, and every circumstance may vary, increase, or diminish these duties; we should try to be well instructed as to each of these, and be attentive in the discharge of them.

Q. *What remedies should we use against sloth?*

*A.* We should practise prayer, penance, mortification; and be always seriously employed in something useful and good.

Q. *What are the motives which should determine us to lead such a life?*

*A.* Frequent meditation on death, heaven, hell, eternity; the sufferings of Christ, and whatever is likely to make us have ever before our eyes, that salvation is the most important of all our concerns — "Seek first the kingdom of God." — Eccli. vii. 40; xiv. 17; Eccles. ix. 10; John ix. 4; xii. 35; 2 Cor. iv. 17; Gal. vi. 9, &c.

# CHAPTER III.

## ON VIRTUE.

### SECTION I. — ON VIRTUE IN GENERAL.

Q. *What must we do to avoid sin?*

*A.* We must practise virtue. If we are not virtuous, we shall infallibly be sinners.

Q. *What is virtue?*

*A.* It is a gift of God, which gives us a facility and inclination to learn and to practise the duties of a Christian life.

Q. *Why do you say that virtue is a gift of God?*

*A.* Because man has not of himself that tendency to virtue; it is God who gives it. — See Wisd. viii. 21, and James i. 17, who says, "Every perfect gift is from above."

Q. *How do you divide virtues?*

*A.* Into two kinds, which are called Theological and Moral. The first are those which *immediately* regard God; the second are those which regulate our morals, and do not *directly* regard the Almighty — they are beneficial to ourselves — they are commanded by God, and rewarded by him.

Q. *How many theological virtues are there?*

*A.* Three — Faith, Hope, and Charity — 1 Cor. xiii. That these three virtues directly relate to God is evident. — We believe in God, by Faith — we trust that we shall possess him, by Hope — and we love him, by Charity; God is, therefore, the immediate object of the theological virtues.

Q. *How many moral virtues are there?*

*A* A great number, which may, however, be reduced to four principal virtues, which are called cardinal, because they are the foundation of the other virtues. These are — Prudence, Justice, Fortitude, and Temperance.

Q. *Why do you say that these are the foundation of, or influence, all the other virtues?*

*A.* Because every virtue must be accompanied by these. Prudence enables us to know the end of, and the means to every virtue, and the proper circumstances in which to practise it; Fortitude supplies us with the courage and perseverance necessary in the practice of each, in spite of all opposition; Justice teaches us, in the practice of each virtue, what we owe to God, to our neighoor, and ourselves; and Temperance preserves us from all excesses.

Q. *What are the moral virtues, which spring from the cardinal virtues?*

*A.* We will explain them in detail, after having first expounded the theological virtues.

## CHAPTER IV.

### ON THE THEOLOGICAL VIRTUES.

#### SECTION I. — ON FAITH.

Q. *What is faith?*

*A.* It is a light which God sheds upon our minds, by which we firmly believe in God, and in every thing that God has revealed, whether we comprehend it or not; and this, precisely because God, who can neither deceive us nor be deceived himself, has revealed these things.

Q. *Explain the terms of this definition.*

*A.* We call faith a *light from God*, because it enables us to know what God has revealed. This light makes us *believe firmly* that is, with full and perfect conviction, and without any doubt; it makes us first *believe in God* — that is, that he exists, and that in him we put our whole trust; and then, in *all that he has revealed* — that is, all the truths he has made known to men; it induces us to believe these, *whether we understand them or not* — that is, that in revelation, there are mysteries beyond the comprehension of our limited reason; these faith teaches us to believe, precisely because we have the infallible Word of God for their truth; for example, we believe there are three Persons in one divine Nature, not because we understand how this can be, but because *God has said so.*

Q. *What is the foundation of our faith?*

*A.* The Word of God alone; we believe firmly, and with divine faith, only those truths which God has revealed. He alone is infinitely wise and infinitely good, and hence he cannot be deceived, or deceive us. — Heb. vi. 18.

Q. *Do we know, as a certain truth, that God has made a revelation to mankind?*

*A.* The truth and divinity of the ancient laws and prophecies have been demonstrated. The reality of the birth, death, and resurrection of Jesus Christ is beyond a doubt. The most astonishing and evident miracles have been performed, to prove the

truth of revelation, by establishing the divinity of its Author. The propagation of Christianity, in spite of all opposition; the sanctity of the Saints; and the blood of the Martyrs; all tell us, that it would be frenzy to doubt. With God's help, this shall, at a future period, be proved in detail.

Q. *How do we know what God has revealed to men?*

*A.* By the ministry of his Church, to whom he has confided the sacred treasure of his divine Word, and whom he commissioned to *teach all nations.* — Matt. xvi. 15.

Q. *Where do we find the Word of God?*

*A.* All the truths, which God has revealed, and which we are bound to believe, are contained in the Holy Scripture and divine tradition.

Q. *What do you call Holy Scripture?*

*A.* The written Word of God, contained in those books which we call canonical.

Q. *What is tradition?*

*A.* The Word of God, which is not written in the canonical books, but which, either in writing or by word of mouth, has come down to us by a perpetual succession of public pastors and people, from the Apostolic times, and which has been believed by all orthodox Christians. Such is, for example, infant baptism and the observance of the first day of the week, for these are not in the Scripture.

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## SECTION II. — AUTHORITY OF THE CHURCH IN MATTERS OF FAITH.

Q. *Why have you said that God has confided the Scripture and tradition to the Church?*

*A.* Because it belongs to the Church alone to decide, what is true Scripture and true tradition, and what is false, as well as to interpret true Scripture and true tradition.

Q. *Why so?*

*A.* Because the Church alone is infallible; if we would avoid error, we should consult her alone. — See 1 Tim. iii. 15; Matt. xvi. 18; xviii. 17; xxviii. 20; Luke x. 16. See also Controv. Catech. p. 140, chap. 1, &c.

Q. *Is not the Scripture infallible?*

*A.* Yes, certainly; but can any one be infallibly certain, that he interprets and understands it in its true sense? Beyond all doubt, no; since Protestants are all at variance with one another, in their interpretations.

Q. *What say you then to those who think themselves wiser than the Church, on this head?*

*A.* They open the door to illusion and libertinism; they introduce as many religions as there are men; they have no guide but their whimsical fancy, in the interpretation of God's word; every heretic that ever appeared acted on this deceitful principle — see St. Hilary, lib. ii., ad Const. n. 9. Such people act upon impracticable principles, opposed equally to Scripture and reason; opposed to Scripture, because St. Peter says no prophecy is of private interpretation — 2 Peter i. 20 — and because the Jews were ordered to learn the law, not from the Scripture, but from the lips of the priesthood. — Malach. ii. 7. Impracticable and contrary to reason, because it is not possible for the simple and ignorant, who compose the great part of mankind, and who are, as well as the wise, to be saved by faith — Matt. xi. 25; Rom. i. 14; 1 Cor. i. 26 — to explain for themselves the Holy Scriptures, seeing that thousands of them cannot read; and that none knows any thing at all of the languages in which the Scripture was originally written, all of them almost being ignorant of every language but their own.

Q. *Might they not understand translations, and learn, from hearing those who read, the sense of the Scripture?*

*A.* First, they should be able to distinguish true from false Scripture; secondly, they should be certain that these translations have given the true meaning, and that the copies of original Scripture, from which the translation is made, are exactly conformable to the true original Scripture. Now, this is evidently impossible for the great mass of mankind; thirdly, even if they were certain of the fidelity of the translation, still their limited and illiterate minds are not equal to the task of comparing passages of Scripture, or explaining one by another — a task which is essentially necessary, in order to discover its true sense.

Q. *May it not be said, that all Christians are enlightened by the Holy Ghost, who opens the eyes of their minds, that they may know the true sense of the Scripture, by an interior light which he communicates to them?*

*A.* This is a pure fancy, which has no foundation; and experience shows that it is well calculated to multiply sects to infinity. According to this principle, Luther and Calvin were both inspired to interpret, although they gave contradictory interpretations of the same text, composed only of four words, viz.: "*This is my body.*" On this principle, Anabaptists, Quakers, Swaddlers, Dancers, &c. are all inspired, though they all contradict one another in their interpretations; on this principle, there is no absurdity which may not be imputed to the Holy Spirit of God. It opens the way to all sorts of delusions. In the matter of religion, therefore, there must be some infallible

authority to which we may recur, in order that we may not be carried about by every wind of doctrine. — Ephes. iv. 14.

Q. *Has God wisely provided for us in this matter?*

*A.* Yes, in obliging us, on the one hand, to consult the Church, and obey her; and on the other, in promising and securing the existence of the Church forever, and in granting to her the attribute of infallibility, by which she teaches all truth, and can teach no error. For a demonstration of this truth, see Controv. Catechism, and other works on dogmatical theology.

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SECTION III. — ON THE HOLY SCRIPTURE.

Q. *What is the Holy Scripture?*

*A.* The written Word of God, contained in those books of the Old and New Testament which we call canonical.

Q. *Why are the holy books called canonical?*

*A.* First, because they are *a rule* of faith, for the Greek word *canon* signifies a rule; and, secondly, because a catalogue of these books is inserted in various canons of the Church.

Q. *What are the canonical books?*

*A.* The canonical books of the Old Testament, written before Jesus Christ, are of four kinds: *legal*, *historical*, *panegyrical*, or *moral*, and *prophetical*. The books of the law are five — Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. The books of history are — Josue, Judges, Ruth, the four books of Kings, the two first of which are also called the two books of Samuel — the two books called first and second Paralipomenon, or Chronicles, two books of Esdras, the latter of which is also called Nehemias, the books of Tobias, Judith, Esther, Job, and first and second Machabees, to say nothing of Genesis, Exodus, and Numbers, which are, to a great extent, historical.

Q. *What are the books on the praising of God, on morality, and on prophecy?*

*A.* Psalms, Proverbs, Ecclesiastes, Canticles, Wisdom, and Ecclesiasticus. The Prophetical books are — Isaiah and Jeremiah, to which Baruch is joined, Ezechiel and Daniel: these are the greater prophets. The minor are — Osee, Joel, Amos, Abdias, Jonas, Micheas, Nahum, Habacuc, Sophonias, Aggeus, Zacharias, and Malachias.

Q. *What are the books of the New Testament?*

*A.* The Gospel of Jesus Christ, written by the four Evangelists, St. Matthew, St. Mark, St. Luke, and St. John; the Acts of the Apostles, written by St. Luke, one Epistle of St. Paul to the Romans, two to the Corinthians, one to the Galatians, one to the Ephesians, one to the Philippians, one to the Colossians, two

to the Thessalonians, two to Timothy, one to Titus, one to Philemon, and one to the Hebrews. The seven Epistles of the other Apostles are called Catholic, because they are not, like those of St. Paul, addressed to any particular person or church, but to the Church in general; they are, one of St. James, two of St. Peter, three of St. John, one of St. Jude, and the Apocalypse or Revelations of St. John.

Q. *Should Christians read the Scriptures?*

*A.* The reading of the Holy Scripture, especially of the New Testament, and the Psalms, Proverbs, and moral instructions of the Old Testament, should be the constant occupation, and ordinary consolation of all who seek to nourish piety in their hearts. Such is, and always was, the spirit of the Church. — See Controv. Catech. page 118. Care, however, must be taken, that they be not made the butt of curiosity, vanity, or speculation; for the ignorant may misinterpret them to their own ruin, and the proud and indocile may change into poison the waters of heaven and the bread of life which they contain. The Prophecies are not of private interpretation, and portions of Scripture are hard to be understood, which the unlearned and unstable wrest to their own destruction. — 2 Peter i. 20.

Q. *With what dispositions should we read the Scriptures?*

*A.* We should profit by what we understand, reading with respect, humility, and docility; and we should believe and respect what we do not comprehend, because it is God's word; submitting our minds in every thing to the decision of the Church, which Christ appointed to teach us, and which he commanded us to hear, under pain of being reputed heathens and publicans. — Matt. xviii. 17.

Q. *What must we do to profit by this holy reading?*

*A.* We must commence and end it by prayer, that God would open our minds and hearts, and fill our souls, with the truths we read. We should practically apply, what we read, to ourselves and our conduct; we should be doers of the word, and not hearers only, lest we be like the man who sees himself in a glass, and immediately after forgets what he is. — James i. 22, 23.

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## SECTION IV. — ON THE AUTHORITY OF TRADITION IN MATTERS OF FAITH.

Q. *Is all that we are obliged to believe and practise contained in the canonical books of Scripture?*

*A.* No; we are obliged to believe many things that are not written in that divine book, nor can we even know its true sense, except by tradition.

Q. *Is tradition, then, necessary?*

*A.* Its necessity is evident from Scripture, evident from the testimony of all the Fathers of the Church, and even from the practice of those who reject it. St. Paul — 2 Thess. ii. 14 — tells us to hold fast the traditions which we have learnt, whether by letter, or by word of mouth. — See also 2 Cor. xi. 2, 23, 34; 2 Tim. ii. 2; Heb. v. 12. For the testimony of the Fathers, see *The Faith of Catholics, by Berrington and Kirk.* Protestants, who reject tradition, baptize infants, and administer this Sacrament by infusion, they keep the first day of the week, they work on the seventh day. The English Church observes festivals. Now, the Scripture does not order any of these things, they all rest on tradition. Protestants eat blood and strangled meat, though it is expressly forbidden by Scripture. They do not wash one another's feet, though it is expressly commanded in the same divine book; and yet, that it is lawful to do the former, and neglect the latter, can be known only from tradition. — See John xiii. 8, 14; and Acts xv. 29. They are therefore compelled, in spite of themselves, to have recourse to tradition, and this, too, in matters of the greatest moment.

Q. *Is the authority of tradition equal to that of Scripture?*

*A.* It is God who speaks in both cases, and of course the authority of the former is equal to that of the latter.

Q. *How did this unwritten word come down pure to us?*

*A.* Jesus Christ instructed his Apostles; these again instructed their successors, who again instructed and ordained others; and thus, by a perpetual succession of public pastors, true traditional public doctrines have descended to us. — See 2 Tim. ii. 2.

Q. *Might not these traditions, passing through so many mouths, be corrupted on their way down to us?*

*A.* No; for these traditions were the *public doctrines of the whole Church*, and, therefore, the Church of our nation would be a check on that of the other. Besides, if we cannot depend on the truth of tradition, we cannot believe the Bible to be the Word of God, since we cannot, without tradition, prove either its authenticity, its integrity, or its purity; moreover, the Church is the keeper of both Scripture and tradition, and Christ has promised to be with his Church always, and that his Holy Spirit would teach her all truth forever. See Controv. Catech. p. 62.

Q. *What do you receive as an apostolical tradition?*

*A.* Only that which is taught, or practised generally, by the whole Church, and which cannot be traced, as to its origin, to any particular age, or country, or person.

Q. *Why do you consider such a tradition infallibly true?*

*A.* Because it is evidently impossible that all nations and

Christians, differing, as they do, from one another, on every thing except faith, could agree to teach the same point of doctrine, or practise the same usage, unless they had received these from the same Master, or from his disciples, who, by his orders, delivered the same instructions to all nations.

Q. *May not tradition be insensibly corrupted, and the doctrine of the Church be hence erroneous?*

*A.* No, for four reasons — 1st, Because Christ has promised that his Church shall *never teach error;* 2dly, Because it is impossible to introduce or destroy any essential or necessary article of faith or morality, without its being perceived, complained of, attacked, or defended, and public attention will thus be at once turned to it; 3dly, Every novelty of any importance, that made its appearance in a matter of religion, was at once noticed, and it, as well as its authors, denounced and condemned; 4thly, What the Church has always believed, is impressed upon the minds of Christians, and written in books, which are in the hands of all, and hence novelty is at once detected.

Q. *What follows from all this?*

*A.* That whatever is believed, taught, and practised generally, by the whole Church, if it can be traced to *no* acknowledged human origin, must of necessity be an apostolical tradition.

Q. *Does the Church believe now what the Church in apostolic times believed?*

*A.* The same exactly, and all the usages, generally received in the Church, such as Lent, the Sign of the Cross, the Baptism of Infants, are certainly revealed truths, made known to us by the channel of apostolical tradition.

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## SECTION V. — ON THE AUTHORITY OF COUNCILS AND THE HOLY FATHERS IN MATTERS OF FAITH.

Q. *What does the Church do, when any dispute arises amongst the faithful regarding a matter of faith?*

*A.* The dispute is settled by the mouth of the Pope and the Bishops, who are, according to St. Paul — 2 Tim. ii. 2 — the depositaries of the Word of God, written and unwritten.

Q. *When is a Council assembled?*

*A.* Ordinarily, when any important dispute on faith or general discipline arises in the Church. On the Councils of the Church, see Controv. Catechism, p. 100.

Q. *Are Bishops, only, allowed to sit in Councils?*

*A.* Others assist, either by right or custom, but Bishops only have a decisive voice; they alone sit there as judges.

Q. *Are Councils of very ancient origin?*

*A.* As ancient as the time of the Apostles. — Acts xv. 28.

Q. *Why do the Apostles, in that first Council, say, in giving their decision, "It hath seemed good to the Holy Ghost and to us"?*

*A.* To show the world, that the Holy Spirit of God presides in these holy Councils, and directs their decisions; hence such decisions are infallible.

Q. *The decision of a general Council is infallible: is such also the case with regard to a Papal decision, or that of a particular or provincial Council?*

*A.* Yes, if such decision be positively adopted and received by the whole Church, because in that case the Bishops sanction it in the same manner as if they were assembled in Council. Even the silence of the public pastors of the Church on a dogmatic deliverance of the Pope, if that be made sufficiently public, is a sufficient proof of their acquiescence.

Q. *How are those regarded who submit not to the decision of the Church?*

*A.* According to that of Jesus Christ — Matt. xviii. 17 — they are reputed as heathens and publicans. The Church ejects them from her bosom and fold, as heretics.

Q. *What deference should we show to the sentiments of the Fathers in religious matters?*

*A.* We should regard them as the witnesses who attest the traditions and doctrines of the Church, each in his own age. The authority of one is of little weight; but, when they are all of one opinion, their testimony is of the last importance. When they are divided on any question, the Church on that question does not decide, if it depend on tradition, because in this case the tradition is uncertain, and hence may not be divine; in such a matter each one may hold his own opinion, as it is neither defined nor definable, hence each one is free to think for himself in such matter, and we should treat with charity those who may differ from us. We must be *one* in *necessary* matters, we are free in *doubtful* matters, but must be *charitable* in all. — Aug. Let. 54, ad Januar.

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## SECTION VI. — ON THE NECESSITY OF FAITH.

Q. *Is faith necessary to salvation?*

*A.* No one can be saved unless he believe firmly all that God has revealed, as proposed to him by the Church.

Q. *Is it necessary that all the faithful should know,* in detail, *all that the Church believes and teaches?*

*A.* The faithful must believe, generally, all that the Church

believes, but there are certain articles, as to which our faith must be explicit, that is, *we must know what we believe.*

Q. *What are these articles which we are all* bound to know, *as well as believe?*

*A.* The Unity and Trinity of God, the Incarnation and Death of our Savior, by whom we are redeemed; the truths contained in the Creed, the Commandments of God and the Church, and the Seven Sacraments, especially Baptism, the Eucharist, and Penance. Of course we speak here of baptized Christians; we are not speaking of Pagans, or of those people who lived before Christ.

Q. *Such knowledge as you have described is sufficient for the simple and illiterate: is it also so for the polished and learned?*

*A.* We have reason to believe that it is not. The correct and full knowledge of the faith and morality of the Church is a matter of the last importance to all. The very faith and morality of the enlightened and learned depend much upon the knowledge they have of the truths of religion, and the reasons they are prepared to give for the truth that is in them. These should remember that they will have to give a dreadful account to God, on the day of judgment, for the time they have squandered, not in acquiring an extensive and correct knowledge of religion, but in the trifles and sins of the world.

. *Is faith the same in all who believe?*

*A.* No; some have a faith full of life, and others a dead faith.

Q. *What is this lively faith?*

*A.* Our faith is lively when it is accompanied by good works, when we live conformably to what we believe; for example, we must not only believe that God is lovely, but we must actually love him; we must not only believe that he has given us commandments, but we must keep these commandments. — See James i. 22; ii. 10, 14, &c., who says, "Be ye doers of the Word, and not hearers only;" and again, "Faith, without works, is dead."

Q. *What is a dead faith?*

*A.* A faith without works. Our faith is dead when we believe, yet act in opposition to that faith; "as the body, without the spirit, is dead — so also faith, without works, is dead." — James ii. 26.

Q. *Is a lively faith necessary?*

*A.* Yes, absolutely necessary to salvation; the want of it is the ruin of myriads of Christians.

Q. *Do those who have no faith sin in all their actions?*

*A.* No; the works of the infidel may be sometimes morally good, and they are so, as often as the end and the circumstances are not positively evil. But these morally good actions are not

meritorious of Heaven, unless they are the fruit of God's grace, like those of the centurion, Cornelius — mentioned Acts x. — for it is an article of faith, defined by the Church against the Semi-pelagians, that salvation must spring from grace.

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SECTION VII. — ON THE SINS AGAINST FAITH, AND ON THE SYMBOLS OR SIGNS OF FAITH.

Q. *Who are those who sin against faith?*

*A.* Those who do not believe the truths revealed by God, and proposed by God's church — as Infidels, Jews, Heretics; those who *externally* deny these truths from fear or shame, or who pretend they are not Christians, when the glory of God, or the good of our neighbors, requires a public confession of faith; those who voluntarily doubt of any article of faith; — those, in fine, who neglect to acquire the necessary instruction in matters of faith.

Q. *It is not enough, then, to believe internally what the Church believes?*

*A.* No; at times it is necessary to make an external profession of our faith. We must not only believe with the heart, *but confess with the tongue* — Rom. x. 10 — and Jesus Christ declares that he will deny, before his Father who is in Heaven, those who deny him before men. — Matt. x. 33.

Q. *How do we make our faith known to men?*

*A.* By showing, both in our words and actions, that we are not ashamed of the Gospel, by repeating, when proper and necessary, the Apostles' Creed, and by the frequent use of the sign of the Cross. — See Matt. x. 32.

Q. *What is the sign of the Cross?*

*A.* It is a sign, instituted to remind us of the principal mysteries of our faith, to let others see that we believe these mysteries, and bring down upon us the benediction of Heaven, through Jesus Christ, who died on the Cross. This sign is made, by raising the right hand to the forehead, thence to the lower part of the chest, by carrying it then to the left shoulder, and thence to the right, repeating, during this action, these words — *In the name of the Father, and of the Son, and of the Holy Ghost.*

Q. *What are the mysteries which, by the sign of the Cross, we profess to believe?*

*A.* The Trinity, Incarnation, and Redemption; by the sign and the accompanying words, we invoke the blessed Trinity, through the merits of the incarnate Savior, who died on a Cross for us.

Q. *When should we make the sign of the Cross?*

*A.* We should, like the first Christians, make it at the beginning of all our prayers and actions, and also when we are exposed to any danger or temptation. — Tert. de Corona Mil. cap. iii.

Q. *What should be the act of our minds, when we make the sign of the Cross?*

*A.* We should, in our hearts, be calling on God for mercy, through Jesus Christ.

Q. *Who instituted the sign of the Cross?*

*A.* The Apostles, instructed by Jesus Christ. St. Paul says — Gal. vi. 14 — God forbid that I should glory, save in the Cross of the Lord Jesus Christ. Tradition is clear on this subject. The sign of the Cross has been used in all times and all Christian nations. Tertul. (of the second century) de Corona Mil. attests it; Lactan. (of the fourth century) is clear on it; Eusebius, of Cæzarea, St. Athanasius, and St. Basil, all bear witness to this truth. — See Berrington and Kirk, *Faith of Catholics*, p. 397. "Let us not then," says Cyril of Jerusalem, Catech. 4th, "be ashamed of the Cross of Christ, and, if any one be so, do thou, at least, openly mark it on thy forehead, that the devils, beholding the royal ensign, may retire trembling."

Q. *Have miracles been ever wrought by the sign of the Cross, with strong faith?*

*A.* We are not bound to believe that they have; yet no reasonable man can have any doubt, that such has been the case. Such miracles are attested by the greatest names of antiquity — by Lactantius, Gregory, Nazianzen, Athanasius, Jerome, Sulpicius Severus, Augustin — men beyond all suspicion, men venerated even by Protestants themselves.

Q. *What impressions should we receive from all this?*

*A.* We should pity the blindness of those who reject and despise this holy sign of redemption, and this in the face of the most authentic testimonies of the most learned and most holy of the Fathers of God's Church. We should never make the sign of the Cross through mere habit, but with attention, respect, and an elevation of our hearts to God.

# CHAPTER V.

## ON HOPE.

### SECTION I. — ON THE NATURE OF HOPE.

Q. *What is hope?*

*A.* It is a gift of God, by which we confidently trust that God, through Jesus Christ, will give us the good things he has promised to us.

Q. *Why do we say it is a gift?*

*A.* Because it is given to us by God; we cannot merit it, or have it, of ourselves: "every perfect gift is from above." — James i. 17.

Q. *Upon what is our hope founded?*

*A.* Upon the promise of God, who cannot deceive us, and upon the merits of Christ, who died to secure for us grace here, and eternal life hereafter, "that we may have the strongest comfort, who have fled for refuge, to hold fast the *hope* set before us, which we have, as an anchor of the soul, sure and firm. — Heb. vi. 18, 19. See John x. 10; Rom. viii. 32.

Q. *Should not our hope be accompanied by religious fear?*

*A.* Yes; because, if we fail in our duty to God, what he has promised will not be granted; besides, we must cherish a holy fear, for no one can tell whether he be worthy of love or hatred, or whether he will persevere to the end in the service of God. — Eccles. ix. 1; 1 Cor. ix. 24; Philip. ii. 12.

Q. *What has God promised us?*

*A.* Eternal life, and the means necessary to its attainment, "for we are *saved* by hope, . . . and the spirit also *helpeth* our infirmity." — Rom. viii. 24, 26.

Q. *What are these means?*

*A.* The grace and succor we receive from God, through Jesus Christ, to make us just in his sight, and enable us to perform good works and keep his commandments, "that we may be unto the praise of his glory, we, who before hoped in Christ." — Eph. i. 12, 17, 18.

Q. *May we also hope from God, for the goods of this world?*

*A.* Yes, for it is God who gives them; but we should neither wish for them, nor ask them, except in connection with salvation. We must seek first the kingdom of God, and then all other things will be added to us.

Q. *Is hope in God a necessary virtue?*

*A.* Yes; for those who hope in the Lord shall never be con-

founded; unhappy he who trusts in any other being. — See Ps. xxiv. 2; cxlv. 2; Eccli. ii. 11; Isaiah xxx. 1; xxxi. 1, &c.; xl. 31; Jer. xvii. 5, &c.; Paral. xvi. 7; Osee vii. 11; Amos vi. 1, &c.

Q. *What mean you by putting confidence in any other being?*

*A.* We mean, trust in ourselves, or other creatures, such as riches, authority, power, &c. "Some trust in chariots, and some in horses, but we will call upon the name of the Lord our God. *They are bound, and have fallen;* but we are risen, and are set upright." — Ps. xix. 8; cxlv. 2, 3, 5.

Q. *Why should we hope only in God?*

*A.* Because God only can make us happy; since he is infinitely powerful and infinitely good: every other object of hope is fragile and deceitful, creatures are only weakness and falsehood. — Ps. cxvii. 8; Osee i. 2; Isaiah xxxi. 1, 2; Jerem. ii. 18

Q. *Is hope the same in all Christians?*

*A.* No. It is a *lively* hope, when it is accompanied with the love of God — 1 Peter i. 3 — and this hope is sure; it confoundeth not. — Rom. v. 4, 5. It is insufficient, imperfect, and dead, when not accompanied by charity.

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### SECTION II. — ON THE SINS AGAINST HOPE.

Q. *How many ways may we sin against hope?*

*A.* In two ways, — by excess and defect, that is, by presumption and despair. We are presumptuous, when we believe that we can, without the help of God, do good and secure salvation; and also, when we tempt God, that is, when we expect or ask from God, without necessity or lawful grounds, what God has not promised.

Q. *What do you mean by these latter words?*

*A.* God desires us to have recourse always to the means he, in his providence, has provided; hence we tempt God, for example, when we expect him to work, without any necessity, a miracle in our favor; when we ask God to preserve us from a danger, to which we wilfully expose ourselves, against his command; when we pray him to give us what is necessary, without endeavoring to deserve it, or beg him to hear our prayers, whilst we pray without humility or attention: we tempt God, by hoping he will pardon our sins, whilst we neither repent of, nor abandon them; and we tempt him by committing sin, and hoping at the same time he will forgive us. — Eccli. v. 6; Rom. ii. 4.

Q. *How do we sin by despair?*

*A.* As often as, on account of the number or enormity of our sins, we give up all hope of obtaining pardon of them; again, as

often as we despair of overcoming sins arising from habit, for this, as St. Paul says, is the origin of sloth and obduracy in crime. — Eph. iv. 19; see also Jerem. xviii. 12. We sin also by despair, as often as we have not confidence in, and submission to, the providence of God, and allow ourselves to be overcome by pusillanimous fears, lest God should not do what is necessary for us. — Eccli. ii. 11; Ps. xxxiii. 9; xxxvi. 3; Matt. vi. 25. Lastly, we sin by despair, when we place our confidence, not in God, but in ourselves, or any other creature — "Blessed is the man whose trust is in the name of the Lord, and who hath not had regard to vanities and lying follies." — Ps. xxxix. 5.

## CHAPTER VI.

### ON CHARITY

#### SECTION I. — ON THE LOVE OF GOD.

Q. *What is charity?*

*A.* It is a gift of God, by which we love him, for his own sake, above all things; and our neighbor as ourselves, for God's sake.

Q. *Why do you say, charity is the gift of God?*

*A.* Because we have it, not from ourselves, it is from God — "The charity of God is poured forth in our hearts by the Holy Ghost, who is given to us." — Rom. v. 5.

Q. *What do you mean by loving God for his own sake?*

*A.* That we should love God for his own excellence and infinite goodness, in such a way that we should seek to promote his glory, as the most important of all ends.

Q. *What do you mean by loving God above all things?*

*A.* That we should love him more than ourselves, and more than every thing in the world; and this we do, when we would renounce all that is most dear to us, rather than offend him.

Q. *Is this disposition necessary?*

*A.* Yes, absolutely so: "He that loves father or mother more than me," says Jesus Christ, "is not worthy of me; and he that loves son or daughter more than me, is not worthy of me." — Matt. x. 37.

Q. *Is the love of God a new precept?*

*A.* It is, of all others, the most ancient and indispensable; it is

founded in man's very nature, for, by nature's law, the creature is bound to render to the Creator sovereign honor and adoration, — and this worship we cannot give to God, unless we love him.

Q. *Was this precept known to the Jews?*

*A.* It is the first and the greatest of the law of Moses — "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength; and these words which I command thee this day shall be in thy heart, and thou shalt tell them to thy children, and thou shalt meditate upon them sitting in thy house, and walking on thy journey, sleeping and rising." — Deut. vi. 5. Jesus Christ confirms this precept in the new law; he lays it down in the same words, and declares that without complying with it, we cannot enter heaven."— Matt. xxii. 37.

Q. *What mean these words, "Thou shalt love the Lord thy God with thy whole heart," &c.?*

*A.* To love God with our whole heart, is to live in the habitual disposition of doing every thing in him, and for his sake; to love him with our whole soul, is to submit, with affectionate humility, our minds and judgments entirely to him, that all may be regulated by his infinite wisdom; and to love him with all our strength, is to employ every faculty we have in his holy service. In a word, God wills not that our hearts be divided between him and creatures; we must, by a *love of preference*, give him all; and nothing can be more just, for we cannot serve both God and Mammon, as we cannot serve two masters. — Matt. vi. 24.

Q. *In order to love God in the proper manner, is it necessary that we should, in all our thoughts and actions, be occupied with him alone?*

*A.* It is only in Heaven that this can be; while we are in this world, we will love God, if we comply with two obligations, imposed upon us, by the above precept — the first is, never to love any creature more than God, and to be habitually disposed, at all times, to love him above all beings, as a good child is ever disposed to love his parent, and to give every mark and proof of that love; the second is, that we make frequent acts of the love of God, to keep that divine fire ever burning in our hearts, that we may never be deprived of it; and this holy exercise is the chief duty of every reasonable creature.

Q. *Is it sinful to love any thing along with God?*

*A.* It is a sin, if the love of that thing is contrary to the law of God.

Q. *Explain yourself a little more fully on this matter.*

*A.* Love is an emotion or movement of the heart which has

some good for its object. What is *truly* good, is worthy of love, and love is lawful and pure when it has a *real* good for its object, and is, in itself, proportioned to the quantity of good such object contains. On the other hand, love is irregular and sinful when it has *evil* for its object, or when it tends to what is good, but with an intensity disproportioned to the quantity of *good* the object contains — that is, when the person loving loves an inferior more than a superior good.

Q. *How many kinds of good are there?*

*A.* Two. The first is an uncreated and infinite good, essentially containing in itself all perfection. This is the sovereign good, and is no other than God. The second is a finite, created good, the mere gift of God. God, in giving being to his creatures, communicated to each some degree of good, — according to that of Genesis, "God saw all his creatures, and they were very good," — but he did not give the same degree of good to all. Some created goods are superior to others: spiritual, for example, is greater than corporal good, and supernatural, greater than natural good. Reasoning, then, on these incontestable principles, God, considered in himself, being the only sovereign good, should be sovereignly loved and preferred to all. This is what we call loving him *above all things;* — thus we should love God, and his glory, above all creatures, and above ourselves, because the degree of goodness that is in us is infinitely inferior to that which is in God.

Q. *What say you as to the love of created things?*

*A.* Following the above rule, we say that every created thing, possessing in itself some degree of goodness, may be the object of virtuous and lawful love — even God loves all his creatures, and especially souls. This love of God for his creatures, being in itself good, may be imitated by us; we may love what is good in the works of our Creator; but our love for them must be in proportion to the limited good they contain. Hence we must never prefer the creature to God; we must be habitually disposed to sacrifice all for him; we must regulate our love by the goodness of the beloved object; we must prefer spiritual to temporal, heavenly to worldly good; without this our love will be irregular and vicious. — See Gen. i. 31; Wisd. xi. 25, 27.

Q. *Is the violation of this precept always mortal?*

*A.* It is so, when the act of violation is such, as that we prefer the creature to the Creator; it may, however, be venial, when the violation is in a very small matter, which does not extinguish in our hearts the love of God.

Q. *To love God, is it enough to say that we love him?*

*A.* No. This love must *really* exist in the heart, and show itself in our actions.

Q. *Is it a good thing to say often to God that we love him, or to make what are called acts of the love of God?*

*A.* It is most useful; and our weakness makes it necessary that we should often make such acts to excite ourselves to the love of God; but we must love him always efficiently, not with the lips, but with the heart, lest it may be said of us — "And they loved him with their mouth, and with their tongue they lied upon him." — Ps. lxxvii. 36.

Q. *If we love God only on account of the temporal good we expect to obtain from him, is such love sufficient?*

*A.* To love God in this manner is not to love *him* at all, but the good things he gives us; by this we merely look on him as an instrument necessary to their attainment.

Q. *Do we love God truly, when we love him only on account of the eternal goods he has promised us?*

*A.* These eternal goods are no other than the possession of God himself; hence he who loves in this manner, does in reality love God. Still, though such love is holy, it is not that love of *charity* by which we must love God for *his own sake*, as he is infinitely good in himself, and prefer him and his glory to our own happiness, and the eternal blessings he may be pleased to grant us.

Q. *Who are those who sin against the love they owe to God?*

*A.* All who love the world, and yield to the temptation of the flesh and the devil. There is no sin which is not either a mortal or venial violation of this precept of charity; for, in every sin, we love the creature and despise the Creator.

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## SECTION II. — ON THE LOVE OF OURSELVES.

Q. *Does charity oblige us to love ourselves?*

*A.* Yes; for Jesus Christ tells us that we must love our neighbor as *ourselves*, from which it is evident we should love ourselves.

Q. *How should we love ourselves?*

*A.* We should love ourselves in and for God; we should seek our happiness in him alone, because he alone is the infinite good, to which all creatures should tend. To love ourselves is to wish to be happy, to seek to attain what is *truly* good; now, we cannot be happy but in the possession of God, and to possess God, we must unceasingly tend to him.

Q. *We only love ourselves, then, as we ought, when we love God?*

*A.* Yes; and without this our love is irregular and criminal, a love which will render us miserable.

Q. *Who are those who love themselves in an irregular and criminal manner?*

*A.* All who seek to gratify that pride, sensuality, or criminal curiosity, to which corrupt nature impels us, and to resist which successfully, we require to use continual violence to our evil inclinations.

Q. *What does our Savior mean when he tells us to hate ourselves, to die to ourselves, &c.?*

*A.* He means that we should mortify that criminal self-love, which perpetually springs up in our hearts, and which is so much the more dangerous and insidious, as it is the natural production of our original corruption. By dying in this manner, we procure for ourselves true life; by resisting our evil inclinations, we enter, it is true, a narrow and thorny path, but it is a path which leads to life eternal: and even in this difficult exercise, we will find our yoke sweet, and our burden light; for Jesus has so promised; his love, burning in our hearts, will make us feel more joy and consolation in the midst of sorrows and mortifications, than sinners can ever enjoy, in the midst of the most exquisite criminal gratification.

Q. *What do you call this criminal love of ourselves?*

*A.* Self-love or cupidity; and it is criminal, because it is injurious to God, and prejudicial to ourselves; it makes us abandon God and attach ourselves to the creature; and by this we unhappily lose God, who is the only real good.

Q. *What do you call that love of ourselves which is proper and lawful?*

*A.* We call it charity, because it is part of that great virtue.

Q. *Can we, in the matter of self-love, sin venially?*

*A.* Yes, because all sins are the effect of self-love; now, all sins are not mortal. As often as the sin we commit through self-love is such as to extinguish the love of God in our hearts, it is mortal; when it only weakens or diminishes that love, it is venial.

Q. *Is the desire of temporal goods cupidity or self-love?*

*A.* To desire them for the gratification of pride, sensuality, or curiosity, is sinful self-love; but when they are desired only from honest motives, and to satisfy necessity, the desire is innocent; nay, when they are desired to promote the glory of God, the desire is real charity.

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### SECTION III. — ON THE LOVE OF OUR NEIGHBOR.

Q. *Does charity oblige us to love our neighbor?*

*A.* Yes, and to love him as we love ourselves. — Matt. xxii. 39, 40; Rom. xiii. 8, &c.

Q. *Who are our neighbors?*

*A.* All men; Christians, heretics, Jews, infidels, nay, even our greatest enemies. — Matt. v. 38; Luke x. 27.

Q. *How must we love them as ourselves?*

*A.* We must wish and procure for them, as far as it is in our power, that which we are bound to wish and procure for ourselves, that is, eternal happiness, and what is necessary to its attainment.

Q. *Ought we not also to wish and procure for our neighbor temporal goods?*

*A.* Yes, as we wish and procure these for ourselves, but always with submission to the will of God, and preferring always spiritual good; without this, the love we have for our neighbor or for ourselves is only a love of concupiscence.

Q. *On what is this obligation of loving our neighbor founded?*

*A.* On the obligation which commands us to love God; we cannot love God sovereignly, without wishing that he may be known, loved, adored, by all reasonable creatures; when we desire and procure for our neighbors the knowledge, the love, and the service of God, we do all we can to secure their salvation. In doing this we love them as we ought; and hence, also, this love of our neighbor is a necessary consequence of the love of God.

Q. *Should we wish indifferently for all men, the good we desire for ourselves?*

*A.* As we wish salvation to ourselves, so should we wish it for all, and of course, also, we should wish for all, the means that conduct directly or indirectly to salvation.

Q. *Should we endeavor to procure indifferently for all men, what we labor to procure for ourselves?*

*A.* Yes, were we able to do so; but, as we are not able to administer to all the same succor, the following order of charity should be observed: we should serve, first, those who are connected with us by the nearest ties; thus, we should prefer parents to other men, Christians to infidels, children to more distant relations.

Q. *How do we know whether we love our neighbor?*

*A.* We love our neighbor, when, so far from wishing him evil, we wish and procure for him all the good we can; when we bear with his faults, excuse his weaknesses, and treat him, in every thing, as we would wish ourselves to be treated in the same circumstances.

Q. *What are the kinds of succor we can give our neighbor?*

*A.* They are either spiritual or corporal; the former are called the spiritual, and the latter the corporal works of mercy.

Q. *What are those you call spiritual?*

*A.* To instruct the ignorant, to correct sinners, to counsel those who need it, to console the afflicted, to bear injuries patiently, to forgive offences, and to offer fervent prayers for the persecuted, for the living, and for the dead.

Q. *What are the corporal works of mercy?*

*A.* To feed the hungry and give drink to the thirsty, to harbor the houseless, to clothe the naked, to visit the sick and the prisoner, to set free the captive, and to bury the dead.

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SECTION IV. — ON ALMS.

Q. *What do you mean by alms?*

*A.* That succor, either corporal or spiritual, which we can, and do, administer to a neighbor.

Q. *Is almsgiving an indispensable obligation?*

*A.* Yes, for all who have it in their power. — Prov. xiv. 21; xxi. 13; Eccli. iv. 1; Tob. iv. 7; James ii. 13.

Q. *On what is this obligation founded?*

*A.* On the love which we owe to our neighbor. To refuse to assist him, when we have it in our power, is to refuse to love him. "He that hath the substance of this world, and shall see his brother in need, and shall put up his bowels from him, how doth the charity of God abide in him?" — I John iii. 17, 18.

Q. *What says Jesus Christ on this subject, in Matt.* xxv 41, *&c.?*

*A.* "Depart from me, ye cursed, into everlasting fire, which was prepared for the devil and his angels; for I was hungry and you gave me not meat; I was thirsty, and you gave me not drink; I was a stranger, and you took me not in; naked, and you covered me not; sick and in prison, and you did not visit me. . . . Amen, I say to you, as long as you did it not to one of these least, (the poor,) neither did you do it to me." If the dreadful thunder of this oracle do not terrify Christians, and induce them to open their hearts and treasures to the poor, we must say they are obdurate. They may consider themselves already reprobate, for justice without mercy will be the fate of him who has not shown mercy.

Q. *Is almsgiving advantageous to us?*

*A.* Yes, and more so to those who give, than to those who receive. In succoring the poor with this life's treasures, you have a certain pledge of the treasures of eternal life hereafter.

Q. *What are the principal advantages obtained by almsgiving?*

*A.* It procures for us the pardon of our sins. — Eccli. iii. 33, 34; Tob. xii. 8, 9; Luke xi. 41. It makes God favorable to us. — Ps. xl. 2, 3, 4. It is a mean to satisfy his justice. — Dan. iv. 24.

It gives us confidence in God, in the hour of prayer and affliction. — Tob. iv. 12; Isa. lviii. 7, 8, 9.

Q. *How much are we obliged to give in order to satisfy the precept of almsgiving?*

*A.* All superfluity belongs to the poor. "But yet that which remaineth, give in alms." — Luke xi. 41. There are two sorts of necessaries; the necessaries of life — these are food and clothing; the necessaries of one's particular condition or dignity, for this state may lawfully be supported with propriety, but without extravagant luxury. In ordinary cases of distress, it is enough, if we give what is left after supporting our state of life. This, however, is not sufficient when distress is very pressing, and much less so when the sufferings of the poor are extreme.

Q. *What do you mean by these various necessities of the poor?*

*A.* The poor are in extreme necessity when they, without immediate relief, will die of hunger. Their necessities are pressing when they are in danger of disease or death from want; and ordinary necessity is that under which all the poor labor. In the first case, we must give to the poor all we have, after reserving for ourselves the necessaries of life; in the second, we must retrench upon our comforts, more or less, according to the distress; and in the third case, after reserving for ourselves the necessaries of life, and of our state, we are bound to give the rest to the poor.

Q. *Are we indispensably bound to act in the above manner?*

*A.* Yes; and they who do not do so will perish.

Q. *When have we these pressing necessities amongst the poor?*

*A.* In times of famine, excessive colds, plagues, pestilence, &c.: read Job xxxi. 16.

Q. *That alms may be meritorious, with what dispositions should they be accompanied?*

*A.* They should be given promptly — Prov. iii. 27; with joy and pleasure — 2 Cor. ix. 6, 7, 8; with feelings of kind and compassionate charity; with humility, and without ostentation — Matt. vi. 1, 2, &c.; with prudence and discernment; in fine, with justice, that is to say, we can give only that of which we can justly and legally dispose; we cannot, for example, give the goods of our neighbor to the poor — Prov. iii. 9; Eccli. xxxiv. 24, &c.; nor can we give even what is our own, when the law has not given us the disposal of it; in such case, we must have the consent of the guardian or curator.

Q. *Are the poor obliged to give alms?*

*A.* They have seldom this in their power. They are, however, obliged to assist their neighbors, as far as they can, at least spiritually. They may in many ways aid their neighbors; charity is ingenious, it will invent ways of aiding a fellow-

creature, when it is sincere. See alms recompensed — 3 Kings xvii. 9; Tobias i. 7, &c.; and Tobias, chaps. ii., iv., viii., ix., xii., and xiv.; Acts ix. 36.

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SECTION V. — ON FRATERNAL CORRECTION.

Q. *In what does fraternal correction consist?*

*A.* In reprehending the errors and sins of our neighbor; this is always useful to him, if it be done with prudence and charity.

Q. *Are we obliged to discharge this duty?*

*A.* All superiors are bound to it, by duty and justice, whilst to others it is a duty dictated by zeal, charity, and the order of Jesus Christ, "But if thy brother shall offend against thee, go and rebuke him, between thee and him alone, and if he shall hear thee, thou shalt gain thy brother." — Matt. xviii. 15; Luke xvii. 3.

Q. *What is it to correct a brother in the spirit of charity?*

*A.* To correct him without passion, without envy, without antipathy or aversion, without evil design; and purely with a view to be useful to him, and to discharge a duty.

Q. *What do you mean by* prudent *correction?*

*A.* That correction is prudent, which is most useful to our neighbor; time, and place, and circumstances well considered.

Q. *As to the correction in itself, what measures should we take?*

*A.* As, in correcting, we should have nothing in view but the good of our neighbor, so we ought to omit it when we see it will produce only vexation or additional sin. Here, of course, we speak not of the punishments inflicted by superiors and judges. — See Prov. ix. 7, 8.

Q. *What prudential considerations should we make as to the persons to be corrected?*

*A.* We should have regard to their age, condition, weakness, temper; indeed, all the circumstances of the corrector, as well as the corrected, should be considered. — 1 Tim. v. 1, 2.

Q. *What should we do, as to the time and place of correction?*

*A.* We should consider well whether a public or private correction would be most effectual; whether it should be administered at the time the fault is committed, or delayed until the agitation of passion has passed away; in a word, the time and place best calculated to gain the sinner to God should be chosen: see Matt. xviii. 15, 16, 17; 1 Tim. v. 20.

Q. *What have you to observe as to the manner or mode of correction?*

*A.* Charity will diversify it in a thousand ways; sometimes it should be mild and sweet, at other times strong and powerful; even a holy anger is sometimes necessary, although this may also be in some cases prejudicial; at some times entreaties, at others menaces, and often severities, must be used. Prudence must choose, amongst all these modes of correction, that which is best suited to all the circumstances, to the character of the sinner, and the nature of the sin. — See 2 Tim. iv. 2; Titus i. 12, 13.

Q. *In him who corrects, what dispositions are required?*

*A.* Besides charity and prudence, he should be humble, and practise prayer, both before and after correction.

Q. *Why should he be humble?*

*A.* That whilst he corrects his brother for sin, he may not destroy himself by the sin of pride, for we are apt to esteem *ourselves* more than *him* we correct, and this preference of ourselves to him is a most dangerous species of pride. — Gal. vi. 1, 2.

Q. *Why should we pray before correcting?*

*A.* That the correction may be useful to *him* who administers, and to *him* who receives.

Q. *With what dispositions should we receive correction?*

*A.* With humility, docility, and patience; and this, even when the corrector exceeds the bounds prescribed by charity and prudence in the administration of it.

Q. *Why do we feel so much pain, when under correction?*

*A.* Because we are full of pride, self-love, and cupidity, and because we love our sins. The Scripture often tells us, that they who are indocile, and reject correction, are obdurate sinners, and shall perish. On this and the last answer, read Eccli. iv. 30; x. 28; xx. 4; Prov. xv. 5, 10; xxix. 1, &c.

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## SECTION VI. — ON THE FORGIVENESS OF INJURIES.

Q. *Are we bound to forgive all injuries?*

*A.* It is a duty so indispensable, that without discharging it, we need not hope for the pardon of our own sins.

Q. *In what does this pardon consist?*

*A.* In banishing from our hearts all hatred, all desire of revenge, and all coldness towards him who has offended us; and, on the contrary, in loving him sincerely, and, by our words and actions, proving to him the sincerity of our love for him. — Matt. v. 44, &c.; vi. 12, 14, 15; xviii. 21–35; Ephes. iv. 32; Coloss. iii. 12, 13, 15.

Q. *Are we bound to seek him who has offended us, in order that*

*we may be reconciled to him, and testify that we harbor no resentment?*

*A.* It is the duty of the offender to seek the offended; it is enough for the latter to be always disposed to forgive interiorly, and to give external testimony that he has forgiven, when the offender seeks forgiveness. — Matt. v. 22, &c.; and xviii. 24, &c.

Q. *What if both parties consider themselves injured?*

*A.* He who is first moved by God's grace, should, in this case, seek his brother, and, by an act of fraternal love, endeavor to gain him to God, by making the first advance.

Q. *When a superior unreasonably offends an inferior, is he bound to ask pardon?*

*A.* Sometimes prudence, and even charity, forbid this, lest the ministry of the superior become contemptible; but, in such case, the superior is bound to compensate for his not doing so, by showing to the offended subject every sort of charity and benevolence.

Q. *If the offender repent not, and ask not pardon, is it lawful to treat him with coldness or indifference?*

*A.* Whether he humble himself or not, we must still in our hearts forgive him. It is sometimes useful and necessary to show coldness, and even indignation; this will make some enter into themselves, it may cure them of their pride, and gain them to God; with others kindness and love will be more effectual. If love for an offending brother exist in the heart, prudence will dictate what is to be done in the different circumstances of time, place, and person; whilst charity is generally sweet and compassionate, it ought sometimes to be firm and severe.

Q. *Is it a sin against charity, to seek reparation in courts of justice for injuries and insults we sustain?*

*A.* It too often happens, that the prosecutor, in these cases, seeks not simply reparation, but the gratification of his pride, hatred, and revenge. In such cases it is lawful to prosecute, only, when we are not urged to it by envy, or animosity, or passion, but purely by charity and the love of justice; and we should not do this, except in cases where our welfare, our credit, or reputation, demands it, and this, especially, if we are public men, or if the question at issue be one in which the public are interested. It may be added, that our proceedings will be still more justifiable in these cases, if one of our motives be, to prevent our neighbor from ruining his soul by his injustices and injuries.

# CHAPTER VII.

## ON THE CHRISTIAN VIRTUES, WHICH ARE CALLED MORAL.

### SECTION I. — ON THE FOUR CARDINAL VIRTUES.

Q. *What are the cardinal virtues?*

*A.* They are four; prudence, fortitude, temperance, and justice.

Q. *Why are they called moral virtues?*

*A.* Because our morals are dictated and regulated by them, and rendered conformable to the will of God.

Q. *Have these virtues any connection with charity?*

*A.* Charity is the soul of every virtue; it often demands the practice of these virtues, and refers them to their proper end, which is God. Yet these virtues have their particular objects and ends, which are supernatural, altogether independent of charity.

Q. *What is Christian prudence?*

*A.* It is a virtue which enables us to distinguish that which conducts to God, from that which leads away from him, and which induces us to look upon the former as amiable, and the latter as wicked.

Q. *What is Christian temperance?*

*A.* A virtue which detaches us from temporal goods, makes us use them with moderation, and dispose of them solely to satisfy our wants, and to benefit our fellow-creatures.

Q. *What do you mean by temporal goods?*

*A.* The riches, honors, and pleasures of this world, and all those worldly goods which man's cupidity urges him to acquire and enjoy.

Q. *What is Christian fortitude?*

*A.* A virtue which enables us to surmount every obstacle, and suffer every torture, rather than do any thing opposed to our duty, or to the love we owe to our God.

Q. *What is justice?*

*A.* It is a virtue which enables us to acquit ourselves of what we owe to God, to our neighbor, and ourselves. Justice, in general, as defined by St. Thomas, is a constant and perpetual disposition to render to every one his due. There are two kinds of justice — distributive and commutative; distributive justice is that which induces us to give according to our means, power, and circumstances, to each one, according to his merits, his just share of offices, dignities, emoluments, &c. Commu-

tative is that by which we give what is due to every one, and are equitable in our bargains and contracts.

Q. *St. Augustin says that justice subjects us to God: how does it do this?*

*A.* It makes us give to God what we owe him, and what we owe to God chiefly, is to be, by our love for him, entirely subject to him.

Q. *How does justice, as St. Augustin says, put us on an equality with our neighbor?*

*A.* Because it makes us treat our neighbor as ourselves.

Q. *How does justice, as the same Father asserts, raise our minds above all creatures?*

*A.* By attaching our hearts to God only, it detaches us from creatures, and elevates our minds above every earthly good.

Q. *How does justice make us give every one his due?*

*A.* By inducing us to discharge our duties exactly to our superiors, equals, and inferiors.

Q. *How does justice make us do our duty to ourselves?*

*A.* By leading us to subject ourselves to God and his laws, by whom and for whom we were created, and to refuse that subjection to creatures, above which God has raised us; in a word, as St. Augustin remarks, Virtue is neither more nor less than the love of that which is truly lovely. The proper knowledge to choose between what is and what is not truly lovely, is called prudence. The strength which enables us to obey the dictate of prudence is called fortitude. When we allow not ourselves to be seduced, by worldly pleasure, from the chosen object, we practise temperance. And the act of doing what is required for the attainment of the lovely object, in spite of pride and avarice, is called justice. — St. Augustin, ad Maced. chap. 4, n. 13.

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SECTION II. — ON THE VIRTUES WHICH FLOW FROM THE CARDINAL VIRTUES, AND ON THE CONTRARY VICES.

Q. *What are the virtues which flow, necessarily, from prudence, and have relation to that virtue?*

*A.* Reflection as to past events, a knowledge of the present, and wise foresight as to futurity; the address, to act the proper part, on all sudden and unforeseen occasions; docility, to profit by wise advice; a proper use of reason, to judge; discrimination as to time, place, and persons; precaution against danger; and, in fine, diligence in acquiring all these virtues, as well as activity in putting them into practice.

Q. *What are the vices opposed to prudence?*

*A.* Imprudence, precipitation, or rashness, want of reflection, inconstancy, negligence, the prudence of *this world*, deceit, fraud, and excessive solicitude about temporal goods. — Rom. viii. 6.

Q. *What are the virtues that proceed from temperance?*

*A.* Modesty, honesty, abstinence, fasting, sobriety, chastity, clemency, sweetness, benevolence, humility, silence, love of study and retirement, a just desire for necessary recreation, and a gayety, which is neither indiscreet nor excessive.

Q. *What are the vices opposed to temperance?*

*A.* Intemperance, debauchery, impurity, brutalization of the senses, impudence, wrath, sulkiness, excess in every thing — in sleep and watching, in recreation and study, in joy and sorrow, in silence and talkativeness.

Q. *What virtues proceed from fortitude?*

*A.* Greatness of soul, patience, perseverance, an independent dignity and respectability, free from pride, and in accordance with the laws of Christ.

Q. *When is this dignity and respectability, of which you speak, just and lawful?*

*A.* As often as neither vanity nor concupiscence are its cause. For example, to build splendid churches, extensive hospitals, to procure funds for establishments, useful to either the Church or the State; to live according to the birth, condition, rank, or employment to which God has appointed us, — to do any or all of these is in itself praiseworthy, as often as these do not proceed from vanity or other base passions — as often as, by such magnificence, we do no injustice to creditors or domestics, — as often as such splendor is compatible with what we owe to the poor; and in fine, as often as, considering our state, condition, income, and character, our magnificent liberality do not degenerate into imprudent prodigality.

Q. *What are the vices opposed to fortitude?*

*A.* Presumption, temerity, ambition, vainglory, effeminacy, obstinacy, impatience, prodigality, sordid meanness and niggardliness, which prevent the outlay of that which is proper and decent.

Q. *What are the virtues which flow from justice?*

*A.* Religion, piety, honor and respect to those who deserve them, obedience and gratitude, liberality and affability, the love of truth, and the just punishment of crimes.

Q. *What are the vices opposed to justice?*

*A.* If we understand it in its general sense, every vice is opposed to it, because every sin is an injustice to God, or to our neighbors, or to ourselves. We have already explained some sins; the rest shall be explained when we come to the com-

mandments of God and his Church. Speaking, however, of justice, inasmuch as it is distinguished from other virtues, there are vices which are particularly opposed to it. We sin against distributive justice by favoritism, respect of persons, by not having regard to merit, talent, and the public good, in the distribution of benefices, offices, dignities, honors, taxes, and public burdens; we sin also by favoring some to the prejudice of others, by preferring the less worthy to the more worthy, by oppressing some and relieving others without sufficient reason; we sin against commutative justice, when we wrong our neighbor, or when we violate any of the last seven commandments, or when we neglect or refuse to fulfil our bargains or contracts.

## CHAPTER VIII.

### ON THE COMMANDMENTS OF GOD IN GENERAL.

Q. *By what may we know that we have charity?*

*A.* We have charity, if we faithfully observe the commandments of God; for, to love God, we must wish what he wishes, and do what he commands. To refuse to obey him, is to renounce his love. — John xiv. 23, 24.

Q. *How many are the Commandments of God?*

*A.* They are ten, and hence they are called the Decalogue.

Q. *Who gave these Commandments?*

*A.* God himself gave them to the Jews, by the ministry of Moses, written on two tables of stone, and Jesus Christ continued and confirmed them, in the new law. — Exod. xxxiv.; Matt. xix. 16, &c.

Q. *Is it necessary to observe the Commandments of God?*

*A.* The deliberate violation of any one of them, by mortal sin, deserves damnation, which, if the sin be not repented of, will certainly follow; for Jesus Christ says — If you would enter into life, keep the Commandments. — Matt. xix. 17.

Q. *Before Moses, were men obliged to observe the Ten Commandments?*

*A.* Yes; men have ever been, and shall ever be, obliged to observe them, because they are essentially founded on the natural law, and the dictates of right reason, and from the observance of these, man can never be dispensed. — St. Aug. contra Faust. lib. xx. chap. 27.

Q. *It was then useless for God to have given these Commandments to Moses, seeing that they were engraven on the hearts of all men, since the beginning of the world?*

*A.* No; for sin had nearly effaced, from the hearts and minds of men, the Commandments of God, and hence, to strike man with their awful import, and to renew the impression of them, God republished them engraven on stone, amidst the awful grandeur of thunder and lightning; and Jesus Christ has renewed them in the Gospel, and engraven them on the hearts of his followers, by his grace and spirit, as St. Paul says, 2 Cor. iii. 3; Heb. viii. 10. — According to the promise of the prophet Jeremias, xxxi. 33, "I will give my law in their bowels, and I will write it in their hearts."

Q. *What reward does God promise to those who keep his law?*

*A.* Eternal life. — Matt. xix. 17.

Q. *What are the Commandments of God?*

*A.* They are as follows, Exod. xx.: —

1st. I am the Lord thy God, who brought thee out of the land of Egypt, and out of the house of bondage. Thou shalt not have strange Gods before me. Thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not *adore them* nor *serve them.* I am the Lord thy God, mighty, jealous, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and showing mercy unto thousands, to them that love me, and keep my commandments.

2. Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain.

3. Remember that thou keep holy the Sabbath day; six days shalt thou labor and shalt do all thy work, but on the seventh day is the Sabbath of the Lord thy God; thou shalt do no work on it, thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy beast, nor the stranger that is within thy gates, for, in six days, the Lord made heaven and earth, and the sea, and all things that are in them, and rested on the seventh day. Therefore the Lord blessed the seventh day and sanctified it.

4. Honor thy father and thy mother, that thou mayest be long-lived upon the land which the Lord thy God will give thee.

5. Thou shalt not kill.

6. Thou shalt not commit adultery.

7. Thou shalt not steal.

8. And thou shalt not bear false witness against thy neighbor.

9. Thou shalt not covet thy neighbor's house, neither shalt thou desire his wife.

10. *Thou shalt not covet* his servant, nor his handmaid, nor his ox, nor his ass, nor any thing that is his. — See Deut. v. 6, &c.

Q. *To what may we reduce the Ten Commandments?*

*A.* To these two general heads — the love of God, and our neighbor. The three first Commandments regard God, and the other seven regard our neighbor. Jesus Christ himself declares, that the whole law and the prophets are comprehended in the love of God and our neighbor. — Matt. xxii. 40. St. Paul says — Rom. xiii. 8 — He that loveth his neighbor hath fulfilled the law. To reconcile this with our Savior's words is easy, as we have already stated. We cannot love God, unless we love our neighbor; nor can we love the latter, unless we love God; hence, the love of the one includes the love of the other, and hence, in this sense, St. Paul says, the love of our neighbor is the fulfilment of the law.

Q. *Why do you say that the first three Commandments relate to the love of God?*

*A.* Because the love of God obliges us to adore him, to honor his holy name, and to sanctify the day he has consecrated to his service; and because, when we really love him, we will acquit ourselves of the duties we owe him.

Q. *Why do you say that the other seven Commandments have a reference to the love of our neighbor?*

*A.* Because, if we love our neighbor, we will give him his due, we will do him no wrong, and hence, we will honor where honor is due — we will not kill, we will not injure any one in person, or property, or honor, either by words, actions, or thoughts; and this is the matter contained in the last seven Commandments. — Rom. xiii. 8; Gal. v. 14.

Q. *What are the Commandments of the first table?*

*A.* The three first Commandments, which, on this account, are expressed in as many words, at least, as the other seven.

Q. *What are the Commandments of the second table?*

*A.* The last seven, all which regard our neighbor. It may be observed here, that each one of the Commandments contains a command, as well as a prohibition, either expressed or implied.

Q. *Are we bound to observe all the Commandments?*

*A.* Yes. "Whosoever shall keep the whole law, but offend in one point, is become guilty of all." — James ii. 10.

Q. *Are we able,* of ourselves, *to keep the Commandments of God?*

*A.* We cannot so much as think a good thought, without God's grace. "Our sufficiency is from God." — 2 Cor. iii. 5.

"No man can say, *the Lord Jesus*, but by the Holy Ghost — 1 Cor. xii. 3 — as the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in me; without me you can do nothing." — John xv. 4, 5.

Q. *Are we able, by the help of God's grace, to keep the Commandments?*

*A.* Most certainly. The Scripture repeatedly exhorts us to keep these; therefore, with God's grace, we can keep them, since God could not, consistently with his infinite wisdom, exhort us to what is impossible, or, consistently with his goodness, refuse us grace to aid us when we are properly disposed. He tells us, if we would enter into life, we must keep his Commandments. Now, would not he be a cruel tyrant, in excluding us from heaven, and punishing us with hell, if the Commandments he orders us to keep were, for us, impossible in practice. Many are mentioned in Scripture, who did perfectly keep these — Abraham, Job, the parents of the Baptist, of whom it is said, "They were both *just* before God, walking in *all the Commandments* and justifications of the Lord, without blame. — Luke i. 6. God himself says, that he shows mercy to thousands of those that love him, and keep his Commandments. — Exod. xx. 6. "God," says St. Paul, "is faithful, who will not suffer you to be tempted above what you are able to bear." — 1 Cor. x. 13.

Q. *Do not Protestants divide the first table into four Commandments?*

*A.* Yes; but this is one of their errors. They divide the first Commandment into two, and hence, they are compelled to make only one of the ninth and tenth Commandments. Now, the latter part of the first Commandment is only an explanation of the former. These words, "thou shalt not make to thyself a graven thing," and "thou shalt not adore them, nor serve them, for I am the Lord thy God," are only an explanation of the great command given in these first words, "THOU SHALT HAVE NO OTHER GODS BUT ME."

Q. *But why this explanation to this command alone?*

*A.* Because the Israelites were much given to idolatry, as is clear from their history, and hence, for this peculiar sin, to which they were so much addicted, God supplies a peculiar antidote in the above explanation appended to the command.

Q. *How do you make out the Ten Commandments, since you reject the Protestant division of them?*

*A.* We make the two first according to the Protestant division only one, and their last one we divide into two, for, "Thou shalt not covet thy neighbor's wife," is evidently a command quite distinct from "Thou shalt not covet thy neighbor's goods." These are prohibitions of internal acts of two distinct sins, the one a

sin of lust, the other a sin of injustice; and these distinct internal sins require as much to be forbidden by two distinct commands, as the external distinct acts of the same sins, adultery and stealing, require two Commandments, the sixth and seventh Commandments. In reality, however, it matters not so much how the Commandments are divided, as that we should with God's grace keep them all. The Scripture does not distinctly divide them, but it tells us to keep them all, and as an inducement — 1 John v. 3 — we are told that they are not heavy; and Jesus Christ says, "my yoke is sweet, and my burden light." — Matt. xi. 30.

## CHAPTER IX.

### ON THE FIRST COMMANDMENT.

#### SECTION I. — WHAT IS THIS COMMANDMENT, AND WHAT ITS MEANING.

Q. *What is the first Commandment of God?*

*A.* I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage, Thou shalt not have strange gods in my sight, Thou shalt not make to thyself a graven thing, nor the likeness of any things that are in heaven above, or that are in the earth beneath, or that abide in the waters under the earth, Thou shalt not *adore them*, and thou shalt not *serve them*, For *I am the Lord thy God*, a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation, to them that hate me, and showing mercy unto many thousands, to them that love me and keep my commandments.

Q. *Why are the Commandments prefaced by these words, "I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage"?*

*A.* To inspire the Jews with respect for God's sovereign majesty, with gratitude for his great favors to them, and to induce them by these motives to observe his law. These same motives should also actuate Christians, since the Jews, delivered from the servitude of Pharaoh and the Egyptians, were a figure of the Christians, delivered from the slavery of the devil and sin by Jesus Christ.

Q. *What mean these words, "Thou shalt not have strange gods*

*in my sight, thou shalt not make to thyself a graven thing, &c., Thou shalt not adore them, and thou shalt not serve them"?*

*A.* These words command something and forbid something; they command us to adore and serve the *one true God as our sovereign Lord.*

Q. *What is it to adore and serve God?*

*A.* To render him the worship, that is, the honor and respect which we owe him, as our Creator and sovereign Lord.

Q. *How many ways may we adore God?*

*A.* We may adore God interiorly, and in spirit, or exteriorly, and with the body as well as spirit.

Q. *What do you mean by interior adoration?*

*A.* The humble and sincere acknowledgment of our minds, that he is our sovereign Lord, and the supreme Master of all creatures.

Q. *To what does this avowal of God's sovereign dominion oblige us?*

*A.* To offer ourselves to him, as victims destined for his glory; to believe in him, to hope in him, and to love him; and for this we must have that faith, hope, and charity, which we have already explained.

Q. *We cannot, then, honor God as we ought, unless we love him above all things?*

*A.* Certainly not: no matter how intensely we honor him by faith and hope, unless these virtues are accompanied by a sovereign love for him.

Q. *Those, then, who love the world, and follow their concupiscences, do not honor God in spirit and in truth?*

*A.* They do not: for the Scripture declares, that the love of the world is incompatible with the love of God, and, consequently, with the adoration of God in spirit and in truth. — 1 John ii. 15; Matt. vi. 24; John xiv. 17; and xv. 19.

Q. *What is it to adore God exteriorly, or with the body?*

*A.* To testify to God, by the exterior actions of our bodies, the respect we have for him.

Q. *Are we bound to render to God exterior, as well as interior, worship?*

*A.* Yes; because God is the Lord of our bodies, as well as of our souls; hence we are bound to honor and adore him with all our faculties, whether of mind or body. These exterior actions of the body excite in our souls the sentiments with which we should be penetrated in regard of God; besides, we are bound to edify our neighbors, and, consequently, to prove to them by our outward actions that we are worshippers of the true God; in fine, to offer exterior sacrifice has ever been considered the

indispensable duty of man: now, sacrifice is the most marked act of public adoration.

Q. *Which of these two modes of adoring is the most agreeable to God?*

*A.* Interior adoration is that which God especially demands: but we must not neglect that which is exterior, since Jesus Christ and his Apostles have practised it, and since we have so many good motives to induce us to it. — John iv. 21.

Q. *What think you of those who give to God only exterior adoration, and do not worship him interiorly?*

*A.* They are liars and hypocrites, whose pharisaical worship God will reject. — Isaiah xxix. 13; Matt. xv. 8; Mark vii. 6.

Q. *Why are they liars and hypocrites?*

*A.* Because external worship is only a sign of that which is internal; now, to attest by an external act, as existing, what really does not exist in the heart, is an act which clearly makes us liars and hypocrites.

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## SECTION II. — OF THE SINS OPPOSED TO THE FIRST COMMANDMENT.

Q. *What does God forbid by the first Commandment?*

*A.* All sins opposed to faith, hope, charity, and religion. The sins against the first three we have already explained.

Q. *What do you mean by the virtue of religion?*

*A.* The virtue by which we render to God the sovereign worship which is due to him.

Q. *What are the sins opposed to the virtue of religion?*

*A.* Idolatry, sacrilege, and superstition.

Q. *What do you mean by that word idolatry?*

*A.* It is a Greek word, which signifies the adoration of idols.

Q. *What mean you by the word idol?*

*A.* It is also a Greek word, which means an image or figure, and which is used in the holy writings to signify false gods, because the pagans *adored*, not only creatures, but as St. Paul informs us, the images or figures of creatures. — Rom. i. 23.

Q. *What is idolatry?*

*A.* The worship or adoration of any *creature, no matter how exalted.* GOD ALONE IS TO BE ADORED; to adore any thing else is idolatry. This crime may be committed either interiorly or exteriorly; to be an idolater, in the former sense, it is enough to love sovereignly, to confide in, or to be attached, by an overruling passion, to any thing that is not God. Thus the Gentiles, who confided in their idols, were idolaters. Those who

love the world more than God, are in this sense idolaters, because they love and confide in their honors, riches, or pleasures, and in this sense impurity and avarice are, according to St. Paul, idolatry. — Ephes. v. 5.

Q. *What is exterior idolatry?*

*A.* The act of giving, to any thing but God, that *exterior* honor and sovereign adoration which are due to him alone. Thus the Gentiles were idolaters, since they fell prostrate before their idols, giving them the *adoration due to God.*

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## SECTION III. — ON THE VENERATION AND INVOCATION OF SAINTS.

Q. *Ought we to adore Jesus Christ?*

*A.* Yes; because he is God.

Q. *Ought we to adore the sacred humanity of Jesus Christ?*

*A.* Yes; because it is inseparably united to his divinity; God and man, in Jesus Christ, make only one person.

Q. *Is it permitted to adore the Blessed Virgin, the Angels, or Saints?*

*A.* No; this would be idolatry, and the Church neither teaches, nor approves, nor tolerates such an abomination. — Coun. of Trent, Sess. 22, chap. 3, and Sess. 25.

Q. *Are we, by the first Commandment, forbidden to honor, with a religious veneration, the blessed Virgin, the Angels, and Saints?*

*A.* No; on the contrary, it is criminal to refuse them the honor, which the Church, guided by the Spirit of God, by the Scriptures, and the constant tradition of all ages, renders to them. We honor the blessed Virgin, as the mother of the Redeemer, God-man; we honor the Angels, and Saints, as God's friends and holy servants; but we render not to any, or all, of them, the sovereign honor and adoration which is *due to God alone.* — Controv. Catechism, pp. 121, 128, 134.

Q. *Why should we honor the Saints?*

*A.* On account of the graces with which God has adorned them, the victories they have gained over the world, the flesh, and the devil; the glory they enjoy in heaven, and their intimate union with Jesus Christ, to whom all the honor given to them is referred.

Q. *May we ask the prayers of the Saints?*

*A.* Yes; this is good and useful to us, that, through their intercession, we may obtain, from Jesus Christ, the helps and graces we stand in need of.

Q. *Do we pray to God, and to the Saints, in the same manner?*

*A.* No; we beg of God to *give us* what we need; we ask not

the Saints to *give us*, but to intercede with God for us, that, through Jesus Christ, he may grant us the aid we require.

Q. *Do we not undervalue Christ, by asking the prayers of the Saints, and is not this establishing other mediators besides him?*

*A.* We do not, because even Protestants ask the prayers of sinful men. This is Scriptural; and if so, why should we not ask the prayers of the holy and spotless Angels and Saints of God? Jesus Christ is the only Mediator, through whom we can have access to God, because he alone could and did purchase us; the Saints only entreat Jesus to aid us. It is in this sense only, that they are sometimes called Mediators, mediators merely of intercession; Jesus alone is the Mediator of redemption. — Ephes. ii. 18; 1 Tim. ii. 5.

Q. *But why have recourse to the Saints, since we can of ourselves have recourse to Jesus Christ himself?*

*A.* You may as well ask, Why ask the prayers of men? a thing which is clearly authorized in Scripture. We ask the Saints to pray for us, because we know that Jesus Christ will be more inclined to hear them than to hear us, seeing that they are pure and without sin, and, consequently, more intimately united to Jesus Christ; the prayers even of a just man avail much; how much more availing will the prayer of the Saints be? The centurion — in St. Luke vii. — addressed himself to Jesus, not directly, but through the most estimable and virtuous of the Jews. Jesus is not offended by this; no, he praises the faith, the humility, and the holy confidence of that centurion.

Q. *Is not the invocation of Saints opposed to Scripture?*

*A.* On the contrary, it is founded upon Scripture. St. Paul commends himself to the prayers of the faithful. — 1 Thess. v. 25; Heb. xiii. 18, &c. God orders Job to pray for his friends. — Job xlii. 8, 9, 10. St. James says, the continual prayer of a just man availeth much. — v. 16. Now, if the prayers of the Saints whilst on earth avail much, and are not opposed to the mediation of Christ, how can the prayers of the same Saints in heaven be of no avail, and be opposed to the mediation of Christ? Besides, the Scripture tells us, that the Angels and Saints present our prayers before the throne of God. — Tob. xii. 12; Apoc. v. 8; and viii. 4. That the Angels rejoice in the conversion of sinners, and that the Saints are similar to the Angels. — Luke xv. 7, 10; Matt. xxii. 30; Luke xx. 36. That all the Angels and Saints rejoiced in heaven at the downfall of idolatry, represented under the name of Babylon. — Apoc. xviii. 20; xix. 1, 2, 3, 4. That the Saints are associated with Jesus Christ in governing the world, and in judging all nations at the last day. — Apoc. ii. 26, 27, 28; Ps. cxlix. 5, 6, 7, 8, 9; Wisdom iii. 8; Isaiah iii. 14; Matt. xix. 28; 1 Cor. vi. 2, 3. That Onias and

Jeremias prayed after their death for the people of their nation. — 2 Machab. xv. 12, 14. Thus the Angels and Saints take an interest in what passes upon earth, they pray for us, and consequently, to ask their prayers is neither opposed to Scripture nor to the mediation of Christ; even the patriarch Jacob, when dying, besought his angel for his children. — Gen. xlviii. 16.

Q. *Do the Saints hear our prayers?*

*A.* Since the Scripture says that they present our prayers to God, that they rejoice in the conversion of sinners, that they govern, and will judge, the nations, it cannot be doubted, that God enables them to hear our prayers, as he enabled the prophets to know future things, and especially the prophet Eliseus, to see and know the secrets of the council of the King of Syria. Surely the Saints in heaven are as much favored by God as were the prophets on earth. — See 4 Kings vi. 12. Besides, the Saints know that we do generally ask their prayers, and it is enough, as St. Augustin says, if they pray for us in general, as we pray for all the dead. — St. Aug. de Cura Mort. c. 16.

Q. *Is this practice of invoking the Saints very ancient?*

*A.* It is an apostolical tradition, as ancient as Christianity; all the Fathers of the Church are witnesses of this constant, unchangeable, and universal tradition. — See Berrington and Kirk, *Faith of Catholics.*

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## SECTION IV. — ON RELICS.

Q. *Is the honor, which Catholics render to the relics of the Saints, forbidden by the first Commandment?*

*A.* No; on the contrary, it is founded in Scripture, which relates that God often authorized it by miracles. The mantle of Elias made the waters of the Jordan open, and give a dry passage to Eliseus — 4 Kings ii. 13, 14, 15; a dead man was raised to life, by the touch of the body of Eliseus — 4 Kings xiii. 21; a woman, sick during a long period, was cured, by touching the garment of Jesus Christ — Matt. ix. 21, 22; the people, in crowds, came to see Peter passing, that, his shadow falling on them, they might be cured — Acts v. 15, 16; the handkerchiefs and aprons, which had but touched the body of St. Paul, cast out devils, and cured all diseases. — Acts v. 12; xix. 11, 12.

Q. *Why do we honor the relics of the Saints?*

*A.* Because they are the precious remains of those bodies, which have been the temples of the Holy Spirit, and which will, one day, rise glorious and immortal.

Q. *Do we honor them as we honor God?*

*A.* God forbid that we should be guilty of such idolatrous abominations.

Q. *Is the honor, given to relics, of ancient Christian origin?*

*A.* As ancient as Apostolic tradition can make it. — See Berrington and Kirk, Faith of Catholics; see also Controver. Catechism, p. 131–134.

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## SECTION V. — ON THE HONOR GIVEN TO THE CROSS AND HOLY IMAGES.

Q. *What does God forbid by these words, "Thou shalt not make to thyself a graven thing, nor the likeness of any things that are in heaven above, or that are in the earth beneath, or that abide in the waters under the earth, Thou shalt not adore them"?*

*A.* By these words, God forbids us to make images that we may *adore* them. He gave this command to the Jews, to prevent them from falling into the idolatries of the neighboring people, who adored the image of the sun and stars, and even the statues and pictures of men and animals. — Rom. i. 23.

Q. *Does not God absolutely condemn the use of pictures and statues, by this Commandment?*

*A.* No; on the contrary, he authorizes them. It was by God's own order, that Moses put the images of Cherubim on the oracle. — Exod. xxv 13. By the same order did he raise the brazen serpent; and God himself approves of the figures of oxen and other animals in the temple of Solomon. — Num. xxi. 8, 9; 3 Kings vii. 29.

Q. *The crosses, pictures, and images which we see in churches, are not then opposed to the first Commandment?*

*A.* Certainly not, for they are not adored; God alone is adored by Catholics; and God has forbidden the making of these things only when they are made to be *adored*, or when they may lead the people into idolatry; indeed, if the making of them were idolatry, almost all Protestants would be idolaters. They have crosses on their churches; and their houses are decorated by pictures of earth, air, and sea, and all that in them live. For the antiquity of the Catholic doctrine on this subject, see Berrington and Kirk's Faith of Catholics.

Q. *Why are crosses, and images of Christ and his Saints placed in our churches?*

*A.* To serve, as St. Gregory remarks, as books for the ignorant, and to revive, in the minds of all, the originals or mysteries which these pictures represent, as well as to lead us, by their lively representations, to be grateful to God, and to imitate the virtues of the Saints.

Q. *Is it contrary to the first Commandment to honor the Cross, or the images of Christ and his Saints?*

*A.* No: Firstly, because we do not believe that there is any virtue, much less divinity in them; Secondly, because we address our prayers, not to them, but to Jesus Christ, or his Saints, whom they represent; Thirdly, because we do not place our trust in them. — Coun. Trent, sess. 25.

Q. *What say you to the devotion which is exhibited before certain pictures, for example, of the blessed Virgin, which are said to be miraculous? does not this prove that the people trust to them and in them?*

*A.* No: there is nothing improper in this, when it is properly understood. In the first place, these pictures are never allowed by the Church to be exposed, unless the miracle said to have been wrought, be authentically recognized by the Bishops. Secondly, no one believes that the statue or picture is the cause of the miracle, or that these, in themselves, have any virtue. They are merely preserved with respect, as monuments of an omnipotent God, just as the Israelites preserved the rod of Aaron, and the brazen serpent, as monuments of the miracles God wrought, using these as instruments. Thirdly, when these miracles are authentic, the faith of the people is animated by the consideration of them. They pray more fervently, and hence draw down upon themselves more effectually and abundantly the grace of Jesus, through whom all these miracles are wrought. The confidence of the people is not placed in the image, but in God, who makes the image the instrument of the miracle.

Q. *What is the honor which we give to the Cross, and to pictures and images?*

*A.* An honor which has a distinct relation, not to the canvas or marble, but to the being by them represented; when we kneel before the Cross, it is not the wood we adore, but, as St. Ambrose remarks, (Orat. Funeb. Imp. Theod.) Jesus Christ, who died for us on the Cross, of whose death the crucifix reminds us.

Q. *Do we not adore the real Cross, to which Jesus Christ was nailed?*

*A.* The Cross on which Christ died is not God, therefore we adore it not; we adore God alone.

Q. *Why then does the Church sing on Good Friday, We adore thy Cross, O Lord?*

*A.* These words mean, that we prostrate ourselves before the Cross to which Jesus was nailed, and on which he died for our sins. In English, the word *adore* seems exclusively applied to express the honor or worship due to God. In Hebrew and

Greek it has a more extended meaning; it means prosternation before others as well as God; of this latter meaning the Scripture affords several examples. — Gen. xxxiii. 7; xxvii. 29; xxxvii. 7; xlix. 8; 2 Kings xviii. 21, 28; 3 Kings i. 16, &c. It is not, therefore, from the word *adore*, which has various meanings, that you should judge of the faith of the Church, but from the exposition of that faith given by the Church herself. Now the Church has always declared that she adores God alone, and that to adore any thing else is idolatry. The doctrine of the Church is easily understood; as we respect the statue of a king, on account of the dignity of him which it represents, so we respect and honor the images of Christ and his Saints, on account of the sanctity and dignity of those that are in these represented.

Q. *What say you of bowing or kneeling before an image?*

*A.* In doing so, we adore Jesus Christ, or honor his Saints there represented, and show our respect, not for the image, but for the original.

Q. *What say you of incensing the Cross and images?*

*A.* Incensation does not express adoration, for the faithful in the Church are incensed, and the incensing of the Cross or images is referred to Christ or his Saints, there represented. On the antiquity of the Catholic doctrine and practice in these matters, see Tertul. Apol. cap. 16; Minut. Felix, Octavius, p. 30; Cyril Alexand. lib. 6, contra Julian.

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SECTION VI. — ON SACRILEGE AND SUPERSTITION, WHICH ARE SINS AGAINST THE FIRST COMMANDMENT.

Q. *What other sins are forbidden by the first Commandment?*

*A.* Sacrilege and superstition.

Q. *What is sacrilege?*

*A.* The profanation of things that are holy or consecrated to God.

Q. *What things are these?*

*A.* Persons consecrated to God and his service, churches, consecrated cemeteries, monasteries, the Sacraments, prayers, and ceremonies of the Church, church property of every kind, all that is used in the worship of God, images, crucifixes, ornaments, sacred vases, holy oils, &c.

Q. *What is superstition?*

*A.* It is a useless, or dangerous, observance or worship.

Q. *In how many ways may we be guilty of superstition?*

*A.* In four ways. — 1st, When we employ in the worship of God, vain or useless ceremonies, or practices, which are

forbidden by God, or not authorized by God's Church; 2dly, When we give, by any external action, to any creature, the worship which is due to God; 3dly, When, contrary to the command of God, or of his Church, we use means, to produce an effect, which have no natural relation to that effect; 4thly, When, with or without an express or tacit compact with the enemy of God, we wish, through mere curiosity, to know the future, or to find what is lost or hid from us, by employing what may be called diviners, or, in other words, by using divination, which may be divided into different kinds.

Q. *What are the different kinds of divination?*

*A.* Magic, witchcraft, sorcery, the attempt to learn the future from the hand, the Bible, &c., judiciary astrology, the belief of dreams, the use of the conjurer's wand to discover things that are lost, &c., &c.

Q. *Are they only culpable, who actually follow such superstitious practices as a profession?*

*A.* All are culpable, who consult such people, even though they believe not such ridiculous and sinful superstitions. It is sinful to aid, protect, counsel, or praise them, or even by silence to authorize them. — See Coun. of Ancyra, canon 23; Counc. of Toledo, can. 29: St. Aug. Confess. lib. 4. See also Levit. xix. 31; xx. 6; Deut. xviii. 10, &c.; Jer. x. 2; Isa. xliv. 25; Eccli. xxxvi. 5.

## CHAPTER X.

### ON THE SECOND COMMANDMENT.

#### SECTION I. — GENERAL IDEA OF THIS COMMANDMENT.

Q. *What is the second Commandment?*

*A.* Thou shalt not take the name of the Lord thy God in vain.

Q. *What does God command and forbid by this Commandment?*

*A.* He commands us to honor his holy name, and forbids us to profane it.

Q. *How do we honor, and how do we profane, God's holy name?*

*A.* We honor it by prayer, by holy and edifying conversation, by a Christian life, by lawful vows, and just oaths. We dishonor it by inconsiderate and rash oaths, by perjury or blasphemy. Of the former we shall speak elsewhere; for the present, we shall explain what regards vows, oaths, and blasphemy.

SECTION II. — ON VOWS.

Q. *What is a vow?*

*A.* A deliberate promise, made to God, to do something that is good.

Q. *Why do we call it a promise?*

*A.* To distinguish a vow from a simple resolution; for instance, these words, "I intend or resolve to visit the sick," are only expressive of a simple resolution; whereas, these words, "I promise to God, or I vow to God, that I shall visit the sick," are a vow.

Q. *Why do you say that it is a* promise to do good?

*A.* Because what is promised must be good and agreeable to God. Without this there is no vow, no obligation; on the contrary, God's holy name is profaned; for example, you mock God by saying, "I promise to God to steal, or to be revenged." We commonly make vows to observe what is counselled, but not commanded; for example, to live continently without marriage; but we may also vow to do what we are bound, by precept, to perform — for example, to speak truth, to abstain from drink, and in this last case we are doubly bound to abstain from the sin, by the precept and the vow.

Q. *Why do you say it is a* promise made to God?

*A.* Because, properly speaking, it is to God alone we make vows.

Q. *Are vows not often made to Saints?*

*A.* No. This arises from an improper, though popular way of expressing ourselves. We make the vow to God alone, though it may bind us to do something in honor of a Saint.

Q. *Is it an ancient custom to make vows in honor of the Saints?*

*A.* It is as ancient as Christianity. We have authentic proofs of it in Euseb. Prepar. Evang. lib. 13, c. 9; in Theodoret, lib. 8, addressed to the Greeks; in St. Paulinus, poem 12, on St. Felix, &c.

Q. *Why do you say a vow is a* promise made with deliberation?

*A.* Because, in making a vow, we must know well what we are doing, and be free agents; hence, vows made before we have the full use of reason are null, and the same is true when we are forced to make them, by menaces or violence. The person binding himself must be free to do so; before the age of sixteen we are not allowed to make solemn religious vows. Boys under the age of fourteen, and girls under the age of twelve, cannot engage themselves irrevocably by a simple vow, without the consent of their parents, and, in some cases, without the consent of their tutors. A wife cannot, without the

consent of her husband, vow to do things which may, or do, occasion disorder in her household affairs, such as rising by night to pray, making pilgrimages, &c. She can, however, vow to do things consistent with her duties as a wife, such as, the reception of the Sacraments, abstinence from balls, theatres, shows, &c. And the same may be said of servants; all are bound, by their vows, when they have the consent of those on whom they depend. — Numbers xxx. When a doubt occurs, they should consult their spiritual directors. In what we have said, we have followed the dictates of the natural and canon law.

Q. *How many sorts of vows are there?*

*A.* There are many. *Absolute vows* are those which depend not on any condition. Conditional vows are those which are conditional — for example, to say, "I promise to God to give 100 pounds to the poor, if my mother recover from her illness," is a conditional vow. Personal vows regard the persons who make them — for example, "I promise to God a fast, or pilgrimage." The obligation, in this case, is personal. Real vows are those in which the matter is not personal — for example, I promise to God to give 100 pounds, of my estate, to the poor." In this case, the 100 pounds is the matter of the vow, and if I do not give them, my heirs are obliged, by my vow, to fulfil it. A mixed vow is both personal and real, as when I promise to aid those suffering from plague, both in my person and by my purse. Solemn vows are those which are solemnly made, in a religious order, approved by the Church after at least one year of novitiate. Simple vows are all those which the Church does not recognize as solemn, or receive as such.

Q. *Should we thoughtlessly, or with levity, bind ourselves with vows?*

*A.* Never; we should consider well, and consult. "It is much better not to vow, than after a vow not to perform the things promised." — Eccles. v. 4.

Q. *Are we obliged to fulfil our vows?*

*A.* Yes; to violate them is a great sin: "when thou hast made a vow to the Lord thy God, thou shalt not delay to pay it, because the Lord thy God shall require it, and, if thou delay, it shall be imputed to thee for a sin." — Deut. xxiii. 18–21; Prov. xx. 25.

Q. *What must we do when we cannot keep a vow, that is, when it is not in our power to keep it?*

*A.* We must expose our difficulty to our spiritual superior, who, according to circumstances, will either change it or dispense with it.

Q. *Can any one on earth dispense with a vow?*

*A.* Yes, according to St. Thomas, ii. 2, quest. 88, art. 10. A vow is a promise to do good, of some kind specified. Now, he who emits such promise may be placed in such circumstances, that he cannot accomplish the good, without committing a sin, or without omitting some other good, equally important, and more pressing. In such case, it is necessary that he be dispensed altogether from such vow, or that he do some other prescribed good in place of that he vowed to do. To settle this question, we are not ourselves the judges, and hence the necessity of having recourse to a spiritual superior.

Q. *To whom does it belong to change vows, or to dispense with them?*

*A.* To those in the Church who have received the power of loosing and binding, and to each according to the degree of his jurisdiction, as limited by the Pope, or the canon law of the Church. The Pope exercises the general power of dispensing in all cases, where such power belongs to the Church, and he has this power in any or every place, because his jurisdiction is universal. The Bishops exercise this power in their own dioceses only, and in those cases only which are not reserved to the Pope. Priests have no power to dispense with vows, or to change them, unless specially authorized by a superior, who has power to do so.

Q. *When ought we to ask, or to grant, the change of a vow, or a dispensation from it?*

*A.* It should neither be granted nor asked, except in very pressing circumstances, and to do either in any other case, is a dreadful crime of hypocritical prevarication. — St. Bern. lib. 3, de Considerat.

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### SECTION III. — ON OATHS AND BLASPHEMY.

Q. *What do you mean by an oath, or by swearing?*

*A.* We swear as often as we take God to witness to any thing we do, or say, or promise. — St. Aug. serm. 180 or 28

Q. *Do we take God to witness when we swear by any creature?*

*A.* To swear by any creature, is to swear indirectly by God, who made and governs all creatures. — Matt. v. 33, 34, 35, 36.

Q. *When do we, by swearing, honor God's holy name?*

*A.* As often as, for the sake of justice and truth, we are necessarily compelled to make oath: thus, kings swear to observe treaties; officials and officers swear obedience and allegiance; such, also, are oaths required in courts of justice. This is clearly authorized by St. Paul, and even by God himself. — Jerem. iv. 2; Deut. vi. 13; Isa. xix. 18; Ps. lxii. 12; Gen. xxii.

6; Ps. cix. 4; Heb. iii. 11; vi. 13, 16, 17; Rom. i. 9; 2 Cor. i. 23; Philip. i. 8.

Q. *When do we dishonor God's holy name by swearing?*

*A.* When our oaths are thoughtless, rash, or false, when accompanied by perjury or blasphemy.

Q. *What mean you by such oaths?*

*A.* We are guilty of them as often as we swear against justice and truth, or without any necessity.

Q. *What do you mean by swearing against truth?*

*A.* To assert with an oath what is not true, or even what we do not know to be true, or to promise with an oath what we intend not to perform; such an oath as this is a dreadful crime. — Ps. xiv. 5; xxiii. 4.

Q. *What do you mean by swearing against justice?*

*A.* To assure or promise by an oath what is unjust.

Q. *What do you mean by swearing without necessity?*

*A.* To swear when an oath is not needed, and this is sinful, even if what we swear be true, and even if we intend to do what we have sworn, or to fulfil what we have promised.

Q. *What is perjury?*

*A.* Perjury is an oath against truth and justice, or the violation of a just and reasonable oath.

Q. *Is it lawful to keep a false and unjust oath?*

*A.* It is a great crime to take such an oath, and another great crime to keep it when taken.

Q. *What are the most criminal sorts of oaths?*

*A.* Perjuries, accompanied by imprecations on ourselves or others, and blasphemies.

Q. *What is blasphemy?*

*A.* A word or oath, injurious or insulting to God or his Saints, by which we have the insolence to impute some fault to God, or deny some of his perfections; for example, it is blasphemy to say that God is not truthful, that he is not just, or that he is the author of sin; we may, in the same manner, be guilty of blasphemy against the Saints, because the insult given to them is given to God, as the honor we show to them is ultimately referred to God.

Q. *Is blasphemy a great crime?*

*A.* It has ever been considered one of the greatest enormity. In the old law, blasphemers were stoned — Lev. xxiv. 11, 14, 15, 16, 23; xix. 12; xxii. 32; God destroyed 127,000 Syrians to punish the blasphemy of Benadad, king of Syria — 3 Kings xx. 28; a blasphemy, uttered by Sennacherib, king of the Assyrians, caused in one night the extermination, by an angel, of 185,000 men. — 4 Kings xix. 22, &c. St. Paul delivered Hymeneus and

Alexander over to Satan, that they might learn not to blaspheme. — 1 Tim. i. 20.

Q. *Are imprecations and evil prayers, uttered against our neighbors, great sins?*

*A.* These are all sins of the deepest dye, striking directly against charity, the brightest of all virtues.

## CHAPTER XI.

### ON THE THIRD COMMANDMENT.

SECTION I. — WHAT DAY OUGHT CHRISTIANS TO SANCTIFY?

Q. *What is the third Commandment?*

*A.* Remember that thou keep holy the Sabbath day; six days shalt thou labor, and shalt do all thy work; but on the seventh day is the Sabbath of the Lord thy God; thou shalt do no work on it, thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy beast, nor the stranger that is within thy gates, &c. — Exod. xx. 8, &c.

Q. *Why does God commence this Commandment by the words "Remember," &c.?*

*A.* To remind the Jews that this Commandment is only a confirmation of one that had been always observed, by his order, since the beginning of the world. — Gen. ii. 3; Exod. xvi. 23.

Q. *What does God ordain by this Commandment?*

*A.* He ordains that we sanctify, in a special manner, this day on which he rested from the labor of creation.

Q. *What is this day of rest?*

*A.* The seventh day of the week, or Saturday, for he employed six days in creation, and rested on the seventh. — Gen. ii. 2; Heb. iv. 1, &c.

Q. *Is it then Saturday we should sanctify, in order to obey the ordinance of God?*

*A.* During the old law Saturday was the day sanctified; but the Church, instructed by Jesus Christ, and directed by the Spirit of God, has substituted Sunday for Saturday, so that we now sanctify the first and not the seventh day. Sunday means, and is now, the day of the Lord.

Q. *Had the Church power to make such change?*

*A.* Certainly, since the Spirit of God is her guide, the change is inspired by that Holy Spirit. The uniform, universal, and perpetual tradition of all ages and nations attests the antiquity of, and consequently the Divine assent to, this change; even the bitterest enemies of God's Church admit and adopt it.

Q. *Why did the Church make this change?*

*A.* Because Christ rose from the dead upon Sunday, and rested from the great work of Redemption; and because, on this day, the Holy Spirit descended on the Apostles and on the Church.

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SECTION II. — ON THE SANCTIFICATION OF THE SUNDAY.

Q. *What should we do to sanctify the Sunday?*

*A.* We must abstain from servile work, and devote ourselves to the duties of religion.

Q. *What do you call servile work?*

*A.* All manual labor done with a view to salary or daily bread; all sins are in a particular sense servile work; they subject us to the devil, and make us his slaves. — John viii. 34.

Q. *Is servile work never lawful upon Sunday?*

*A.* Yes, but only in cases of necessity and great public utility, and then only with the permission of the pastors of the Church, when recourse can be had to them. — Matt. xii. 1, &c. I say, *with the permission of the pastors*, because it belongs to them to govern the Church in things spiritual, and hence it belongs to them to judge whether a dispensation is necessary or not. — Acts xx. 28. I have said, when recourse can be had to them, because, in cases of *great necessity*, when the pastor cannot be consulted, we may suppose their concurrence.

Q. *Why does God forbid servile work upon Sunday?*

*A.* Because it is ordinarily incompatible with the duties God requires of us on that day.

Q. *In what manner does God wish us to employ Sunday?*

*A.* In the duties of religion, that is, in serving and worshipping him. As the duties and necessities of this life prevent us from giving him all the days of the week, it is only a duty of justice, to which we are bound, by the natural law, to consecrate, at least, one day of the seven to his service.

Q. *What must we do to employ that day in the service of God?*

*A.* We should hear mass, and, if possible, the parochial or public mass; we should be present at the sermons, instructions, and other offices of the Church, and the rest of the day may be occupied in prayer, spiritual reading, and works of charity.

Q. *When do we sin against this Commandment?*

*A.* As often as we do servile work, without necessity and permission; as often as we do not hear mass, or are present at it only in body, and not in spirit; as often as we spend the rest of the day at sinful theatres, dances, plays, or in debauchery, and other sinful and profane amusements; in one word, as often as any of the duties of that day are omitted, or any portion of it employed in sin.

## CHAPTER XII.

### ON THE FOURTH COMMANDMENT.

#### SECTION I. — THE DUTY OF INFERIORS TO SUPERIORS.

Q. *What is the fourth Commandment?*

*A.* Honor thy father and thy mother, that thou mayest be long lived upon the land which the Lord thy God will give thee. — Exod. xx. 12.

Q. *What duties are contained in this Commandment?*

*A.* The duties of inferiors to superiors, and the duties of the latter to the former.

Q. *Why are only fathers and mothers mentioned?*

*A.* Under the names of father and mother are comprehended all our superiors; for all such should love their inferiors as their children; and these, on the other hand, ought to love, fear, and respect their superiors as their parents. In the Hebrew language, the name of father was always, in ancient times, given to masters, chiefs, princes; indeed, to all men of rank or dignity. The original word meant all sorts of superiors — fathers, mothers, pastors, sovereigns, magistrates, landlords, sponsors, tutors, curators, masters, mistresses, &c.; and, consequently, under the word children are comprehended all those who are under the authority of others. — See Rom. xiii. 1, &c.; Heb. xiii. 17; Titus ii. 9, 10; 1 Tim. ii. 1, 2, 3; vi. 1, 2; 1 Peter ii. 13, &c.; v. 5, 6; Eph. vi. 1; Coloss. iii. 20; Levit. xix. 32, &c.

Q. *What are the obligations of children towards their parents?*

*A.* They are bound to respect and honor, as well as love them, to consult them in every important matter, and to obey them; to aid them in all their wants, whether of soul or body, whether in health or sickness; to bear with their weaknesses and errors, to pray for them, to imitate their virtues, to bury them decently, and pray for them after death; in fine, to execute faithfully their

last testaments or injunctions. — Eccli. iii. 2, &c.; vii. 22, &c.; Tobias iv. 2, &c.; Prov. i. 8, &c.; Jerem. xxxv. 6; John viii. 39; Ephes. vi. 1; Coloss. iii. 20; Gen. xxii. 2, 3, 6, 8; Isaiah li. 1, 2; Matt. xv. 3, &c.

Q. *Are we bound to obey parents when they command what is opposed to the law of God?*

*A.* When we are *certain* that such is the case, we must not obey, because in such case we are bound to obey God rather than men. — Acts v. 29. But when it is only *doubtful* whether what we are commanded to do be opposed to God's law, we ought humbly to submit to our superiors, and obey them. — See Matt. x. 37; Luke xiv. 26; Deut. xxxiii. 9.

Q. *What are the particular duties of the people to their pastors?*

*A.* To listen, with reverence, to their public and private instructions; to receive, with devotion, the holy Sacraments from them; to obey their laws and regulations; and to provide for them a sufficient and respectable maintenance.

Q. *What are the duties of the people towards their kings and temporal sovereigns?*

*A.* We owe them honor, aid, fidelity, attachment, obedience, tribute, or pecuniary support, respectful fear, fervent prayer for their preservation, for their salvation, and for the spiritual and temporal tranquillity and prosperity of their kingdoms. — Matt. xxii. 21; Rom. xiii. 1; 1 Tim. ii. 1, &c.; Jerem. xxix. 7; Baruch i. 21, &c.

Q. *What are the duties of the people towards governors and magistrates?*

*A.* Honor, respect, and deference. — Rom. xiii. 1, &c.; 1 Peter ii. 13, &c.

Q. *What are the duties of the young to the aged?*

*A.* Honor, obedience, and support. — Levit. xix. 32; 1 Peter v. 5, 6; 4 Kings ii. 23, 24.

Q. *What are the duties of the poor towards the rich?*

*A.* If the rich assist them, they should be grateful; they should pray for such benefactors, and render them all the services they have in their power. If, on the contrary, the rich do not aid them, the poor must, instead of uttering imprecations against them, honor and respect them, and submit with patience to their humble and severe lot. They ought to pray for those who oppress and persecute them, and, of course, for those who only neglect or abandon them. — 2 Cor. i. 11; Prov. xvii. 13; Matt. v. 41; Rom. xii. 17; 1 Thess. v. 15; 1 Peter iii. 9, &c.

Q. *What are the particular duties of servants towards their masters?*

*A.* They should serve them faithfully, and with affection, as serving God in these matters; they should preserve the master's

goods, and do their duties with care; they should be strictly honest, and never prodigal of the master's means; in fine, they should be respectful, and give no cause of complaint. — Eph. vi. 5; 1 Tim. vi. 1, 2; Titus ii. 9, 10; 1 Cor. vii. 20; 1 Peter ii. 13.

Q. *What are the duties of tradesmen towards their employers?*

*A.* They should do their work with fidelity and care; they should labor their full time honestly; they should promise nothing but what they are able and willing to perform. See the above authorities, and the example of Jacob. — Gen. xxix. 15, 18; and xxx. 25, &c.

Q. *What do wives owe to their husbands?*

*A.* Love, cordiality, deference, obedience, fidelity, assistance, and consolation. These duties will be treated more at length under the sacrament of matrimony.

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SECTION II. — ON THE DUTIES OF SUPERIORS TO THEIR INFERIORS.

Q. *What do superiors owe to their inferiors?*

*A.* Love, watchfulness, instruction, protection, good example, and prayers for their welfare. These will be treated more fully under the head of marriage.

Q. *What do parents owe to their children?*

*A.* They should love them in and for God; they should support them, and settle them in life according to their circumstances; they should instruct them, or see them instructed; they should watch over them with anxiety, correct them with gentleness or severity, as the case may require, but always with charity; in fine, they should give them good example and pray for them.

Q. *What should parents avoid, when selecting a state of life for their children?*

*A.* The act of being guided, in that selection, by interest or passion, against what may be an order or vocation from God.

Q. *What should they do, to learn God's will in this matter?*

*A.* They should pray fervently, and consult the wise and enlightened, and never allow any human motive to guide them in the choice of, particularly, the ecclesiastical state.

Q. *What are the duties of pastors to their people?*

*A.* To give them good example, instruct them, assist them as far as possible in their wants, spiritual and temporal, and pray for them. — Acts i. 1; 1 Tim. iv. 12; Titus ii. 7, 8; Ezech. xxxiii. 2; xxxiv. 2; Acts vi. 4.

Q. *What do princes and magistrates owe their people?*

*A.* To keep them in peace, to administer strict justice, to punish crime, to compensate virtue and merit, to prevent and arrest scandal, to make their people observe the laws of God, the laws of the Church, and the laws of the State; in a word, to be fathers to their people, to contribute to their happiness, to procure them abundance, to repress luxury, and make the arts and sciences flourish. — Deut. xvii. 16, &c.; Job xxix. 11, &c.; Prov. xx. 2, 8, 28; Wisdom vi.; Isaiah i. 10, 16, 17, 23; iii. 4, 7; x. 1, 2, 3, 12, 13, 16.

Q. *What are masters bound to, relative to their servants?*

*A.* To keep faithfully their agreements, to pay their wages honestly, to assist them in health and in sickness, to correct their faults, watch over their morals and instruction, treat them with kindness and charity, and to dismiss them if they persist in vice, after being warned of its evils and dangers.

Q. *What are the duties of masters to their laborers?*

*A.* To pay them, punctually, and what is due; and if they are constantly employed, their master is bound to much the same duties as if they were domestics or servants.

Q. *What are the duties of husbands to their wives?*

*A.* Cordial love, fidelity, maintenance, help, companionship, and consolation.

Q. *What end should superiors have in view in governing?*

*A.* The glory of God, their own salvation, and that of their subjects; in a word, the good of all.

Q. *In what spirit should a command be given?*

*A.* In the spirit of humility and fear, remembering that we are men, and that the more elevated we are, the greater will be our account and responsibility.

Q. *What is the reward promised by God to those who keep this fourth Commandment?*

*A.* Eternal life, prefigured and represented by the long life promised to the Jews, and also sometimes even temporal blessings. — Eccli. iii. 6, &c.

Q. *Who are those who sin against this Commandment?*

*A.* All who fail to discharge the duties we have pointed out.

Q. *How are those punished who fail in these duties?*

*A.* Besides the eternal punishment which awaits them in the next, they are often severely chastised in this world. — See the malediction of Cham, Gen. ix. 21, &c.; see also Prov. xix. 26; xx. 20; xxx. 17; 2 Kings xviii. 5, 9, &c.

## CHAPTER XIII.

### ON THE FIFTH COMMANDMENT.

Q. *What is the fifth Commandment?*

*A.* Thou shalt not kill.

Q. *What is forbidden by this Commandment?*

*A.* The taking away of our neighbor's life by our own private authority, the act of injuring him in his person, or wishing him evil. I have said, *by our own private authority;* for when it is done by the order of public and lawful authorities, it is no sin; for example, to kill an enemy in lawful war, and whilst we are observing the rules of war, or to execute a man condemned to die by the lawful judge, is no sin.

Q. *Is it lawful to kill one's self?*

*A.* No; it is a dreadful crime, and those who do so wilfully break this commandment.

Q. *Who are those who injure a neighbor in his person?*

*A.* Those who do an injury either to his body or his soul.

Q. *When do we injure him in his body?*

*A.* When we strike, wound, or kill him; when we curse or insult him, or make ourselves partakers in the sin of those who do these things.

Q. *When we have done an injury of these kinds to our neighbor, what must we do to be again reconciled to God?*

*A.* We must repair such injury, as far as it is in our power, otherwise we need not hope for pardon.

Q. *When do we injure our neighbor in his soul?*

*A.* When we scandalize him, and give him bad example.

Q. *What is scandal?*

*A.* It is any word or deed which, from being bad or appearing so, leads our neighbor into sin.

Q. *One may, then, scandalize a neighbor without doing what is bad?*

*A.* When we do what has the appearance of evil, although the action be not bad in itself, we may scandalize our neighbor, and for his sake we are in such case bound to abstain from such actions; such is the doctrine of St. Paul.—1 Cor. viii. 9, 12, 13; 1 Thess. v. 22.

Q. *Are we, then, bound to abstain from a good action, when a neighbor, through ignorance or malice, is scandalized at its performance?*

*A.* If the action is not only good, but necessary or useful for the promotion of God's glory, we ought to do the action and

despise the scandal, as Jesus Christ did regarding the scandal of the Pharisees. — Matt. xv. 14. If, on the contrary, the action be good, but not necessary, we must then be guided, in doing or abstaining from the act, by considering what is most useful to promote God's glory and the good of our neighbor. St. Paul says, "Wherefore, if meat scandalize my brother, I will never eat flesh, lest I should scandalize my brother." — 1 Cor. viii. 13; see also Matt. xvii. 26; Rom. xiv. 15.

Q. *Are we obliged to make reparation for scandal?*

*A.* Certainly; and we do it by giving good example to those we have scandalized, and by inducing them to abandon evil and do good, as far as this is in our power. If we neglect this duty, our judgment will be terrible; it will, in that case, be better for us that a millstone were tied about our necks, and that we were cast into the depths of the sea. — Matt. xviii. 6, &c.; Rom. xii. 17; xiv. 19; xv. 2; 1 Cor. x. 32, 33.

Q. *When do we wish evil to our neighbor?*

*A.* When we entertain towards him sentiments of hatred, envy, anger, or revenge; all these are forbidden by the fifth Commandment, even when they are not accompanied by any injurious word or action. — Matt. v. 21, &c.; Luke xxii. 49.

Q. *What does God order us to do by this Commandment?*

*A.* To love our neighbor, to give him good example, to wish him and to procure for him all the good we can; to be peaceful towards him, patient with him, and ever ready to pardon his errors. Of these duties we have spoken elsewhere.

## CHAPTER XIV.

### ON THE SIXTH COMMANDMENT.

Q. *What is the sixth Commandment?*

*A.* Thou shalt not commit adultery.

Q. *What does God forbid by this Commandment?*

*A.* All kinds of impurity, and all that conducts to the commission of those crimes.

Q. *What are the things which lead to sins against purity?*

*A.* Sloth, idleness, an effeminate and sensual manner of living, gluttony, dances, profane spectacles, unchaste books, indecent songs, immodesty of dress, seducing airs or looks, the use of paint, and all other such ornaments as are assumed to please the world and attract attention, by both sexes.

Q. *What does God, in this Commandment, order us to perform?*

*A.* To live chaste lives, and use every means in our power to preserve in ourselves this lovely virtue of chastity.

Q. *What is chastity?*

*A.* A virtue by which our hearts and affections are alienated from every thing that is impure or unclean, and from all unlawful love.

Q. *Why are we bound to avoid such things?*

*A.* Because we are the members of Jesus Christ, our head, and because we are the temples of the Holy Ghost. —1 Cor. vi. 15, &c.

Q. *Are there not several kinds of chastity?*

*A.* Yes: the chastity of the virgin, of the widow, and of those who are married. The first consists in perpetual continency; the second in being continent during widowhood; and the third in preserving conjugal fidelity, in sanctifying that holy state, by using it only for the end for which God appointed it, and in avoiding the violation of the sanctity of marriage, either by the married couple themselves, or by either of them with others.

Q. *Are we bound by precept to preserve intact the virtue of chastity?*

*A.* We are bound by precept to preserve that chastity which our state of life requires; but we are not bound, by any precept, either to marry, or to live in holy widowhood, or in a state of virginity; we are left to select any of these states we choose, and we may live holily and chastely in each or any of them. — 1 Cor. vii.

Q. *Which of these states is the most perfect?*

*A.* The state of virginity is the most perfect, and the next in perfection is that of widowhood. Such is the doctrine of Jesus Christ and St. Paul. — Matt. xix. 11, 12, 18; 1 Cor. vii. 38, 40.

Q. *What must we do to live chastely in whatsoever state we may be placed?*

*A.* We must shun the occasions of sin, love retirement, shun all vanity and sinful curiosity; lead penitent, mortified lives; be always occupied in something good or useful, delight in prayer and fasting, frequent the sacraments, and often meditate on death and eternity.

# CHAPTER XV.

## ON THE SEVENTH COMMANDMENT.

### SECTION I. — ON THE VARIOUS WAYS OF TAKING THE GOODS OF OUR NEIGHBOR.

Q. *What is the seventh Commandment?*

*A.* Thou shalt not steal.

Q. *What does God forbid by this Commandment?*

*A.* The act of taking or retaining unjustly the goods of others, or of doing them any kind of injury in their property.

Q. *In how many ways may we take our neighbor's goods unjustly?*

*A.* In three ways: we may take them without his knowledge, we may take them by deceit and fraud, and we may take them by force. This sin is much more common than Christians generally imagine. In every state of life, there are few who are entirely exempt from it; and what is most deplorable is, that it is committed without scruple; wives, children, servants, merchants, magistrates, writers, advocates, attorneys, officers of justice, laborers, manufacturers, the rich as well as the poor, all are very frequently guilty of theft, often without reflection, and too often without scruple.

Q. *How do attendants, children, and servants, render themselves guilty of this sin?*

*A.* By taking their masters' goods without his knowledge or consent. "He that stealeth any thing from his father or from his mother, (or, of course, with greater reason from a master,) and saith this is no sin, is the partner of a murderer." — Prov. xxviii. 24.

Q. *When do merchants, traders, and shopkeepers commit theft?*

*A.* When in dealing they use false weights or measures. — Deut. xxv. 13; Prov. xi. 1; xx. 10; Amos viii. 4, 5, 6. When they give bad merchandise for good. — Deut. xxv. 16; Prov. xxi. 6, 7. When, availing themselves of the wants or ignorance of others, they sell too dear, or buy too cheap. — 1 Thess. iv. 6. When they make a monopoly of any article of trade, adulterate goods, or are guilty of any other fraud. — 1 Thess. iv. 6; Mark x. 19.

Q. *What do you mean by monopoly?*

*A.* The purchasing of all the goods of a particular kind, that the purchaser may sell at an excessive price, and thus rob the

public in the hour of distress. This crime may also be committed by bodies or companies; thus, if all the members of the same profession or trade combine amongst themselves to sell their merchandise only at an excessive price, they are all guilty of a criminal monopoly.

Q. *When are magistrates and public men guilty of what is equivalent to theft?*

*A.* When by their own fault they render not prompt and strict justice. — Ps. lxxi. 14; Levit. xix. 11, 13, 34, 35, 36. When they sell justice, or, contrary to law, receive gifts from those whose cases are before them. — Exod. xxiii. 8; Deut. xvi. 18; xxvii. 19, 25; Ps. xv. 10; Prov. xv. 27; xxv. 23; Isaiah, i. 23; v. 23. When they are guilty of extortion, or when they allow their secretaries or commissary underlings to do so. — Luke iii. 13. When, in fine, they protect the unfair dealer, the extortioner, or monopolist, who are enriching themselves at the expense of their neighbors. — Prov. xxix. 24; Rom. xiii. 4; Deut. xix. 18, 19.

Q. *What do you mean by extortion?*

*A.* He is guilty of extortion who exacts what is not due, or more than is his due. — Luke iii. 13; Habac. ii. 6; Amos v. 11, 12; viii. 4; Micheas, iii. 1, &c. This crime may be committed either by publicly demanding what is not due, or by receiving privately what is not due, without publicly exacting it; thus, a magistrate, a secretary, an agent, are guilty of it, when they neglect to relieve or to do justice, until the client or sufferer offers a bribe, and settle the matter immediately when the bribe is received. Such a person is an extortioner, although he do not ask the bribe publicly; and the superior who connives at such things becomes an accomplice in the crime.

Q. *When are lawyers guilty of an injustice equal to theft?*

*A.* When they engage in unjust lawsuits wilfully; when they resort to falsehood, fraud, or chicanery, to prolong or gain suits; when they use unjust means to support a good or bad cause. — Eccles. v. 7, 8; Prov. xvi. 28; James ii. 6, 7.

Q. *When are barristers guilty of this sin?*

*A.* When they consume the substance of their clients in unnecessary expense; when they force their clients to more than what is just; when, for the purpose of gain, they engage in a bad cause, and in one they know to be bad; when, by any unjust artifice, they are the means of wronging either party, or when they lose a good cause by their own fault. It is not lawful for a barrister to plead a cause which he knows to be unjust; he cannot support iniquity by falsehood; he is not permitted to argue against the known truth. According to St. Augustin, if he gain an unjust suit by artifice or fraudulent means, he is

bound to restore to the injured party all that he has caused him to lose. — Ad. Macedon. Letter 153, No. 3, 6, 7.

Q. *How do laborers and mechanics break this Commandment?*

*A.* By exacting too much wages, or by not employing in the service of their masters the stipulated time, by doing their work badly, by gains acquired unjustly and fraudulently, or by changing wholly or in part the materials confided to them, to the prejudice of their employer. — Titus ii. 10. All these modes of taking what belongs to others are condemned by these words of the Scripture, which are founded on the natural law, "All things, therefore, whatsoever you would that men should do to you, do you also to them." — Matt. vii. 12; Tobias iv. 16.

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## SECTION II. — ON USURY.

Q. *How do the rich break the seventh Commandment?*

*A.* By oppressing the poor, — Amos ii. 6, 7; viii. 4, 5, 6, 7; James ii. 6, 7; and by practising usury. — Ps. lxxi. 14.

Q. *What mean you by usury?*

*A.* The exaction of gain for any thing lent, the thing lent still remaining the property of the lender.

Q. *Is usury forbidden?*

*A.* It is forbidden by the natural, the divine, the ecclesiastical, and civil laws. It is forbidden by the law of nature, as is evident from Plato, lib. 5, de Legibus, p. 742, &c.; Aristotle, lib. 1, de Politicis, reb. cap. 10; and by Plutarch, Opusc. de Usura, n. 2, &c. Its prohibition by the divine law is clear from Deut. xxiii. 19, 20; Ps. xiv. 1, 5; Ezech. xviii. 5, &c.; Luke vi. 34. These texts are explained by a uniform and perpetual tradition which forbids usury, whether practised as regards the rich or the poor. The proof is evident from almost all the Fathers of the Church: to select a few — from Tertull. lib. 4, contra Marcion. cap. 17; Clement of Alexan. lib. 2, de Strom. p. 290, edit. Leyden; Cyprian, de lapsis, Lactan. lib. 6, de instit. divin.; St. Basil and St. Hilary, in ps. xiv.; Gregor. de Nyssa, contra usur., &c., &c. Usury is proscribed by the ecclesiastical law in the Council of Nice, can. 17; Coun. of Elvira, can. 20; 1 Coun. of Arles, can. 12; 1 Carthage, can. 13; 4 Carthage, can. 67; 2 Lateran, can. 13; which last canon declares it a heresy to say that usury is no sin. In addition to all this, usury has been condemned more or less by the civil laws of every civilized and Christian country.

Q. *Is it never lawful, then, to receive interest for money lent?*

*A.* Never, except when the lender loses by lending, or is deprived of a lawful profit which his money, had he not lent it, would secure for him; by an example, we shall make the matter

more intelligible: — I am about to lay out my money in trade or land, which will produce for me a lawful and given certain revenue; you ask this money; to please you, I lend it you; by this I am deprived of my profit in trade or land, you are the cause of this loss, I tell you so before I lend the money; simple justice then requires that you should compensate me for this loss; and to prevent disputes, the government of the country regulates the rate of interest to be given on such occasions. Again, I am about to pay a debt, principal and interest, which I owe a creditor; you desire me to give you the loan of this money; if I lend it you, my account in principal and interest will run on and increase; by lending my money to you, I suffer this loss; and hence justice requires you should return with my loan a full compensation for what I have lost, if I have informed you of this before making the loan.

Q. *Is it not lawful to take something for a loan, on the ground that the lender runs the risk of losing the sum lent, and may be put to expense in the recovery of it?*

*A.* It is lawful in such case to receive a moderate sum, for, as St. Liguori says, (de Sept. decalogi præcepto,) a *certain* sum is more valuable than a *doubtful* sum; and this is confirmed by the decision of the Council of Lateran, sess. 10, and by a declaration of the Sacred Council de propaganda fide, confirmed by Innocent X., in which it is declared that we may receive interest for a loan, on the ground that there is a probable risk that the loan may be lost. It is lawful also to derive profit from moneys put into legal public funds, societies, or companies, for in all these cases we retain the dominion of such moneys; whereas, when we lend money, we voluntarily strip ourselves of that dominion, and retain only the right to exact what we lent; to the borrower belong the profits arising from the loan, as to him also belongs the loss, if he sustain any either in capital or profit.

Q. *What should we have principally in view when we lend?*

*A.* Our object should be to discharge a duty of charity and friendship.

Q. *Why should the damage we sustain, or the gain we lose, justify the taking of interest?*

*A.* Because it is but just that he who causes any damage should repair it, and that our good will in lending should not be made prejudicial to ourselves. — St. Thom. ii. 2; Quest. 78, a. 1; and a probable risk is a probable loss, for which we should receive compensation.

SECTION III. — ON THE UNJUST DETENTION OF, AND OTHER INJURIES DONE TO, OUR NEIGHBOR'S GOODS.

Q. *Who are they who unjustly retain the goods of their neighbors?*

*A.* All who neglect or refuse to pay their debts, and especially the wages of servants and laborers. — Levit. xix. 13; Deut. xxiv. 14, &c.; Tob. iv. 6, 15, 16, 17, 21; Malachy iii. 5; James v. 4, &c. All who by prodigality render themselves unable to pay their debts, or who have recourse to fraud in order to cheat their creditors — Ps. xxxvi. 21. All who do not restore money or goods intrusted to their care — Levit. vi. 2; Ezech. xviii. 7, &c. All those who do not give a faithful account of their management of the goods of others put under their control, such as managers, agents, trustees, factors, tutors, curators, &c. — Ps. v. 6, 7; Deut. xxv. 16; Jerem. xxii. 13, 17. Those who, having found goods that are lost by their owners, do not endeavor to discover such owners, and restore their property. — Levit. vi. 3; Deut. xxii. 1, 2, 3, 4. In fine, it is the general opinion of theologians, that if a bankrupt does not obtain a *free* and *voluntary* settlement from his creditors, tantamount to a remission of any surplus he may still owe them, he is bound afterwards to pay this surplus, if his circumstances permit it.

Q. *How do we injure our neighbor in his property?*

*A.* By taking or retaining the goods of our neighbor in any of the ways we have already mentioned. By allowing the goods committed to our care to go to loss through our neglect, or by destroying them through malice; by partaking in the theft or unjust detention of our neighbor's goods, or otherwise injuring him in his property.

Q. *How do we make ourselves partakers in damaging our neighbor's property?*

*A.* In two ways; either by doing the mischief ourselves, or by not preventing it, when we have that in our power.

Q. *In how many ways are we personally guilty?*

*A.* We are guilty by ordering, doing, aiding, counselling, praising, or approving, of the evil done; or by stopping those, who desire to prevent the evil, from using their exertions.

Q. *Who are those who cause injury to their neighbor by not preventing it?*

*A.* All those who, by duty, office, or employment, are bound to watch over the goods, either of a private individual or the public, are responsible for such injuries as happen through their negligence. Thus magistrates are bound for the injuries the people sustain through their neglect; and the same may be said of agents, as to their clients, and servants, as to their masters' property.

SECTION IV. — ON RESTITUTION.

Q. *To what are we obliged when we have done any injury to our neighbor?*

*A.* To make reparation or restitution. — Levit. vi. 5; Exod. xxi. 18, &c.; xxii. &c.

Q. *What are we bound to restore or repair?*

*A.* All that we have taken or unjustly detained, and of course we must make reparation to the full extent of the injury done by our fault.

Q. *Are we bound to restore the* very *article we have stolen?*

*A.* Yes, if we have it; if not, then its just value.

Q. *Is it sufficient, if we restore only what we have unjustly taken?*

*A.* We are bound, in addition, to repair whatever injury may have been sustained by our theft. It is not enough, for example. to restore a stolen horse; we must repair the injury sustained by the owner during the time we have unjustly detained that animal, by the loss of his labor. — Exod. xxi. and xxii.

Q. *What if we* cannot *restore all?*

*A.* We must restore what we *can.*

Q. *But what if we are not able to restore any thing?*

*A.* We must then desire and intend to restore as soon as we become able to do so.

Q. *Are all who have been partakers in the infliction of an injury bound to restitution?*

*A.* Yes; even though they may have taken no part of the stolen property, they are bound to contribute their share to the restitution, and to restore the *whole*, if the participators in their crime refuse to do so.

Q. *Who are those who render themselves, as participators, liable to make restitution?*

*A.* All who, by command, counsel, consent, praise, protection, or action, contribute to the injury done; as also all who, being bound to protect their neighbor's property, silently, and without opposition or discovery, permit it to be destroyed or stolen. If our command or counsel, &c., be not the *cause* of the injury, then, though we sin, we are not bound to restitution, to be bound to which, the injury must in every case be not only intended, but inflicted.

Q. *To whom should we make restitution?*

*A.* To the person we have injured, and, if he be dead, to his heirs.

Q. *Suppose we have several restitutions to make, and are unable to satisfy all, what order should we observe?*

*A.* We should, in this case, endeavor to follow the rule

sanctioned by the law, as to the distribution of our goods to creditors, in case of bankruptcy.

Q. *What must we do if we cannot discover either the proprietor or his heirs?*

*A.* We should consult our pastor, or bishop, and follow his advice. The general rule in such case is to give, what we are bound to restore, to the poor, and thus to procure for the owner, what he is supposed to prefer, the prayers of the poor suffering members of Christ.

Q. *How soon are we bound to restore?*

*A.* As soon as we can, because our delay may and does continue the injury to our neighbor.

Q. *When one dies without making restitution, is the heir bound to it?*

*A.* Yes, to the extent of what he has succeeded to by the death of the person who caused the injury.

Q. *What does God order us to do by this seventh Commandment?*

*A.* To be just and honest in our dealings, to treat our neighbor as ourselves, and to give alms in cases of necessity. Of these things we have spoken elsewhere.

## CHAPTER XVI.

### ON THE EIGHTH COMMANDMENT.

#### SECTION I. — ON FALSE TESTIMONY AND LIES.

Q. *What is the eighth Commandment?*

*A.* "Thou shalt not bear false witness against thy neighbor."

Q. *What does God forbid by this Commandment?*

*A.* Every injustice done to a neighbor, either by word or thought.

Q. *In how many ways may we thus injure our neighbor?*

*A.* In six ways: these are — by false testimony, lies, detraction, flattery, abusive language, and rash judgment.

Q. *What do you mean by false testimony?*

*A.* An oath, opposed to truth, made in a court of justice. — Exod. xxiii. 1, 2, 7; Prov. vi. 16; xix. 5; xxi. 28.

Q. *What is he who has given false testimony bound to do?*

*A.* He is bound to repair the injury he has done his neighbor,

and even to contradict his oath, if reparation cannot be otherwise made.

Q. *What do you mean by a lie?*

*A.* The act of stating as true what we know to be false. — St. Aug. Manual, ad. Laurent. cap. 22, n. 7.

Q. *Is a lie ever lawful?*

*A.* No; a lie is a sin in any possible case. — Levit. xix. 11, 13; Ps. v. 7; Eph. iv. 25; Apoc. xxi. 8. All sorts of equivocation and mental reservation are equally condemned; they are only lies in another form; forms of expression calculated to make people believe what we, in our minds, know to be false. — Ps. xxxiii. 14; li. 6.

Q. *God, then, by this Commandment, forbids all lies, and not such only as are prejudicial to our neighbor?*

*A.* Every lie is in some sense injurious to our neighbor; for the good of society requires that we should speak truth, and not deceive one another; hence, even though a lie be not injurious but advantageous to our neighbor, it is nevertheless strictly forbidden, because every lie is essentially opposed to truth, which is God himself.

Q. *If I deceive my neighbor for his own good, is such action forbidden?*

*A.* It is, for St. Paul tells us, we cannot do evil that good may follow from it. — Rom. iii. 8.

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### SECTION II. — ON DETRACTION.

Q. *What is detraction?*

*A.* The act of saying any thing of a neighbor which tends to injure his character. — Prov. xxiv. 9, 21, 22; Eccles. x. 11; Rom. i. 30; 1 Cor. vi. 10; 2 Cor. xii. 20, 21; James iii. 2; iv. 11; Ps. lvi. 5. If what is said be false, it is then commonly called calumny or slander.

Q. *In how many ways may we be guilty of slander?*

*A.* In five ways: by exaggerating our neighbor's faults, revealing those that are unknown, putting an evil construction on his good actions, coldly praising his virtues, or affecting silence, when we foresee that such silence will be interpreted to his prejudice.

Q. *Are detraction and calumny great sins?*

*A.* They destroy the honor and character of our neighbor, and hence exclude us from heaven. — 1 Cor. vi. 10; Prov. xxiv. 9, 21; Eccles. x. 11; Eccli. xxviii. 21; Ps. lvi. 5; Rom. i. 30; 2 Cor. xii. 20; James iii. 2; iv. 11.

Q. *Is it a great sin to listen to calumny or detraction?*

*A.* Yes, if we do so willingly, with pleasure or malice, because we encourage the slanderer, and make ourselves partakers in his guilt. We should, as far as it is in our power, prevent all such uncharitable discourse.

Q. *How may we do this?*

*A.* In several ways: by ordering silence, if we have authority; by endeavoring to change the subject; by being silent and showing our displeasure; or by withdrawing suddenly from the company of the slanderer. — Prov. iv. 24; xxiv. 21; xxv. 23.

Q. *What are those obliged to who have calumniated their neighbor?*

*A.* To contradict the calumnies, and repair fully the injury their neighbor has sustained by them.

Q. *What if the evil said be founded on truth?*

*A.* In such case, to contradict one's self would be to tell a lie, which is never lawful; hence we cannot do this; but we are bound to use every other lawful means to repair the injury we have done.

Q. *May we, in any case, speak evil of those who have calumniated us?*

*A.* No; for it is never lawful to return evil for evil; we must do good for evil, and even pray for those who calumniate and persecute us. Matt. v. 44; Rom. xii. 21; 1 Peter iii. 9, &c.

Q. *Is it in all cases a sin, to say what may not redound to our neighbor's credit?*

*A.* There are three cases in which it is no sin, in the two last of which even charity itself demands that we should do so. The first case is, when the evil is *certain* and *public;* it is no sin to speak of it, provided we do so from any necessity or utility, and not from malice. The second, when we disclose the sinful design of a neighbor only for the purpose of warning its object of his danger, that he may avoid it. For we are not to preserve the character of the wicked, to the prejudice of the innocent. In such a case great prudence is necessary; our motive here must be pure charity; we will be dreadfully culpable, if we allow malice to assume the mask of charity. The third case is, when with great prudence and discretion we discover the fault of our neighbor *only* to those who can and will remedy or prevent it, by advice or authority.

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## SECTION III. — ON FLATTERY, INSULTING LANGUAGE, AND RASH JUDGMENT.

Q. *What is flattery?*

*A.* Unmerited or exaggerated praise, given to a neighbor.

Q. *Is flattery a sin?*

*A.* Yes, because it is a species of lie, very prejudicial to our neighbor. — Ps. cxl. 5.

Q. *How does flattery injure our neighbor?*

*A.* It fosters his pride, and encourages his criminal designs and actions.

Q. *What do you mean by insulting or abusive language?*

*A.* All injurious expressions uttered in one's presence to vex and annoy him, such as reproaching him with any defect, spiritual or corporal, true or false; upbraiding him with any crime, true or false; branding him as ungrateful for benefits received, or as guilty of dishonorable conduct; upcasting his humiliations or his poverty, &c.; and all this with a view to wound his feelings.

Q. *Are these reproaches always sinful?*

*A.* If they are false, they are always sins, because they are lies, and lies are never lawful; if they are true, they are sinful always, when uttered with a design to vex or offend, and the sin is more or less heinous in proportion to the severity of the reproaches, and the malicious intention of the offender. If, however, their object is to correct a neighbor, and if in reproaching him we transgress not the bounds of prudence or charity, these reproaches are not sinful, for St. Paul assures us, that there are sinners who must be treated with severity and sharp reproof. — Titus i. 13. In this matter we cannot be too careful in our expressions, for some may be offended by our words, although we intend no offence. In such case we sin against prudence.

Q. *To what are they obliged who sin by injurious reproaches?*

*A.* To make just reparation for the injured honor, and other wrongs inflicted on a neighbor.

Q. *To what are they obliged who have been insulted by reproaches?*

*A.* To forgive sincerely, and observe what we have said on the pardon of injuries and enemies.

Q. *What do you mean by suspicion, or rash judgment?*

*A.* An opinion or judgment disadvantageous to our neighbor, for which we have no certain or reasonable grounds.

Q. *When have we reasonable grounds to form a bad opinion of our neighbor's conduct?*

*A.* Only when the evil done is quite visible, and when we can find no way to excuse it.

Q. *When are our suspicions, regarding a neighbor, well founded?*

*A.* When what he has done has all the appearances of what is commonly considered evil.

Q. *What is the difference between suspicion and rash judgment?*

*A.* In the former, we *doubt* whether our neighbor be guilty; in the latter, we are *convinced*, but without sufficient grounds, that he has done the evil.

Q. *Is it always a sin to judge or to suspect evil of our neighbor?*

*A.* It is sinful always when done rashly; but it is no sin when our suspicions or judgments are founded on truth, justice, or charity. — Matt. vii. 1, 2; Luke vi. 37; Rom. ii. 1, 2, 3; Heb. vi. 9.

Q. *Who are those who, in justice or charity, sometimes judge or suspect evil of their neighbor?*

*A.* Superiors, who are bound to watch over and correct their inferiors, who have grounds for watching their conduct, and distrusting them until they know them well; that they may prevent them from injuring their neighbors. Generally all those act charitably and justly in their suspicions and judgments, who, having some grounds for these, act only with the view of procuring good or preventing evil. But in all this we must distrust ourselves, and never permit malice to assume the garb of charity or necessity.

Q. *Are we allowed to express our suspicions or judgments to others?*

*A.* Never, except in the absence of all malice, and when charity alone compels us to do so.

Q. *When does charity oblige us to this?*

*A.* As often as we have no design to injure our neighbor, but to do good or prevent evil.

Q. *What does God order us to do by this eighth Commandment?*

*A.* To love truth, and speak it, because God is truth by essence; in all public courts or causes, to tell exactly what we know, without exaggeration or diminution, evasion or mental reservation; to avoid all the sins we have pointed out, as against this Commandment; in fine, to give a favorable interpretation to all the actions of our neighbors, unless these be so evidently criminal, that we are compelled to believe such actions sinful.

## CHAPTER XVII.

### ON THE NINTH COMMANDMENT.

Q. *What is the ninth Commandment?*

*A.* "Thou shalt not covet thy neighbor's wife."

Q. *What does this Commandment forbid?*

*A.* The thought or desire of adultery, and other sins of this species forbidden by the sixth Commandment.

Q. *Is there any difference between the thought and the desire to commit such sins?*

*A.* The thought is the representation of the sin to the imagination or mind — the desire is the will or wish to commit it.

Q. *Is the desire to do evil always a sin?*

*A.* Yes; because it includes the consent of the will to the evil action, and this is the essential principle of all sin, according to the maxim of Jesus Christ. — Matt. xv. 18, 19, 20.

Q. *Is the thought of evil a sin?*

*A.* Yes, always when the will has any share in it; but if these thoughts are disagreeable to us, if we neither seek nor entertain them, if we reject them, and dwell not on them with voluntary pleasure, so far from being sinful, by using God's grace in triumphing over them, they will be to us a subject of merit.

Q. *When do we sin by the consent of our will to a bad thought?*

*A.* When we *will*, or wish, to do what the thought represents; when, without consenting, we dwell with pleasure on it, and when we are negligent in preventing or rejecting it.

Q. *Do we sin equally in all these three ways?*

*A.* We are more culpable when we consent to an evil thought, than when we merely dwell on it without consenting; and also, when we dwell with pleasure on it, than when we merely neglect to reject it.

Q. *Is it lawful to desire, during the life of a husband, to marry his wife after he dies?*

*A.* No. Such a wish is disorderly; it may lead to dreadful crimes of thought and deed, such as wishing the death of her husband, &c. — Catech. Trident. de X°. decalogi præcep. n. 1, 10, 16, 17.

# CHAPTER XVIII.

## ON THE TENTH COMMANDMENT.

Q. *What is the tenth Commandment?*

*A.* Thou shalt not covet thy neighbor's house, nor his field, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is his. — Deut. v. 21.

Q. *What does God forbid by this Commandment?*

*A.* By the seventh Commandment God forbids the unjust taking or keeping of our neighbor's goods; by the tenth, he forbids us even to desire them, to the prejudice of our neighbor.

Q. *Why these words* — to the prejudice of our neighbor?

*A.* Because it is no sin to desire to have our neighbor's goods, in a lawful way, which does him no wrong. To buy is quite lawful, and we *lawfully desire* what we buy.

Q. *Who are those who sin against this Commandment?*

*A.* Merchants who desire the dearth of food and other necessaries, that they may become rich; officers and soldiers who desire war, that they may pillage the vanquished; medical men who desire the prevalence of disease; magistrates and lawyers who wish feuds and lawsuits; unnatural children who wish the death of their parents, that they may possess their goods; and, in general, all those who are envious or jealous of the welfare, the honors, the riches, or the merits of their neighbor. In speaking of the capital sins, we have fully explained all these.

Q. *What does God ordain by these last two Commandments?*

*A.* That we should regulate all our desires according to the dictates of faith and reason. — Eccli. xviii. 30, 31; 1 Cor. x. 6.

Q. *What is the source of all evil desires?*

*A.* The concupiscence of the flesh, the concupiscence of the eyes, and the pride of life; or, as we have already explained, the love of pleasures, honors, riches, and criminal curiosity.

Q. *Why is this triple concupiscence the source of all evil desires?*

*A.* Because we are led to evil by a desire to satisfy it.

Q. *What must we do to repress this concupiscence?*

*A.* To attach our hearts to God alone, who gives us true and eternal good, and to love him with our whole hearts. This love of God is an abridgment of all religion — it is the fulfilment of the law; because charity commands all the other virtues, and all the other Commandments have a relation to it, if not as their immediate, at least as their ultimate, object.

Q. *Why does God wish to regulate even the thoughts and desires of men by his laws?*

*A.* For three reasons — First, that we may see he can penetrate our hearts, and that we are bound to subject our thoughts and desires to him; and that we may learn that his laws are above all other laws, which only regard external things. — Ps. vii. 10, 11; Jerem. xvii. 10; Rom. viii. 27. Secondly, that he may destroy sin, in its very source; for evil desires are the source from which evil actions spring. — Matt. xv. 19. Thirdly, that we may not flatter ourselves that we are innocent, when we commit no criminal *actions*, since evil *desires* alone are sufficient to make us grievous sinners in the sight of God, and render us worthy of his eternal indignation. — Matt. v. 28.

## CHAPTER XIX.

### ON THE COMMANDMENTS OF THE CHURCH IN GENERAL.

Q. *In order to be saved, is it enough to obey God?*

*A.* Yes, but we do not obey God, if we do not obey his Church — Matt. xviii. 17; hence, to practise the commandments of God, we must know and practise those of his Church.

Q. *Has the Church power to give us such commandments?*

*A.* Yes; she has received such power from God, and we are ordered by him to obey her. — Matt. xviii. 17.

Q. *Who are the lawgivers in the Church?*

*A.* Jesus Christ has established pastors to govern the Church; it is their duty and business to make laws, and ours to obey. — Acts xx. 23; Heb. xiii. 17. Christ said to the first pastors, and consequently to all their successors, "He that heareth you heareth me, and he that despiseth you despiseth me." — Luke x. 16.

Q. *Did the Apostles give any commandments except those already given by God?*

*A.* Yes; assembled in Jerusalem, they forbade the faithful to eat "things sacrificed to idols, or blood, or things strangled," and they said that these precepts seemed meet to the Holy Ghost and to them. — Acts xv. 28, 29. It is, therefore, the Holy Ghost who presides at and dictates the decisions delivered by the pastors of the true Church, and hence such must always be obeyed.

Q. *Is it a great sin to disobey the Church?*

*A.* Christ declares, that those who do so are to be reputed as heathens and publicans. — Matt. xviii. 17.

Q. *Why does the Church give precepts to her children?*

*A.* First, to regulate exterior acts of piety, and, by this, to facilitate the observance of God's commandments. Secondly, to determine the time and manner of observing God's commandments. Thirdly, to procure spiritual blessings and promote God's glory.

Q. *Can you make this clearer by examples?*

*A.* Yes; we ought to consider often God's goodness towards us; to excite ourselves often to the desire of eternal happiness; to consider the glory of the Saints and their reward, as motives to induce us to imitate them; to give frequent thanks to God for their triumphs and his favors; and it is to engage us to fulfil these duties that the Church has established festival days.

By the natural and revealed laws we are bound to give exterior worship to God, and sanctify one day of the seven, by employing it in his service; and it is on this account that the Church orders us to hear Mass on Sundays and holidays, the sacrifice of the Mass being, as we shall afterwards see, the most important act of religious worship.

We are obliged to receive the Eucharist sometimes, and to confess our sins, in order to comply with the command of God; hence the Church, by a precept, determines the times at which we should acquit ourselves of these duties, that we may not forget our obligations.

We are obliged to mortify ourselves, to chastise our bodies, as St. Paul says, and bring them into subjection; to fast sometimes, as Christ said his disciples should fast after his ascension — Luke v. 35; and it is to engage us to acquit ourselves of these obligations, that the Church has ordained fasts and abstinence.

Q. *What are these precepts or commandments of the Church?*

*A.* The chief general precepts of the Church are — to sanctify Sundays and holidays, and to hear Mass on these days; to confess our sins at least once a year to our own pastor, or to a priest appointed by him; to communicate at least once a year, (about Easter,) in our own parish church; to fast in Lent, on Ember days and Vigils, and to abstain from flesh-meat on Fridays. Until of late, in these kingdoms, Saturday was also a day of abstinence.

Q. *Are there other commandments of the Church?*

*A.* Yes; such as that of paying tithes; that prohibiting marriage at certain times of the year, and within certain degrees of kindred. But, as these regard not the whole faithful, we will not explain them; we wish to expound only what regards the general body of Christians; we would be endless if we entered into all the precepts of the Church, as they regard particular

states and conditions. We will now proceed to the explanation of those we have enumerated, and shall begin by the Festivals, as some general observations are here proper.

## CHAPTER XX.

### ON THE FESTIVALS OF THE CHURCH.

#### SECTION I. — ON FESTIVALS IN GENERAL, AND THE POWER OF THE CHURCH TO ESTABLISH THEM.

Q. *What does the Church command, as to Festivals or Holidays?*

*A.* That we should sanctify them, as we sanctify Sundays.

Q. *What is required of us for the sanctification of these days?*

*A.* That we abstain from servile work, and above all, from sin; that we spend them, as we spend Sunday, in the service of God; that we enter into the spirit of them, and have their object and end in view.

Q. *Is not the prohibition to labor on festivals contrary to the command of God,* "Six days shalt thou labor, and thou shalt rest on the seventh"?

*A.* This portion of God's commandment orders us to keep one day, out of the seven, holy, but it does not *command* us to do servile work on the other six, but merely declares that we *may* do so, provided there be no subsequent prohibition, either directly or indirectly from him, as to any one of these six days.

Q. *Why do you thus interpret these words?*

*A.* Because, if there were a command, then all men would be *obliged to labor* six days in the week, which is absurd. Besides, we see in the same book of Exod. xii. 15, 16; xxiii. 14, &c., festival days besides the Sabbath, on which the Jews were ordered to abstain from labor as on the Sabbath day. All this is clearly confirmed in Levit. xxiii., where Moses, after repeating these words, *Six days shalt thou labor, and thou shalt rest on the seventh,* gives a catalogue of the festival days, on which it was forbidden to labor; these feasts were the Pasch, Pentecost, the Trumpets, the Expiation, the Tabernacles, and the Assembly. — See also Deut. xvi.

Q. *Has the Church power to establish festivals, and to prohibit labor on these days?*

*A.* The Christian Church has surely the power to do what was done even by the synagogue.

Q. *How do you prove that the synagogue had such power?*

*A.* From the Holy Scripture, in which we find various festivals instituted after the publication of the law; nay, from the very Gospel, in which we see Christ himself observing one of these festivals, that of the dedication of the temple, instituted by the synagogue under Judas Machabeus. — See 1 Machab. iv. 59; John x. 22; Esther ix. 19; Judith xvi. 31; 2 Machab. xv. 36, 37.

Q. *To whom, in the Church, does the right to establish festivals belong?*

*A.* To the Bishops, with the approbation of the chief Pontiff, to whom the government of the Church has been committed. — Acts xx. 28.

Q. *By whom were the feasts, which the Church observes, ordained?*

*A.* Some rest upon the authority of Apostolical tradition. Such are many of the feasts of our Savior. Some were established and received by the whole Church in the earliest ages, and some, in fine, have been appointed by Bishops, at various times, for their own dioceses.

Q. *Are we obliged to sanctify the latter, as well as the former?*

*A.* We are obliged to sanctify all, because all are approved by the Church, and we are bound to obey our spiritual superiors.

Q. *Why are we bound to observe the laws of any particular diocese, where we may happen to be?*

*A.* Because, wherever we are, we are bound to edify our neighbor, to preserve uniformity of discipline, and obey the Pastors, who have each a right to fix the manner and time of serving God. — Heb. xiii. 17.

Q. *Why are festivals instituted?*

*A.* To honor God and instruct the faithful.

Q. *How does the Church honor God by the festivals?*

*A.* In commemorating often — the principal mysteries of our religion, in awakening us to the recollection of the blessed Virgin, the Angels, and the Saints, in whom God's gifts shone with such splendor, and in returning Him frequent thanks, for these and all His graces.

Q. *How do festivals instruct the faithful?*

*A.* By renewing in their minds the great mysteries of faith, and recalling to their recollection the illustrious lives and actions of the Saints.

Q. *What are the different festivals the Church celebrates?*

*A.* Those of the blessed Trinity, of Jesus Christ, the

blessed Virgin, the Angels and Saints, and the Dedication of Churches.

Q. *How can we enter into the spirit of these solemnities?*

*A.* By meditating often on the mysteries which the Church honors, on the virtues of those Saints, which she proposes we should imitate, and in occupying ourselves in holy things on these holy days, as we would on Sundays. — St. Chrysos. Homil. de Lazaro, p. 564, edit. Par. 1624.

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SECTION II. — ON THE FEAST DAYS IN PARTICULAR, AND, IN THE FIRST PLACE, ON THAT OF THE TRINITY.

Q. *When does the Church celebrate the feast of the most Holy Trinity?*

*A.* All the days of the year, even the Saints' days, and especially Sundays, are consecrated to the most Holy Trinity; but the Church, about 500 years ago, appointed one day in the year for the commemoration of this most holy mystery: this day is called Trinity Sunday. In most places, it is the first Sunday after Pentecost; in a few places, it is the last after Pentecost; and in some dioceses, it is commemorated twice in the year — on the first and last Sundays after Pentecost. — See Decret. *quoniam* of Alexan. ii.; see also Biblioth. Patrum, Edit. Lugdun. 1677; Observ. Eccles. p. 489.

Q. *Why do you say, that all the days of the year are consecrated to the most Holy Trinity?*

*A.* Because, whatever festival we celebrate, it is one God in three persons whom we glorify and adore.

Q. *What must we do to enter into the spirit of the Church, on the festival of the most Holy Trinity?*

*A.* We must adore one God in three persons, look on ourselves as nothing in his presence, humble ourselves under his all-powerful hand, and submit ourselves entirely to his will and direction. — 1 Pet. v. 6.

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SECTION III. — ON THE FEASTS OF JESUS CHRIST.

Q. *What are the feasts of Jesus Christ which we are to observe with piety and devotion?*

*A.* His Conception, his Birth, his Circumcision, the Epiphany, his presentation in the Temple, his Passion, his Burial, his Resurrection, his Ascension, the descent of the Holy Spirit, and the feast of the Holy Sacrament, with several others.

Q. *When do we celebrate the conception of Jesus Christ?*

*A.* On the 25th of March, which is called the Annunciation.

Q. *Why is this day called the day of the Annunciation?*

*A.* Because on this day the Angel Gabriel announced to the blessed Virgin the mystery of the Incarnation.

Q. *How did the blessed Virgin receive this intelligence?*

*A.* She was troubled, not knowing who it was who addressed her, and acknowledging herself unworthy to be the mother of a God-man. It is here that her love of purity, her humility, and her obedience shone with heavenly splendor; her *love of purity*, because she made it sufficiently evident that she preferred the keeping of her vow of virginity to the exalted dignity of being even the mother of Jesus — Luke i. 26; her *humility*, because, at the moment she is chosen to be the *mother of the Savior*, she declares she is *only His handmaid*; her *obedience* is evident in these words, "*Be it unto me according to thy word.*" At the moment she thus consented to the heavenly proposal, she conceived Jesus Christ by the operation of the Holy Spirit of God, and hence, this festival is at once a feast in honor of Jesus Christ and his Virgin Mother.

Q. *What should we do to enter into the spirit of the Church on this double festival?*

*A.* We should adore the eternal Word made man for us; we should honor his blessed Mother, whom God has so honored and exalted; we should imitate her virtues, entreat her prayers, meditate on the wonders God has performed through her, feel sensibly the obligations we owe to her Divine Son, and detest those sins for which he was conceived and born, and for which he died.

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## SECTION IV. — ON THE TIME OF ADVENT.

Q. *Why are the four weeks which precede Christmas called Advent?*

*A.* Because the Church desires, that during these weeks we should prepare ourselves to celebrate worthily the *advent*, or coming of Christ, which is held on Christmas day. In the Church of Toledo, and in those of France, Advent, at one time, consisted of six weeks, as is the case at Milan to this day. — Martenne de Antiq. discip. c. 10.

Q. *What should we do to prepare ourselves to celebrate the feast of Christmas?*

*A.* We ought to consider how necessary the coming of Jesus Christ is to us on account of our weaknesses and sins; to sigh for his presence, and implore him to support and heal us; to adore him with fervor; to prepare ourselves, by penance, fasting, spiritual reading, and retirement; to receive him into our

hearts on the day of his birth. It is because this is a time of penitential austerity, that the Church wears penitential ornaments and dress, and repeats penitential prayers, used only in seasons of penance and fasting.

Q. *Why does the Church occupy the first Sunday of Advent with the consideration, not of the first coming, but of the last coming, of Christ, on the day of judgment?*

*A.* To rouse us up, by the consideration of the judgments of God at the second coming of Jesus, that, by penance, we may prepare ourselves to celebrate his birth; and also to induce us to sigh for his last coming, that we may be delivered from the miseries of this sinful world, and be united to our Redeemer. It is to induce us to do penance, that the instructions of St. John the Baptist, given to the Jews, before the Coming of Jesus, are read and expounded, to the faithful, on the three Sundays before Christmas.

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### SECTION V. — ON THE FEAST OF CHRISTMAS.

Q. *On what day do we celebrate the birth of Christ?*

*A.* On the 25th of December, which is called Christmas day.

Q. *What is the object of the Church in this festival?*

*A.* To lead us in spirit to the crib, to adore our infant Savior, to induce us to cherish the warmest gratitude towards him, and to enable us to profit by the lessons he gives us, in the humiliations and all the circumstances of his birth.

Q. *What remarkable circumstances accompanied his birth?*

*A.* The principal are — that he was born on a journey, at the dead hour of night, in a stable at Bethlehem, in a season of the year the most inclement. — Luke ii.

Q. *Why was it that the blessed Virgin was on a journey when she gave birth to the Savior?*

*A.* She was ordered, by the emperor Augustus, to proceed to Bethlehem. God made use of this pagan emperor to accomplish the prophecy which foretold that the Savior should be born at Bethlehem; and Jesus himself wished this circumstance to be a lesson to us. — Mich. v. 2; Matt. ii. 5, 6.

Q. *What does he teach us by the circumstances of his birth?*

*A.* To be obedient and humble, and to consider ourselves only as strangers and sojourners on this earth; to love poverty, and despise riches, grandeur, and luxuries; to love suffering, and conquer our desire for sensuality and ease. — Titus ii. 11, 12.

Q. *Why did Jesus Christ wish to be born in these circumstances?*

*A.* Because he wished from his birth to combat the concupis-

cence of the flesh, the concupiscence of the eyes, and the pride of life.

Q. *Why did Jesus Christ, thus at his very birth, wage war against these three concupiscences?*

*A.* Because he desired to oppose sin in its first principle, and to give the world, by his example, an abridgment of all the instructions he was to deliver during the rest of his life. The very moment he made his appearance in this world, he attacked sin in its very source: unhappy they who do not imitate his example! unhappy they who esteem, love, and cherish what he condemned!

Q. *Why are three Masses celebrated by each priest on Christmas day?*

*A.* This is a remnant of the ancient practice of the Church, which, on solemn festivals, allowed the same priest to say several Masses, on account of the multitudes who attended; of this, more hereafter. We may say also, that by these three Masses the Church intends to honor the three births of Jesus Christ; his eternal birth in the bosom of his Father; his temporal birth from the womb of his Virgin mother; and his spiritual birth in our souls, which he inhabits by his grace, to which St. Paul alludes — Eph. iii. 17; and Gal. iv. 19; where he says, "My little children of whom I am in labor again, *until Christ be formed in you.*"

Q. *Which of these births do we celebrate at the midnight Mass of Christmas?*

*A.* His temporal birth; the victim of our sacrifice, he is laid upon the altar; as, the victim of our sins, he was laid in the crib of Bethlehem. With what earnestness should we not rush to adore him!

Q. *What birth do we celebrate in the Mass said at daybreak?*

*A.* This Mass was established to honor the manifestation of Jesus to the shepherds, and hence we may regard it as the celebration of his spiritual birth in our souls. We should assist at this Mass united in spirit with the shepherds who adored the new-born Savior, and with the Angels who sung a canticle of joy to announce his birth to men.

Q. *What birth do we celebrate in the third Mass?*

*A.* As the Church has ordered the beginning of the Gospel of St. John, in which the eternal birth of Jesus Christ is so divinely expressed, to be read at this Mass, and as the same truth is read from St. Paul's first chapter to the Hebrews, in the epistle of this Mass, there seems no reason why we should not regard this Mass as the celebration of the eternal birth of Jesus Christ. We should, therefore, at this Mass, join the choirs of Angels and Saints in adoring the eternal Son of the eternal God, and in pouring out the most grateful thanksgiving to him for the ines-

timable benefit he has conferred upon mankind, "and again," says St. Paul, when he bringeth in the first begotten into the world, he saith, let all the Angels of God adore him. — Heb. i. 6.

Q. *Is it enough to hear one Mass on Christmas?*

*A.* We satisfy the precept of the Church by hearing one; but cold and undevout is the heart that on this glorious day does not hear the three.

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SECTION VI. — ON THE FESTIVAL OF THE CIRCUMCISION.

Q. *On what day is this festival celebrated?*

*A.* Eight days after Christmas; that is, on the first day of the year. This was a rite of the old law, to which all male children, eight days after their birth, were subjected. — Gen. xvii. 10, &c.

Q. *Why was this ceremony established?*

*A.* To distinguish the people of God from the children of this world. — Gen. xvii. 10; Rom. ii. 25.

Q. *When was it established?*

*A.* When God made the alliance with Abraham, he made it the sign of that alliance. — Gen. xvii. 10, &c.

Q. *What did circumcision signify?*

*A.* That the human race had become impure by original sin. (Catech. de Meaux, less. 3.)

Q. *Was Jesus obliged to submit, then, to this rite?*

*A.* No, for he was sanctity itself; he did so only because he was clothed with the form of sinful man, and desired to bear in his body the weight of all our sins, original and actual, and to expiate them by his blood. — Philip. ii. 7.

Q. *Was there any thing remarkable in the circumcision of Jesus?*

*A.* The Jews gave the name in this rite, as Christians do in baptism, and on this day our Savior received the name of Jesus, which means Savior. Thus was fulfilled the announcement of the Angel to the blessed Virgin, he was called Jesus, because he came to save mankind. — Matt. i. 21; Luke ii. 21. So great is this name, that St. Paul declares, that to it every knee shall bow, in heaven, on the earth, and in hell. — Phil. ii. 10.

Q. *What should we do to follow the spirit of the Church in this festival?*

*A.* We should renew our resolution to serve God on the first day of each year, invoke with respect the holy name of Jesus, and circumcise ourselves spiritually by the repression of all our passions; by, as St. Paul says, "denying ungodliness and world-

ly desires; by living soberly, justly, and godly in this world, looking for the blessed hope and coming of the glory of the great God and our Savior Jesus Christ." — Tit. ii. 12, 13.

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## SECTION VII. — ON THE EPIPHANY, OR THE ADORATION OF THE MAGI, CALLED ALSO THE FEAST OF KINGS.

Q. *What festival do we celebrate on the sixth of January?*

*A.* The Epiphany of Jesus Christ. *Epiphany* is a Greek word, which signifies manifestation.

Q. *Why is this feast called the Epiphany?*

*A.* Because on it we celebrate three grand mysteries, by which Jesus Christ manifested his glory to men, viz., the adoration of the Magi; the Baptism of Jesus Christ by St. John; and his first miracle wrought at Cana, where he changed water into wine.

Q. *Who were the Magi?*

*A.* Gentile philosophers of the East; they are commonly called Kings, and although we do not certainly know their condition, yet we have reason, from the prophecies regarding the birth of Christ, to believe that they were persons of note. We do not, however, know their exact number or their names.

Q. *Why did they come to adore Jesus Christ?*

*A.* Because, by the sight of the star which appeared, and by an extraordinary inspiration from God, they knew that he was the King of heaven and earth.

Q. *Whither did they come to adore him?*

*A.* To Bethlehem, where he was born.

Q. *How did they know that Jesus should be born at Bethlehem?*

*A.* They went to Jerusalem, the capital of Judea, and the chief seat of the Church, and there they were informed by the Priests, that, according to the prophecies, the Messiah should be born at Bethlehem.

Q. *Why did God send these Magi to Jerusalem, seeing that that was not to be the birthplace of Christ?*

*A.* Because he wished to lead them to Jesus Christ, and to the knowledge of truth, by the ministry of his Church; and it is through this same ministry that God wishes all to be directed in their way to heaven.

Q. *Why did the Jewish Priests, who were able to tell where Christ should be born, not accompany the Magi to his birthplace?*

*A.* This was a sign of the future reprobation of the Jews. When the ministers of the Church do not practise what they preach, we must imitate the Magi, profit by the pastor's instruc-

tions, but not imitate his actions; we must do what he says, but not imitate what he does. — Matt. xxiii. 2.

Q. *How were the Magi directed on their way to Bethlehem?*

*A.* By the star, which moved on before them to the spot where Jesus was born, where it stopped.

Q. *What did they do when they found Jesus?*

*A.* They adored Him, and presented to him gold, as to a king — incense, as to God — and myrrh, as to a mortal man.

Q. *In what spirit should we celebrate this festival?*

*A.* We should, 1st, give thanks to God for having called us from the darkness of Paganism to the light of Faith. 2dly, We should adore Jesus Christ, like the Magi, and offer him the sacrifice of our worldly goods, represented by their gold — of our prayers, figured by their incense — and of our criminal inclinations, prefigured by their myrrh, whose bitterness is a preservative against mortification. 3dly, We should abstain, on this feast, from all profane amusements, and, like the Magi, follow the light of Faith, and labor for God. 4thly, We should admire our Savior's humility, in submitting to baptism, whilst he had no sin, and his wonderful power in the miracle of Cana, by which he manifested at once His Divinity, and His respect for the blessed Virgin, at whose request he performed it.

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## SECTION VIII. — FEAST OF THE PRESENTATION OF JESUS, AND PURIFICATION OF THE BLESSED VIRGIN.

Q. *What feast do we celebrate on the second of February?*

*A.* The feast of the Presentation of Jesus in the Temple, and of the Purification of the blessed Virgin.

Q. *By whom, and for what purpose, and at what time, was Jesus Christ presented in the Temple?*

*A.* He was presented in the Temple forty days after His birth, by His virgin mother, to satisfy a law of Moses, according to which the first born of the Jews were presented in the Temple by their parents, and gifts offered for them to God. — Levit. xii. 2, &c.

Q. *Why did God make this law?*

*A.* To remind the Jews, that, when their fathers were delivered from the bondage of Egypt, He destroyed all the first born of the Egyptians, and saved all those of the Jews. — Exod. xiii. 2.

Q. *What did Jesus Christ do when presented in the Temple?*

*A.* He offered Himself to God His Father, as the only victim capable of appeasing His wrath. — Heb. x. 6, 7; Ps. xxxix 7, &c.

Q. *Did any thing remarkable happen on this occasion?*

*A.* Yes; Jesus Christ was recognized as the Messiah by the venerable Simeon and the holy widow St. Ann. — Luke ii. 25–36. The former took Jesus in his arms, and foretold in a beautiful canticle what Jesus should suffer, and the pain these sufferings should occasion to his blessed mother.

Q. *What mean you by the purification of the blessed Virgin?*

*A.* The ceremony to which she desired to subject herself, in obedience to the law of Moses, which required that all women should present themselves in the Temple for purification, as soon as they recovered after childbirth. — Levit. xii. 2.

Q. *Why this purification?*

*A.* It was a legal observance, which reminded us, that since the fall of Adam our origin and birth were impure, and defiled by original sin.

Q. *This law could not, then, regard the blessed Virgin?*

*A.* No; for Jesus and his mother were both spotless, free even from the smallest stain.

Q. *Why then did the blessed Virgin submit to it?*

*A.* Out of humility, and to set us a good example of obedience.

Q. *What were the Jewish women bound to do in the Temple, in order to their legal purification?*

*A.* The rich were to offer to God a lamb of one year as a holocaust, and a dove or turtle as a sacrifice of expiation; and the poor were ordered to give two turtles or two doves as their holocaust and sacrifice of expiation.

Q. *What did the blessed Virgin offer?*

*A.* The sacrifice of the poor, because she was poor. — Luke ii. 24.

Q. *What must we do to enter into the spirit of this solemnity?*

*A.* We should offer ourselves to God, with Jesus Christ especially, during the holy sacrifice; we should imitate the humility and submission of the blessed Mary, and never seek any pretext in order to be dispensed from our obligations; we should imitate the earnest faith of the holy Simeon, to seek and sigh for Jesus as our only good, our light, our glory; we should imitate the holy prophetess Ann, and, like her, love to dwell frequently in the house of God, and entertain ourselves with Jesus Christ.

Q. *Why are candles blessed on this day?*

*A.* The Church blesses all that is used in her holy ceremonies; why she does so will be afterwards explained. One part of the ceremony of this day is to distribute burning wax tapers to each of the faithful, which they hold in their hands during the procession, and part of the Mass, to testify, that they participate in the

joy of the holy Simeon, who, holding the infant Jesus in his arms, declared him the light of nations, and the glory of Israel. — Luke ii. 25, &c. When we come to speak of processions in general, we shall give the reason of the procession of this day; — meantime, we may say that this procession represents the journey of the blessed Virgin, carrying Jesus in her arms to the Temple. — Serarius, lib. de Process.

Q. *With what spirit should we join in this procession?*

*A.* With that by which the blessed Virgin was actuated, in going to the Temple, united to, and communing with, Jesus Christ, sacrificing to Him all our passions, and imploring light from Him, who was the light of the world. — St. Bern. in Fest. Purificationis.

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SECTION IX. — ON PALM SUNDAY AND HOLY WEEK.

Q. *When does the Church celebrate, in particular, the mysteries of the passion of Christ?*

*A.* She begins to contemplate the sufferings of Christ on Passion Sunday; but the principal commemoration of these takes place in Holy Week, which is so called because in that week the mystery of our redemption was accomplished.

Q. *To spend Holy Week well, what should we do?*

*A.* We should fast rigorously, pray assiduously, retire from the world, meditate on the sufferings of Christ, dispose ourselves for the worthy reception of the sacraments, and assist with the true spirit of the Church at all her functions.

Q. *What is the mystery which the Church celebrates on Palm Sunday?*

*A.* The triumphant entry of our Savior into Jerusalem six days before his passion.

Q. *What circumstances accompanied that entry?*

*A.* Jesus made that entry riding on an ass, that the prophecy of Zacharias, ix. 9, might be fulfilled; the people and the children met, and accompanied him, strewing the road before him with the branches and leaves of trees, and with their garments, receiving him with acclamations of joy, and carrying palm branches in their hands. — Matt. xxi. 1; Mark xi. 1; Luke xix. 29; John xii. 12.

Q. *Why did Jesus make his entry sitting on an ass?*

*A.* To fulfil the prophecy, and to mark his contempt for human grandeur.

Q. *Why was it that Christ was surrounded by the poor and young, and not by the great or rich?*

*A.* To teach us, that the pomp and pride of the great and rich

render them unworthy to have any share in the triumphs of Jesus Christ, and that God loves the praise of the poor, the simple, and innocent.

Q. *What were the acclamations of the people?*

*A.* Hosanna to the Son of David; blessed is he that cometh in the name of the Lord; Hosanna in the highest. The word *Hosanna*, taken literally, means, *We pray thee to save us now.* But it was used amongst the Jews of that time as an ordinary exclamation of joy and greeting, meaning *Peace, Glory, Salvation.*

Q. *Why does the Church bless palms upon this day?*

*A.* To remind us of the triumph given to Jesus by the Jews, who went before him, carrying palm branches in their hands to honor him.

Q. *Why, at the return of the procession, do they knock three times at the church door before it be opened?*

*A.* To remind us that the gate of heaven was shut against men before Jesus Christ, and that he has opened it to us by his death.

Q. *What is the spirit of the Church on this day?*

*A.* That we regard Jesus Christ as triumphing over the devil by his death; that we desire to share in his triumph, to subject ourselves to his empire, and give him admission into our hearts; and that, full of these thoughts, we assist with piety at the holy functions of the day.

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## SECTION X. — ON HOLY THURSDAY AND GOOD FRIDAY.

Q. *What did Christ do on Holy Thursday?*

*A.* He washed the feet of his disciples; instituted the Eucharistic Sacrament and Sacrifice; was in the evening delivered over to the Jews, and suffered much during the succeeding night. — John xiii. 4, 5–12; Matt. xxvi. 20; Mark xiv. 21; Luke xxii. 14; 1 Cor. xi. 23.

Q. *What is the spirit of the Church on this day?*

*A.* That we occupy ourselves with these wonderful mysteries, and be partakers in them.

Q. *Why are the holy Oils blessed on this day?*

*A.* Because they are required for solemn Baptism on the following Saturday. Solemn Baptism was given by the Bishops on Holy Saturday, and it was the practice of the Church, in ancient times, that the Bishop should bless the Oils as often as he gave this solemn Baptism; just as the priest at present blesses the salt. A different usage has insensibly gained ground, and passed into a law — as on Holy Thursday we celebrate the

institution of the principal Sacraments, and as the holy Oils are used in several of the Sacraments, they are blessed on that day, and only once in the year.

Q. *Why are the bells not rung from Thursday till Saturday in Holy Week?*

*A.* The ringing of the bells is generally a sign of joy, and hence they are not used on these days of sorrow and mourning; besides, the solemn silence accompanying the service of the Church, on these days, is emblematic of the silence of the tomb in which Jesus is laid.

Q. *Why do we visit the churches on Holy Thursday?*

*A.* In memory of what Jesus suffered in different places — in the Garden of Olives, before Caiaphas, Pilate, Herod, and on Calvary; and in memory of what he suffered from different bodies — from his disciples, from the Jews, the Gentiles, the priests, the people, and the soldiers.

Q. *How should we occupy ourselves at the various stations?*

*A.* We should meditate on each circumstance of our Savior's sufferings; for example, at the first station we should contemplate what he endured in the Garden of Olives; at the second, what he suffered before Caiaphas; and so of the rest.

Q. *Why is the holy Sacrament reserved on Thursday, for the Friday of this week?*

*A.* On Good Friday the sacrifice of the Mass is not offered; hence the Sacrament is reserved for those who may communicate on that day, along with the priest. Such communion was an ancient practice of the Church, and in some churches is still in use. — P. Martenne, lib. de Divin. Off. cap. 23, n. 25.

Q. *Why is the holy Sacrifice not offered on Good Friday?*

*A.* This is a portion of the ancient discipline of the Church. Mass at one time was not celebrated on fast days, and the Church of Milan does not offer the holy Sacrifice on the Fridays of Lent; nor is Mass offered in the Eastern Church during Lent, except on Saturdays and Sundays. Besides, the Church regards the Mass as an act of joy, and on Good Friday she is in mourning for the sufferings of her spouse.

Q. *How should we occupy ourselves on Good Friday?*

*A.* In meditating on the history of our Savior's sufferings; in fasting and mortification; in fervently praying with the Church for God's creatures, of all classes and conditions, without even excepting Jews or Infidels; and in embracing the Cross, the emblem of our redemption, with devout veneration.

Q. *Why does the Church pray, on this day, for Jews, and Infidels, and Heretics, and for all classes?*

*A.* To show that Christ died for all men, and to entreat him to extend the effects of his death to all. — 1 Cor. v. 14, 15.

Q. *Why do we find in some books, not the* veneration *of the Cross, but the adoration of it, — is not this idotatry?*

*A.* The word adoration is Latin in its origin, and it merely means salutation by prostration; on this day, then, we prostrate ourselves before the Cross, not to adore the wood, but Jesus who died on it.

Q. *Why is the office of the Church, celebrated on the evening of these days, called* Tenebræ ?

*A.* Because the lights in the church are all extinguished, while the choir recite on their knees the prayers after the *Benedictus.* The word *Tenebræ* means darkness. Formerly that portion of the office which is called the Nocturns or Matins was said during the night; such was the custom of the Church of Paris, and of almost all the religious orders. The Nocturns were anciently said after midnight. Lauds were said at daybreak, and are hence called *matutinæ laudes,* or morning praises.

Q. *Why is there, during the office of Tenebræ, placed before the Altar a triangular chandelier, on which there are a number of tapers, which are successively extinguished at the end of each psalm?*

*A.* This also is a remnant of antiquity. The use of lighted tapers, or lamps, in the church, is as old as Christianity, as we shall see afterwards. It was necessary to have the church lighted when the holy office was said by night. It was not, however, the custom to have them lighted during the day, except at a solemn office, and during the sacrifice of the Mass; hence they are not lighted, in most churches, during the recital of the little hours. On great solemnities, the office of the night continued till day, and, in proportion as the daylight increased, the candles were successively extinguished. Some, however, give a spiritual meaning to this extinction of the lights. They say, the burning lights represent the Apostles of Christ, whom he called the lights of the world, and that, in the extinction of these lights at the office of *Tenebræ,* is represented the abandonment of Christ by his Apostles.

Q. *Why are the lustres extinguished at the end of the canticle* Benedictus ?

*A.* Because this canticle is at the end of the office, and in ancient times all lights were extinguished at the completion of the office; a lamp, however, is immediately after lighted before the Altar of the blessed sacrament.

Q. *Why is the candle, which is taken from the top of the triangular chandelier, hidden behind the altar, and after some time brought out again?*

*A.* Besides the antiquity of the practice, that candle represents Jesus Christ, as the others represent His Apostles; it is concealed for a time, to represent His death; during its conceal-

ment, prayers are said, imploring from God the fruits of His death, after which it is produced again to represent His resurrection.

Q. *Why is there a little noise* (strepitus) *made by the officiating priest and the choir at the conclusion of the office of these three days?*

*A.* As a signal, to those in the church, that the office is concluded, and also as a signal to bring forth the concealed candle above alluded to; to which we may add the opinion of some, that it represents the confusion of things which accompanied and followed the Savior's death.

Q. *Why are the Altars stripped of their ornaments during these three days?*

*A.* This, also, is an ancient practice. The Altars, formerly, were stripped of their linens immediately after every Mass, at all times of the year. This ceremony, however, on Holy Thursday, has its mystic meaning: the Altar represents Jesus, and the taking away of its ornaments represents the stripping of Jesus at the time of His Passion. During this ceremony, the 21st Psalm is recited, in which these words occur — "they parted my garments amongst them; and upon my vesture they cast lots." We may also add, that this represents the state of mourning in which the Church is placed. — See on all these matters, Rhaban Maure, lib. 2, Inst. Cleric.; Rupert, lib. 5, de Divin. Off.; P. Martenne de Off. Divin. cap. 24 et seq.

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## SECTION XI. — ON HOLY SATURDAY.

Q. *What Mystery do we celebrate on Holy Saturday?*

*A.* The burial of Jesus Christ, and His descent into hell.

Q. *Are the various functions of this day of ancient origin?*

*A.* Yes; the blessing of new fire, and of the Paschal Candle, the reading of the prophecies, the blessing of the baptismal fonts, the public Baptism, the ordination Mass, are all of very ancient date; but formerly, all these rites were commenced, not on Saturday morning, but at three in the afternoon, and continued through the night into the morning of the Pasch; and hence, on account of the prolonged service, there were no Vespers sung on that evening, a remnant of which practice still exists; for we have now, in place of Vespers, only one short psalm, which, on Holy Saturday, is sung at the end of the High Mass.

Q. *Why is new fire solemnly blessed on this day?*

*A.* Formerly, new fire was blessed every day, to light the tapers and chandeliers, in the Church, before the office; for the

Church blesses every thing she uses in her public service. This benediction is performed on Holy Saturday with greater solemnity, such fire being an image of Jesus Christ, the light of the world, extinguished by His death, and again by His resurrection reillumined.

Q. *Why have we the benediction of the Paschal Candle?*

*A.* As is evident, from the words of the benediction, the Paschal Candle was intended to give light to the faithful, during the night preceding Easter or the Pasch. In the Parisian and other churches, it is kept burning during all that night. It is a figure of Jesus Christ, arisen from the dead, as is clear from the prayers and ceremonies of the benediction; and hence, also, it is lighted during all the Paschal time, till after the gospel on Ascension Day, when it is withdrawn, to represent the Ascension of Christ into heaven. The five grains of incense inserted into this candle, before it is lighted, represent the embalming of Jesus by Joseph of Arimathea, Nicodemus, and others. The apertures into which these grains are inserted, represent His five wounds. After this ceremony, the candle is lighted, to represent the Resurrection. It is a Deacon, not a Priest, who blesses the candle on this occasion, to show that it was not the Apostles who embalmed the body, or first announced the Resurrection of Jesus, but Joseph, Nicodemus, and the holy women. See Rupert, lib. 8, de Divin. Offic. The various usages of different Churches and Sees, as regards the Paschal Candle, need not be detailed here; it would make us tedious to do so. — See *Ceremonial* de Paris, 1703.

Q. *Why are the Baptismal Fonts blessed on Holy Saturday?*

*A.* This benediction takes place not only on Holy Saturday, but on the Eve of Pentecost, because these have been chosen as the days for the administration of Solemn Baptism.

Q. *Is the benediction of the Water used in Baptism an ancient rite?*

*A.* St. Basil, who lived in the fourth century, declares it amongst the Apostolical traditions. — Lib. de Sanct. Spirit. chap. 27. It has been the universal practice of the Church in all ages.

Q. *Why are the Prophecies chanted before the benediction of the Fonts?*

*A.* These Prophecies contain an abridgment of religion, and are chanted for the instruction of those about to be baptized. It may also be added, that the Church is occupied in chanting these, whilst the neophites are being prepared for the reception of Baptism. — See Ordo. Rom. p. 82; and P. Martenne de Off. Divin. chap. 24.

Q. *Why is the Alleluia sung this day at Mass?*

*A.* It is a Hebrew word, which means *Praise God.* It is a song of praise and joy, sung this day, to express our joy at the Resurrection of Christ.

Q. *With what spirit should we spend Holy Saturday?*

*A.* We should meditate on the burial of Jesus, and on the mysteries it contains for our instruction. — St. Paul tells us what these mysteries are. — "We are buried together with Him, by Baptism, that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life." — Rom. vi. 4.

Q. *What should we do during the morning service of Holy Saturday?*

*A.* We should assist, with holy joy, at the benediction of the Paschal Candle; we should adore Jesus, buried and arisen for us, and we should listen, with attention, to the touching prayers of the benediction. During the singing of the prophecies, we should read, or listen, to them, and profit by the sweet lessons they teach us. During the beautiful benediction of the Font, we should bless God for having bestowed on us the grace of Baptism, and renew, to Jesus Christ, the vows we made at the Font. We should, in fine, assist at the Holy Sacrifice on this day, with great devotion, and endeavor to enter into the spirit of the Church during that sacred oblation.

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SECTION XII. — ON THE FEAST OF EASTER, OR THE PASCH.

Q. *On what day do we celebrate the Feast of the Pasch?*

*A.* On the Sunday which immediately follows the fourteenth day of the moon, after the vernal equinox. Such is the decision of the Council of Nice, held in 325; and to prevent differences arising out of astronomical calculations, the Council fixed the 21st of March, as the day of the vernal equinox. This variation, as to the day upon which Easter is celebrated, is the cause of the variation in the Feasts which are called movable, and which depend on Easter.

Q. *Why is this day called the Pasch?*

*A.* On account of the relation it bears to the Pasch of the Jews. The Festival of the Pasch was instituted amongst the Jews, to celebrate the memory of the passage of the Angel, who exterminated the first born of the Egyptians, and saved the Jews. It is on this account that it is called the Pasch, which means *passage*, or rather, *he has passed*, — Exod. xii. 11, — and to celebrate the deliverance of the Jews from Pharaoh and Egyptian servitude. Christians, on the day of the Pasch, celebrate the memory of the Resurrection of Jesus Christ, of His

passage from death to life, by which He triumphed over the devil, delivered us from his empire, saved us from eternal death, and opened heaven for us.

Q. *Why do we celebrate this Feast with so much solemnity?*

*A.* Because it was on this day the great work of our redemption and reconciliation with God was accomplished: "Jesus was delivered to death for our sins, and rose again for our justification." — Rom. iv. 25. It is celebrated for three continued days, as a sign of our joy and our gratitude to Jesus for the blessings conferred on this day. In ancient times the feast was kept for a week, by a cessation from servile work, and it is called, by Gregory Nazianzen, the feast of feasts, the solemnity of solemnities.

Q. *Why is the office so short on Easter Sunday?*

*A.* Because in this the ancient usage is retained. The Church was accustomed to chant the matins at night, and the office of Saturday was continued so far through the night, that there was no time left for a long office, in the shape of matins, for Sunday. — P. Martenne, loc. cit. n. 14.

Q. *What must we do to celebrate this Festival worthily?*

*A.* We must adore Jesus Christ arisen for us, and do so with sentiments of joy and gratitude, proportioned to what he has done for us; we must rise also with him, from the grave of sin. Coloss. iii. 1, 2.

Q. *What do you mean by rising with Christ?*

*A.* To rise from sin by his grace, and to die no more; to renounce all evil, and to live by and for God.

Q. *How can we know that we have renounced sin?*

*A.* We have renounced it when we love it not, and when we shun all the occasions of it.

Q. *How can we know that we live for God alone?*

*A.* We do so, when we despise all that men seek and love in this world — its riches, honors, pleasures; its vanities, pride, happiness, and conveniences; and when we feel delighted only with the contemplation of heavenly things; with loving God and all that leads to him; with prayer, holy reading, the divine service, preaching; and, in a word, with the practice of solid piety.

Q. *Why do we sometimes pray standing, and not kneeling, during the Paschal time?*

*A.* As a sign of joy, and to signify that Jesus has arisen. — Canon 20, Council of Nice.

SECTION XIII. — ON THE FEAST OF THE ASCENSION OF JESUS CHRIST.

Q. *When does the Church celebrate the Feast of the Ascension of Jesus Christ?*

*A.* Forty days after the Pasch, for Christ ascended forty days after His resurrection.

Q. *How should we celebrate the Feast of the Ascension?*

*A.* We should adore Jesus Christ, as performing for us, in heaven, the function of Advocate, Priest, and Mediator. — Heb. ix. 15-24; 1 John ii. 1, 2. We should elevate our hearts to Him, and detach them from the earth; we should regard heaven as our true country, to which Jesus points the way, and we should consider the earth as a place of pilgrimage and exile; we should also, on this day, like the Apostles, prepare our hearts for the reception of the Holy Ghost, by retreat, prayer, pious reading, and a union of our hearts with God. — Heb. vi. 20; xi. 13; 1 Pet. ii. 11; Coloss. iii. 1, 2; Acts i. 12, 13, 14.

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SECTION XIV. — ON THE FEAST OF PENTECOST.

Q. *On what day does the Church celebrate the Feast of Pentecost?*

*A.* On the fiftieth day after Easter, as the word *Pentecost* imports.

Q. *At what hour did the Holy Ghost descend on the Apostles?*

*A.* About the ninth hour of the morning, — Acts ii. 15, — when they were assembled in prayer with the blessed Virgin, several other holy women, and all the brethren, at Jerusalem, obeying the order of Christ. — Acts ii. 14; Luke xxiv. 49.

Q. *How did the Holy Ghost descend upon them?*

*A.* "And suddenly there came a sound from heaven, as of a mighty wind, and there appeared to them parted tongues, as it were of fire, and it sat upon every one of them. — Acts ii. 2, 3. They received, at this moment, power to speak all kinds of tongues, to work miracles, and were filled with wisdom, light, and zeal. Of the details connected with this great mystery of religion, we shall speak elsewhere.

Q. *Were the Jews witnesses of these wonders?*

*A.* There were at that time assembled to celebrate the feast of Pentecost, Jews from all nations, and each heard the Apostles speak the language of his native country; many were converted. — Acts ii. The Jews held their feast of Pentecost on the same

day upon which we hold it, that is, the fiftieth day after their Pasch. It was with them a very great Festival. — Levit. xxiii. 9; Deut. xvii. 9, &c.

Q. *Why was this so great a Festival amongst the Jews?*

*A.* Because it was on the fiftieth day after the first Pasch, or the departure from Egypt, that they received from the Almighty, through the ministry of Moses, the law, amidst thunder and lightning. — Exod. xix. 9–20. Again, because on this day they offered to God bread made from the first fruits of the new harvest. This Jewish Pentecost was a figure of ours, for on this day the Spirit of God descended to engrave his law, not upon stone, but on the hearts of his Apostles and children, as was foretold — Ezech. xxxvi. 26; Jerem. xxxi. 33; to fill them with charity for one another, and for God. And again, on this day the first fruits of the spiritual harvest were offered by the Apostles to God. Three thousand Jews were converted by Peter's first sermon, the first fruits of the Cross. — Acts ii. 41.

Q. *In what spirit should we celebrate this great Feast?*

*A.* We should meditate devoutly on its wonders; adore the Holy Spirit; beseech him to do for us what he did for the Apostles, to imprint upon our hearts the law of God and the maxims of Christ, and make us love and practise them. We should also consider, that on this day we celebrate the consummation of all the mysteries of Jesus Christ, the accomplishment of the grand work of Redemption; for on this day Christ formed his Church, by the descent of his Holy Spirit, who is its soul, upon his faithful children.

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## SECTION XV. — ON THE FEAST OF THE HOLY SACRAMENT, CALLED CORPUS CHRISTI.

Q. *When do we celebrate the Feast of the Holy Sacrament of the Eucharist?*

*A.* On the first Thursday after the octave of Pentecost.

Q. *Why is not this Festival held on Holy Thursday, the day of the institution of the Eucharist?*

*A.* Because, on that day, the Church is occupied principally with the sufferings of Jesus: she has assigned another day for the Holy Sacrament, which is well chosen. She celebrates the formation of the Church during Pentecost, and it was natural, immediately after this feast, to celebrate the grand mystery of the Eucharist, by which the Church is nourished, strengthened, and perfected.

Q. *Why did the Church institute this Feast?*

*A.* Against those who declared themselves enemies to the

Eucharist. It was instituted by Urban IV., by a Bull dated 8th Sept., 1262, and confirmed by Clement V., in the General Council of Vienne. Its object was to put down the error of those who dared to deny the real Presence. Berengarius, Archdeacon of Angers, was the originator of this error, in 1004. He retracted and died a Catholic, but his retraction did not destroy his error; he had followers who did not imitate his repentance, and their error, when it was almost forgotten, was revived by Zuinglius, Calvin, and others. — See Baron. Anno 1004, 1028, 1035, 1059, 1079, 1088.

Q. *Why is the Holy Sacrament carried in solemn procession on this day?*

*A.* To celebrate the triumph of Jesus Christ over the enemies of this mystery, and, for this reason, the solemnity is particularly great at Angers, where Berengarius, who first denied the real Presence, resided.

Q. *How should we assist at this procession?*

*A.* With modesty and recollection, adoring Jesus Christ, and sharing in His triumph, doing all we can to make Him some amends for the awful profanation of these holy mysteries committed either by ourselves or others, thanking Him, in fine, for this inestimable legacy, and for the faith with which we believe it.

Q. *How should we spend this octave?*

*A.* We should daily assist at Mass, preaching, and Benediction. We should occasionally spend some time in the presence of the blessed Sacrament, in love and adoration, and in gratitude to Jesus for having communicated Himself to us in such an ineffable manner.

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## SECTION XVI. — ON THE FESTIVALS OF THE BLESSED VIRGIN AND THE SAINTS.

Q. *What do you call the Feasts of the Saints?*

*A.* All those days which the Church consecrates to God in memory of the Saints. — Euseb. lib. iv. c. 15.

Q. *Is the celebration of the Feasts of the Saints of ancient origin?*

*A.* The Feasts of Martyrs are of Apostolical tradition: on the model of these, the Feasts of Saints were instituted, but more recently. — Constit. Apos. lib. 8, c. 39; Tertul. de Coron. c. 3; Cyprian, Lit. 37; Basil, Serm. 19; Gregor. de Nyssa super S. Theodor. Jerom. c. 4, ad Galatas; Chrysos. Hom. 66; Theodoret. lib. 8, super Martyr. It would be useless to cite other authorities. Calvinists may deny, but a more respectable body of

Protestants still admit, at least in their Calendar, the Feasts of the Saints. — See Church of England Liturgy, passim.

Q. *What is the spirit of the Church as regards these Festivals?*

*A.* She thanks God for the graces He has given the Saints; she proposes them as models for our imitation, and as friends of God, to intercede with Him for us.

Q. *What classes of Saints are thus commemorated by the Church?*

*A.* The blessed Virgin, the Angels, St. John the Baptist, the Apostles and Evangelists, Martyrs, holy Bishops and Confessors, Virgins, holy women who died in wedlock, widows, and penitents.

Q. *What are the principal Festivals of the blessed Virgin which the Church orders us to sanctify?*

*A.* The Conception, the Nativity, the Annunciation, Purification, and Assumption.

Q. *You have already explained the Annunciation and Purification; when is the Conception celebrated?*

*A.* On the eighth day of December, on which day we honor and commemorate the immaculate Conception of the blessed Virgin.

Q. *Does the Church teach that she was conceived without the stain of original sin?*

*A.* Such is the universal opinion of the Church, which forbids the contrary to be maintained or defended in any manner whatsoever. — See Bull of Sixtus IV., *Grave nimis.* 1483; Counc. of Trent. sess. v.; Bull of Pius V., 1570; Paul V., 1616; Gregory XV., 1622; Alexander VII., 1661. St. Augustin will not allow sin even to be named in connection with the blessed Virgin. "There can be no doubt," says he, "that God rendered Mary ALL PURE and ALL HOLY, . . . . . considering that He had chosen HER to be the Mother of Jesus. — Lib. de Natura et de Gratia, c. 36, n. 42.

Q. *Does not this opinion appear to be opposed to the Scripture, which says that all men sinned in Adam?*

*A.* General propositions, such as this, have exceptions, even in the Scripture; for example, death; and there can be no rashness in admitting an exception here, since the Church approves of it. To say that Jesus did not save the blessed Virgin, if she were conceived without sin, is only a silly quibble, since it was through His grace alone she was so conceived.

Q. *What is the object of the Church as regards this Festival?*

*A.* To honor the sanctification of the Mother of God, and to thank God fervently, for giving to the world such a spotless Virgin, to be the Mother of Jesus.

SECTION XVII. — ON THE NATIVITY OF THE BLESSED VIRGIN.

Q. *When does the Church celebrate the Nativity of the blessed Virgin?*

*A.* On the eighth of September.

Q. *Was the blessed Virgin born in sin like other mortals?*

*A.* No; for God has certainly granted more grace to the Mother of Jesus, than to St. John the Baptist, who was sanctified from his mother's womb. — St. Ambrose on Luke i. lib. 1, n. 29; see also Controver. Catech. on the Blessed Virgin.

Q. *Did the blessed Virgin live without sin?*

*A.* Yes. She never committed even venial sin. God himself testifies that she was "full of grace."

Q. *How did the blessed Virgin live?*

*A.* She led a poor, retired, humble, and virtuous life, occupied with God and her duties.

Q. *Was there any thing remarkable in the Virtues of the blessed Virgin?*

*A.* Yes; the vow which, at an early age, she made to God, to preserve her virginity. Of such a vow we have no previous example, as all the ancient Fathers attest. The obscure passage of Philo the Jew, quoted by Grotius, in opposition to the above, can be of no avail against all antiquity. — Tillemont, Hist. Eccles. t. 1, art. 2; Sur la Sainte Vierge.

Q. *Who were the parents of the blessed Virgin?*

*A.* We believe she was the daughter of St. Joachim and St. Ann. — Tillemont, t. 1; Hist. Eccl. note 3. She was descended from the royal family of David. — Matt. i. 16, 18, 25; Luke i. 26, &c.

Q. *What is the object of the Church on this Festival?*

*A.* That we honor and imitate the sanctity of the blessed Virgin, and that we labor, like her, when we receive Jesus, to receive him into pure and spotless hearts.

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SECTION XVIII. — ON THE ASSUMPTION OF THE BLESSED VIRGIN.

Q. *When do we keep the Feast of the Assumption?*

*A.* On the fifteenth of August.

Q. *What mean you by the* Assumption *of the blessed Virgin?*

*A.* The death and transferrence of the blessed Virgin from this world to heaven. The Church sometimes uses the word *assumption* for the *death* of the Saints; because, when they die, God assumes or transfers them from this world to Himself.

Q. *Was the body, as well as the soul, of the blessed Virgin transported to heaven?*

*A.* Such is the universal and well-grounded opinion of all the faithful. — Baron. Notes Sur le Martyrol. 15 August, et sur l'An 48 de Jesus Christ, n. 4–12.

Q. *Upon what should we principally fix our attention during this Festival?*

*A.* We should consider that the blessed Virgin was elevated, in proportion to her humility. She was the most humble and most perfect of God's creatures, and hence the most exalted.

Q. *To what does the Church exhort us on this day?*

*A.* To have great confidence in the intercession of the blessed Virgin, to place ourselves under her protection, to imitate her virtues, especially her humility, purity, detachment from the world, and attachment to God, and her complete submission to the will of the Almighty.

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## SECTION XIX. — ON THE FESTIVALS OF THE ANGELS.

Q. *On what day does the Church celebrate the Feast of the Angels?*

*A.* On the twenty-ninth day of September and the second of October.

Q. *Why does the Church celebrate Feasts of the Angels?*

*A.* Because, in a certain sense, the Angels belong to the Church; Christ is their head, as he is ours. Again, because they enjoy the happiness to which we aspire, and on their Feasts the Church thanks God for the triumph He has enabled them to secure. — Tob. xii. 15; Luke i. 19; Matt. xvi. 27; xviii. 10; xxii. 10. They have been employed as the ministers of our salvation, the protectors of the Church, and of the faithful, who have recourse to them. — Heb. i. 14; Dan. xiii. 55–59; Matt. xviii. 10. In fine, they are the friends of God, and present our prayers before His throne, for which favor we are most grateful to God. — Tob. xii. 12; Apoc. viii. 4.

Q. *How ought we to spend these days dedicated to God in honor of the Angels?*

*A.* In thanking God for having rendered us worthy, through Jesus Christ, of being associated with the Angels here and hereafter; by the communion we hold with them in this world, and by our resemblance to them, and companionship with them in the next. — Matt. xxii. 30. In imitating their humility, charity, obedience, purity, zeal, and fervor, that by these we may participate in their bliss. In thanking God for having given us such assistants, guardians, and models. In showing the

greatest love and respect for the young and the poor, whose Angels see God without ceasing. — Matt. xviii. 10. In honoring those holy Angels who watch over us, and in avoiding all sin, lest we drive them from us. In fine, in beseeching them to present our prayers as a sacred odor before the throne of God. — Apoc. viii. 4; see Controver. Catech.

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SECTION XX. — ON THE FEAST OF ST. JOHN THE BAPTIST.

Q. *Who was St. John the Baptist?*

*A.* He was sent by God to point out Jesus Christ to the Jews, and to prepare men for his coming; and hence he is called the precursor of the Messiah.

Q. *What are the Feasts which the Church celebrates in his honor?*

*A.* His birth, and his death. The former, because he was sanctified in his mother's womb; because various prodigies were wrought by him — Luke ii.; and because an Angel predicted that many would rejoice at his birth. — Luke i. 13. We rejoice because St. John was, as it were, the Aurora to Jesus Christ, the true Sun who gave light to all the children of Adam, who walked in darkness and the shadow of death.

Q. *Why is St. John called the Baptist?*

*A.* Because he baptized Jesus Christ, and performed the same rite for the Jews, to prepare them to receive the Messiah. — Matt. iii.

Q. *What was the Baptism of St. John?*

*A.* A ceremony, by which he testified to the Jews, that they should purify themselves from sin, and do penance, in order to dispose themselves for the reception of the Messiah. — Matt. iii. 11.

Q. *How did St. John live?*

*A.* He lived in a desert, where he practised penance and mortification; he drank only water, and ate only locusts and wild honey; he instructed and prepared the Jews, who went in crowds to him, for receiving Jesus Christ. — Matt. iii., xi.; Mark i.; Luke vii.

Q. *How did St. John die?*

*A.* He was cast into prison, and afterwards beheaded, by the command of Herod, because he had reprehended that scandalous prince for living in adultery and incest. — Matt. xiv. 4; Mark vi. 18; Luke iii. 19, 20.

Q. *What should we learn from St. John?*

*A.* To fly the world and its snares; to unite innocence with mortification; to announce the truth to all; to reprehend the

rich and great, as well as the poor, for their crimes; to be humble, to love Jesus, and to lead others to the knowledge and love of him.

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## SECTION XXI. — ON THE FEASTS OF APOSTLES, MARTYRS, BISHOPS, &c., &c.

Q. *Who were the Apostles?*

*A.* Those who were selected by Christ, and sent to all the ends of the earth, to preach the Gospel and convert the world. This name has also been given to those who were the first to announce the Gospel to any nation. Thus, St. Patrick is called the Apostle of Ireland, and St. Francis Xavier the Apostle of the Indies.

Q. *Why did Jesus choose Apostles?*

*A.* To be the witnesses of his miracles, the depositaries of his doctrines, and the pillars of his Church.

Q. *How did the Apostles bear testimony to Jesus?*

*A.* They announced his miracles, particularly his Resurrection, along with his Gospel, to the whole world; they founded churches every where, and they sealed their testimony by their blood.

Q. *In what sense are the Apostles the foundation of the Church?*

*A.* In this, that the Church is founded on the doctrines which Jesus Christ confided to these men, and which they preached and propagated to all the ends of the earth.

Q. *How is the doctrine of the Apostles propagated in the Church?*

*A.* It descends from hand to hand, by the ministry of the Bishops, who are the successors of the Apostles.

Q. *Who was the chief among the Apostles?*

*A.* St. Peter, who was chosen by Christ to be the chief of the Church, and who founded, and consecrated by his blood, the Church of Rome — the Mother of all Christian churches.

Q. *Why do you give such exalted dignity to the Church of Rome?*

*A.* Because Divine Providence made choice of Rome, the capital of the world, to establish there the See of Peter, to whom Jesus gave the Primacy.

Q. *In what consists the Primacy of the Roman Church?*

*A.* In this, that the Roman Church was established by God, to be the principal guardian of truth, the centre of communion to all other branches of the true Christian Church, to which all should be united, and the See of the Sovereign Pontiff, the chief Bishop, and Vicar of Jesus Christ.

Q. *What do all the faithful owe the Pope?*

*A.* Obedience, as to the successor of St. Peter, the Head of the Ecclesiastical Government, who has jurisdiction over all particular or national churches.

Q. *Who are the Holy Evangelists?*

*A.* Those who wrote the history of the life of Jesus Christ.

Q. *What should we do on the Feasts of the Apostles and Evangelists?*

*A.* We should thank God for having, by them, led us to the knowledge of truth; beseech him to keep us firm in the profession of the faith which they announced; pray for a continual succession of pastors animated with their spirit; pray for the prosperity of the Church which they founded; and entreat them to pray, not only for the Church, but for those who now govern it.

Q. *Who are the Saints whom we call Martyrs?*

*A.* Those who were put to death for the cause of Jesus Christ, or generally those who died for the sake of truth, piety, or religion.

Q. *What should we do on the Feasts of Martyrs?*

*A.* Thank God for the courage with which they were animated, and the reward they have obtained, and beseech the same graces from Him, through their intercession; we should also, on the Feasts of holy Bishops, behave in the same manner as on the Feasts of Apostles; the former being the successors of the latter, and holding the same office.

Q. *Who are those Saints who are called Confessors?*

*A.* In ancient times, this title was given only to those who testified to and defended truth; exposed themselves to prisons, exile, torture, the privation of their worldly goods, torments, and even to the loss of life itself, without, however, actually suffering death. But, for many ages, we call those saints Confessors who are neither Apostles, nor Evangelists, nor Martyrs. They have this name, because they have all confessed the faith of Jesus, and testified to its truth, at least by the sanctity of their lives.

Q. *What should be done on their Festivals?*

*A.* We should learn the virtues by which they were sanctified, and beg of God, through their intercession, to give us grace to imitate them.

Q. *How should we spend the Festivals of holy Virgins?*

*A.* We should animate ourselves, in our contest against the world, the flesh, and the devil, by considering the triumphs gained through the grace of God by those holy beings, who were as weak, perhaps weaker, than ourselves; we should also ask their prayers.

Q. *What should we do on the Festivals of holy women, who were sanctified either in wedlock or widowhood?*

*A.* We should thank God for sanctifying people of every class and state, and be animated in the discharge of our particular duties by the example of those who sanctified themselves, in the same circumstances as ours.

Q. *What should we do on the Feasts of holy Penitents?*

*A.* We should, by their example, excite ourselves to penance and humility; be animated to repent, by considering how good God was to them, who were sinners like ourselves; and persevere in virtue, as they did, that we may hope for the same reward.

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### SECTION XXII. — ON THE FEAST OF ALL SAINTS.

Q. *Why does the Church celebrate this Festival, which she keeps on the first of November?*

*A.* To honor on this day the Saints, known and unknown, who have no assigned Festival during the year. To repair, by that general feast, our deficiencies on the other Festivals. To excite us powerfully to virtue, by the united example of every age, sex, and profession, who have sanctified themselves, and now enjoy their reward. To employ this whole multitude of heavenly intercessors in our favor with God, and to thank God for the triumph of these happy souls.

Q. *Why does the Church celebrate this Feast with so much solemnity?*

*A.* Because this Feast comprehends in itself all the other Festivals of the Saints, and is a lively image of the Eternal Feast, which God with his Saints celebrates in heaven.

Q. *By what considerations may we excite ourselves to imitate the Saints?*

*A.* By reflecting, that these Saints were weak as we are, and subject to the same temptations and difficulties, and that we are members of the same body which sanctified them; that we are animated by the same spirit, fortified by the same grace, instructed by the same Master, and called to share in the same recompense.

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### SECTION XXIII. — ON ALL SOULS' DAY.

Q. *Why does the Church especially appoint a day of supplication for the dead?*

*A.* To procure, for all who need it, spiritual relief and consolation.

Q. *Why is the day after All Saints chosen for this purpose?*

*A.* To express and indicate the union that exists amongst all the members of the Church. The faithful in heaven, in purgatory, and on the earth, are all members of the Church of Christ — all called and destined to eternal happiness. On All Saints' day we rejoice at their happiness, and sigh for a share in their reward. On All Souls' day we mourn over that other branch of the Church which is suffering in purgatory; by our prayers we endeavor to console them, and beseech God to alleviate and shorten their sufferings, and bring them soon to the enjoyment of himself. How beautiful is all this, compared with the cold, heartless, friendlessness of Protestantism!

Q. *Is prayer for the dead authorized in Scripture?*

*A.* Yes; both in the Old and New Testament. — Machab. xii. 43; 1 Cor. xv. 29; 2 Tim. i. 18. The arguments for this portion of Catholic doctrine may be seen where we treat of purgatory; see also Controv. Catech.

Q. *Who are the dead for whom we offer up our prayers?*

*A.* Only for those who may be in purgatory; the Saints do not require our prayers, and they would be useless to the damned; hence, we do not pray for martyrs, for they are sure of heaven, nor for baptized children, who die before the use of reason; we do not pray for those who die in heresy, infidelity, schism, or apostasy, nor for those who die under sentence of excommunication. We pray for all who die in the bosom of the Church; for the good, because we are seldom so pure as not to require the relief of the prayers of the faithful; and for those who have been less edifying, if they have given signs of repentance before death, because these require our prayers most, and hence, in doubt as to their ultimate fate, the Church offers up her fervent prayers for all, lest some, to whom her prayers might be beneficial, should be deprived of them.

Q. *Why are our prayers useless to the damned?*

*A.* Because the pains of hell can neither be diminished nor abridged.

Q. *Who are the dead for whom we especially pray on the day of All Souls?*

*A.* For all that are in purgatory in general; we reserve for other days of the year special prayers for friends, relations, and benefactors.

Q. *Is it only by prayer we can relieve the souls in purgatory?*

*A.* We include in prayer also the holy sacrifice of the Mass, which is the best of all prayers; but we may also relieve those in a state of suffering by alms and other good works.

## SECTION XXIV. — ON FEASTS OF DEDICATION.

Q. *What do you mean by the dedication of a Church?*

*A.* A ceremony by which an edifice is consecrated by a Bishop, that it be used only as a house of prayer, and in the service of God.

Q. *Why is a Church dedicated with so much solemnity?*

*A.* Because God is to dwell in it; because it contains the Holy of holies in its tabernacle; because it is the place in which the holy Sacrifice is offered, in which every stage of our Savior's life and sufferings are commemorated; because, in fine, it is consecrated by the prayers of the faithful, and is an image of the heavenly Sion, the city of God in heaven.

Q. *Why do we celebrate every year the memory of the dedication of certain Churches?*

*A.* To thank God that he has been pleased to dwell in our Temples, to hear our prayers, to distribute his graces, to nourish us with his divine word, and with the flesh and blood of his divine Son, and also to induce us to remember that we are the temples of God, and that we are destined, one day, to inhabit his heavenly Jerusalem. — Deut. iv. 7; 3 Kings viii. 39.

Q. *Why are so many tapers lighted on these Festivals?*

*A.* To testify our joy that God is glorified by these material Temples here, and our hope that we shall one day be precious stones in his heavenly spiritual city. These lights also represent the Apostles, who are the lights of the world, and the foundation of God's Church. — Eph. ii. 20.

Q. *What should we do to celebrate properly these Feasts?*

*A.* We should renew in ourselves the desire to honor the temple which God inhabits; manifest this honor by contributing what we are able for the decoration of His house; love to pray in it, because it is consecrated to be a house of prayer; recollect that we are, in a sense, the temples of God, and that God's temple should never be defiled; and, in fine, pray with fervor that God would enable us to employ our time in these, His temples of this world, that we may be one day found worthy to be admitted into His heavenly kingdom.

Q. *Is the ceremony of dedicating Churches very ancient?*

*A.* God himself ordered the dedication of Solomon's Temple, and the Church has practised this rite ever since the time she was permitted by her Pagan persecutors to have public churches.

## CHAPTER XXI.

ON THE SECOND COMMANDMENT OF THE CHURCH, OR THE OBLIGATION OF HEARING MASS ON SUNDAYS AND HOLIDAYS.

Q. *What is the Second Commandment of the Church?*

*A.* That we hear Mass on Sundays and Holidays.

Q. *Is this an ancient precept?*

*A.* It has existed since the earliest times. — St. Justin, Apolog. 2; St. Leo. lett. 11 or 81. St. Luke tells us, that the first Christians assembled on the first day of the week to break bread, that is, to offer the holy sacrifice. — Acts xx. 7.

Q. *Why does the Church wish all her children to hear Mass on these days?*

*A.* Because, to assist at Mass is the most holy and useful act we can perform on these days consecrated to the service of God. See what we shall say on the *Sacrifice of the Mass.*

Q. *How should we assist at Mass, in order to satisfy the precept of the Church?*

*A.* We must hear it *all*, and with *piety*, that is, we must behave with respect, attention, and modesty; we should follow the Priest in his prayers, be united with him, and offer the holy Sacrifice to God with him.

Q. *At what Mass should we attend?*

*A.* The Church desires all her children, when it is possible, to attend the principal or Parochial Mass on Sundays and Holidays, — Conc. Trid. sess. 22, — and it is sinful to neglect to do this, unless we have a reasonable excuse. Indeed the Church, in several ancient and modern Councils, has decided that they who, without a legitimate cause, have absented themselves from the Parochial Mass, deserve to be excommunicated. — Conc. Elvir. C. 21; Conc. Sard. C. 141; Conc. Paris, 1557; Conc. Narbon. 1551, can. 36.

Q. *What are we to consider legitimate causes of absence from the Parochial Mass?*

*A.* These, in general, must be learnt from the lawful pastor and director in spirituals. They must be necessitating causes, such as weakness, sickness, the distance or difficulty of the way, extremely bad weather, or, in some instances, the want of a conveyance, &c., &c. — See Councils above cited.

Q. *What are the reasons which determined the Church to oblige all to attend the Parochial Mass?*

*A.* The Church was actuated by the desire, that all the people of each parish should be united with their own pastor in prayer

and the holy sacrifice, and that all might be present at the instructions their pastor is obliged to deliver at the public service.

Q. *May not the people be instructed by any Priest where they happen to hear Mass?*

*A.* These instructions are not obligatory as those of the parish Priest; besides, there are many things which we are bound to know, which are to be learnt only at the parish Church, such as the publication of marriages, fasts, feasts, admonitions, ordinances, and Episcopal mandates, &c.

## CHAPTER XXII.

### ON THE THIRD COMMANDMENT OF THE CHURCH, OR THE ANNUAL CONFESSION.

Q. *What is the third precept of the Church?*

*A.* That we confess our sins, at least once a year, to our own pastor. — Conc. Gen. Lat. iv.; Can. 21, *omnis utriusq. sexus*, &c.

Q. *At what age are we bound by this precept?*

*A.* As soon as we arrive at the age of discretion, that is, as soon as we are able to commit mortal sin.

Q. *At what time of the year are we obliged to confess, in order to satisfy this precept?*

*A.* The Church has not prescribed the precise time, but her intention may be learnt from the precept as to the Paschal communion, which clearly supposes that the confession should be made during the Easter time, as a preparation to worthy communion.

Q. *Why has the Church not decided that the confession should be made during the prescribed Easter time?*

*A.* Because very many Christians require a longer time for preparation, that they may be in a state to communicate worthily, and the spirit of the Church is, that such should begin their preparatory confessions at the beginning of Lent, or even sooner. Conc. Trid. sess. 14, cap. 5.

Q. *Do those, then, who require long preparation, and who, consequently, are not admitted during the Paschal time, satisfy the Paschal precept?*

*A.* Yes; because the Church empowers each pastor to defer absolution, and, consequently, communion, for those who are not yet properly disposed. — See Conc. Lat. Can. *omnis utriusq. sexus.*

Q. *To whom is this annual confession to be made?*

*A.* To the Bishop, the parish Priest, or to any Priest having

episcopal authority and approbation for that duty. — See the last-cited Canon. From this rule are excepted Monks and Nuns, and others who are not, properly speaking, under the charge of the parish Priest; these should confess to the Priest, to whose charge they are committed by the Bishop. It is on this account that the Lateran Council uses the words *proprio sacerdoti.*

Q. *Is it a sin to go out of one's own parish to make the annual confession?*

*A.* Certainly, if it be done without the leave of the parish Priest, the Vicar general, or the Bishop. See above-quoted canon.*

Q. *But is the confession null in this case?*

*A.* The Council of Lateran expressly declares that it is so; here are its words — "If any person, for a just reason, wish to confess his sins to a stranger Priest, let him first ask and obtain permission from his own Pastor, because, without this permission, no other can either bind or loose."

Q. *May it not be proper to give this important canon entire, that all may learn it?*

*A.* For that useful end we shall now give it in the original Latin and in English: —

Omnis utriusque sexus fidelis, postquam ad annos discretionis pervenerit, omnia sua solus peccata fideliter confiteatur, saltem semel in anno, proprio sacerdoti, et injunctam sibi pœnitentiam, studeat pro viribus adimplere; suscipiens reverenter ad minus in Pascha Eucharistiæ Sacramentum; nisi forte, de consilio proprii sacerdotis, ob aliquam rationabilem causam, ad tempus ab ejus perceptione duxerit abstinendum, alioquin et vivens, ab ingressu ecclesiæ arceatur, et moriens, Christiana careat sepultura. Unde hoc salutare statutum, frequenter in Ecclesiis publicetur, ne quisquam ignorantiæ cæcitate velamen excusationis assumat.

That each of the faithful of both sexes, when he has arrived at the age of discretion, alone (without witnesses) confess faithfully all his sins at least once in the year, to his own pastor, and study to do all in his power to comply with the enjoined penance, receiving reverently, at least at Easter, the Sacrament of the Eucharist, unless, for some reasonable cause and with the advice of his own pastor, it be judged proper, that he abstain from communion for a time; otherwise, let him be deprived of admission into the church while he lives, and of Christian burial when he dies; hence, let this salutary statute be frequently published in the church, lest any one should pretend to excuse himself under the pretext of ignorance.

"Si quis autem alieno sacerdoti voluerit, justa de causa, sua confiteri peccata, licentiam prius postulet et obtineat a proprio sacerdote; cum aliter ille ipsum non possit solvere vel ligare."

If any one, however, wish for a just reason to confess his sins to a stranger priest, let him first ask and obtain leave from his own priest, since otherwise the former can neither bind nor loose.

* According to a practice, now becoming very general, we may confess at all times to any approved priest. — LIGUORI.

Q. *Why does the Church compel all the faithful to confess once in the year?*

*A.* That we may not grow old in sin, and that we may not entirely neglect to be converted to the Lord; but the Church exhorts all her children to confess often; for experience teaches, that those who confess only once a year, seldom lead a Christian life.

Q. *What rule should we follow as to the frequency of confession?*

*A.* We should regulate our confessions by our spiritual wants and necessities, and be guided by the advice of our spiritual director, in every thing which regards this duty.

## CHAPTER XXIII.

### ON THE PASCHAL COMMUNION, OR THE FOURTH PRECEPT OF THE CHURCH.

Q. *What is the fourth Precept of the Church?*

*A.* That we receive the Holy Communion at least once a year, and that about Easter, — that is, within the time prescribed for the Easter Communion, — and that we receive it in our own parish church, or in one approved by our lawful superior for that purpose. See Canon *omnis utriusq. sexus.*

Q. *At what age are we obliged to approach to Communion?*

*A.* As soon as our pastors judge that we have sufficient discretion, piety, and instruction to receive it with fruit.

Q. *Do we satisfy the Paschal Precept when we communicate out of our own parish?*

*A.* We do not, if that be not done with the permission of the Bishop or the parish Priest.

Q. *What if one be sick during the Easter time?*

*A.* He is obliged to satisfy the Precept as soon as he recover. He will, however, satisfy the Precept, if, during the time he is ill, the parish Priest or Curate administer to him the Communion.

Q. *What if the Confessor do not consider it proper that a penitent communicate during the Easter time?*

*A.* The Church, in such case, authorizes the Confessor to delay, until the penitent be properly disposed.

Q. *What should the penitent do in such case?*

*A.* He should beg the necessary grace of conversion from God, bring forth worthy fruits of penance, be diligent in following the

directions of his Confessor, and approach in his parish Church when his Confessor allows him.

Q. *What punishment has the Church ordained against those who neglect the Easter duty?*

*A.* That they be expelled the Church during life, and deprived at death of Christian burial. Canon *omnis utriusq. sexus.*

Q. *Ought we to content ourselves with communicating once a year?*

*A.* To satisfy the spirit of the Church, we ought to live such holy lives that we may be in a state to communicate often. St. Cyprian de Orat. Domin.; St. Aug. lit. 54; Conc. Trid. sess. 22, c. 6. Of the dispositions necessary for a worthy Communion we shall speak when we treat of the Holy Eucharist.

## CHAPTER XXIV.

### ON THE FIFTH COMMANDMENT OF THE CHURCH.

#### SECTION I. — ON FASTING IN GENERAL.

Q. *What is the fifth Precept of the Church?*

*A.* That we fast, during Lent, on Ember days, and Vigils, and on any other days prescribed by the Church.

Q. *What do you mean by fasting?*

*A.* We fast by abstaining from certain kinds of food, and by taking only one meal in the day.

Q. *What are the kinds of food from which we abstain?*

*A.* The law as to these is different in different countries, and even dioceses, according to circumstances, and each must be guided by the law of his own locality. We abstain generally from flesh meat of all kinds, and during Lent, in some countries, also from eggs and milk.

Q. *Why do we abstain from these particular meats?*

*A.* Not because they are bad in themselves; but because they are nourishing and a luxury, we mortify ourselves by abstaining from them.

Q. *Is not this opposed to St. Paul's order — "Whatsoever is sold in the shambles, eat"?* — 1 Cor. x. 25.

*A.* Meat, which had been offered to idols, was sometimes sold at the shambles; some of the Corinthians bought their meat there without asking any questions, and used it without scruple;

others, again, were so timid that, lest by chance they should get, at the market, what had been offered to idols, they would buy none. To do away with this scrupulosity, St. Paul ordered them to buy and use what they found at the shambles, without asking any questions about it, but ordered that they should not use what had *certainly* been offered to idols, lest they might scandalize the weak. See St. Paul, 1 Cor. x., from 19th verse to the end. St. Paul's order, then, has nothing to do with Christian abstinence. We hold all meats to be good, and only abstain from some out of motives of penance and mortification. Jesus Christ himself not only fasted, but lauded St. John the Baptist as the greatest man born of woman, whilst this Saint, from penitential motives, subsisted on locusts and wild honey. — Matt. iii. 4. Protestants, therefore, in condemning the Catholic practice in this matter, condemn Christ himself.

Q. *Can you prove clearly that, in ancient times, Christians abstained from certain meats on fast days?*

*A.* He who dares deny that they did, must deny the most authentic history, supported by constant tradition. In ancient times, on fast days, and particularly in Lent, neither flesh meat nor wine was used. — St. Basil. disc. 1 de jejun.; St. Gregor. de Nyss. serm. de jejun.; St. Chrysos. Hom. 5, 6, ad Popul. Antioch.; St. Cyril of Jerusalem, Catech. 4; Theoph. de Alexan. lit. Paschali; St. Jerom. lit. ad Nepot.; St. Augustin in all his Lenten Sermons. In holy week the fast was still more rigorous; neither flesh meat, nor fish, nor cooked meats of any kind, were used, and hence that week was called Xerophagia, to express the nature of the fast and abstinence. — St. Epiph. exposit. Fidei N. 22, contra Hæres. 75, et contra Hæres. 70 N. 12. Wine began to be used, on fast days, in the seventh century; it was then only allowed to the weak, but in the next century general permission was given for its use; but abstinence from flesh meat, on fast days, is prescribed by the Church of every century, as is evident from perpetual and universal tradition.

Q. *At what hour should we make our meal on fast days?*

*A.* Formerly, it was not taken in Lent till the evening, and on the other fasts at 3 o'clock; and though we are still counselled to follow this practice, if we are able, the Church now permits us to take it at midday.

Q. *Are we allowed to take a collation at night?*

*A.* Yes; as the meal is taken now early in the day, the Church allows a collation at night, provided that we only take what is prudently considered necessary to our support, say one fourth of our usual evening meal, and that we eat nothing, in making this collation, which is forbidden to be used on fast days, such as flesh meat, fish, eggs, butter, or milk. In all these

matters we should follow the instructions of our Bishop, which he delivers generally in what is called his Lenten Pastoral.

Q. *Who are those who are obliged to fast?*

*A.* All who have arrived at the age of twenty-one, if they are not otherwise lawfully dispensed from it.

Q. *Who are exempted or dispensed with?*

*A.* Women who are pregnant or nursing, sick people, laborers, and all engaged in heavy and laborious employments; the greater part of the aged, (although the Church has not determined at what particular age they cease to be obliged to fast,) and, in a word, all those whose health would be injured seriously by fasting.

Q. *What should we do when we find ourselves in any of the above states?*

*A.* We should, when there is any doubt, consult a conscientious medical friend, and then submit our case to our ecclesiastical superior. — Coun. of Toledo, can. 9; and of Narbonne, 1609, ch. 10. We should also observe, as far as we safely can, a part of the fast and abstinence; and as all must do penance in some way, we should endeavor to supply our defects by penitential works which we are able to perform, that is, according to the spirit of the Church. In this same spirit, those who are unable to comply with the fasts of the Church should feel sensibly affected that they are unable to practise, with the great body of the faithful, those mortifications that are such powerful supports of virtue, and restraints upon vice.

Q. *Why was fasting instituted?*

*A.* To mortify our bodies, that by such penitential austerity we may bring our passions into subjection, and satisfy, as far as it is in our power, our offended God for our sins, through the grace of Christ.

Q. *What must we do to render our fasting meritorious?*

*A.* We must join with it prayer, alms, and other good works. — Isaiah lviii. 2; Tob. xii. 8.

Q. *Who sin against the law of fasting?*

*A.* Those who eat meats forbidden on fast days; those who eat at any but the prescribed times, or who eat to excess, or more than is allowed at these times. Those who drink what is very nourishing, even though not expressly forbidden, act against the spirit of the fast; and masters sin, if without necessity they make their servants work on days of fasting at such heavy labor as will render it impossible for them to fast. — Coun. of Orleans, can. 27.

SECTION II. — ON THE FAST OF LENT.

Q. *Who instituted the Fast of Lent?*

*A.* This fast is founded on Apostolical tradition; it has been observed at all times, and in all churches, since the time of the Apostles. — See proofs in P. Thomassin, part 1, ch. 4.

Q. *Why was the Fast of Lent established?*

*A.* To imitate and commemorate the fast of Jesus Christ, which lasted forty days; and that the faithful might, by such penitential austerities, practised during the previous forty days, prepare themselves to celebrate worthily the Festival of Easter. — See St. Aug., St. Leo, de jejun. quadrag.

Q. *Why is the first day of Lent called Ash-Wednesday?*

*A.* Because ashes are put upon the heads of the faithful on that day. This is a remnant of the ancient practice of the Church, which sprinkled the heads of public penitents with ashes, at the beginning of their penitential course, in imitation of the Ninevites, who covered themselves with sackcloth and ashes, when they desired to appease by penance the anger of God. — Jonas iii. 6. On these reasons is founded the practice of the Church on Ash-Wednesday. — St. Bernard, de jejun.

Q. *What does the Church intend by this ceremony?*

*A.* To excite us to penance by the thought of death, which is a punishment of sin. "Remember, man, that thou art dust, and unto dust thou shalt return." — Gen. iii. 19.

Q. *With what spirit should we receive the ashes?*

*A.* With the spirit of humility and compunction, accompanied by a sincere desire to spend the Lent in penitential works.

Q. *What must we do to spend the Lent according to the spirit of the Church?*

*A.* We must fast, give alms, live a retired life, attend the Lenten instructions, abstain from sin, and even from innocent amusements. We must pray assiduously, assist often at the public offices of the Church, and approach to confession in the beginning of Lent, that we may the better prepare ourselves for the Paschal duties. — St. Aug., St. Leo, in jejun. quadrag.

Q. *With what spirit should we listen to the Lenten sermons?*

*A.* With the spirit of faith, docility, compunction; and without the spirit of curiosity or criticism.

Q. *Why, during Lent, are Vespers said in the forenoon?*

*A.* In ancient times, when the Lenten meal was taken in the evening, Vespers were always said before it. The hour for that meal having since been changed to midday, the Vesperal hour, during Lent, has been similarly changed, that it may be still true, that Vespers are said before the fast is broken.

SECTION III. — ON THE FAST OF THE FOUR SEASONS, OR EMBER DAYS.

Q. *What are these fasts?*

*A.* Fasts which the Church has prescribed every three months, on a Wednesday, Friday, and Saturday of the same week.

Q. *Are these fasts of very ancient date?*

*A.* They existed in Rome before the fifth century, and St. Leo, who lived at that time, says they have the authority of Apostolical tradition. — P. Thomassin, part 1, ch. 21.

Q. *Why were these fasts instituted?*

*A.* To consecrate a part of each season by penitential works; to beg of God to preserve and bless the fruits of the earth; to thank Him for his past bounties, and to implore of Him to give his Church good pastors — for it is at this season they are ordained.

Q. *Why does the whole Church fast and pray to obtain good pastors?*

*A.* Because, ordinarily speaking, the welfare of the people depends upon the pastors. It is God who, in his mercy, gives good pastors, and in his wrath permits those that are wicked. We should, then, during these days, enter into the spirit of the Church, and labor to obtain the object she has in view.

Q. *What do you mean by fasting on Vigils?*

*A.* These are fasts ordered to be observed on the eves or days before the more solemn Festivals. They are prescribed, that the faithful may prepare themselves by penance to celebrate these great solemnities.

Q. *Why are these fasts called Vigils, or night watches?*

*A.* Because, in ancient times, part of the night of these days was spent in watching and prayer in the public churches. — P. Thomassin, part 1, ch. 18. There are some Vigils on which we do not fast, because formerly there were feasts preceded by watching in the Church, upon which the faithful were not bound to fast.

Q. *Why are not these Vigils, or watches, continued?*

*A.* They were discontinued because they were sometimes abused. That of Christmas is still continued in some churches, and in a few churches the Vigil of Easter, and some other Festivals, are still observed.

Q. *Are there any other times of fasting except those mentioned?*

*A.* In many churches a fast was observed during all Advent, and we still fast on the Wednesdays and Fridays of it. In some churches there are several Lents observed. The Greeks have fasts that we have not, and we have some which they have not. Bishops may appoint fasts in their dioceses, and we should follow, as our rule, the practice of the diocese to which we belong.

# CHAPTER XXV.

## ON THE SIXTH COMMANDMENT OF THE CHURCH.

Q. *What is the sixth precept of the Church?*

*A.* That we abstain from flesh meat on Fridays, (in these countries,) and also on Saturdays in most others.

Q. *Why has the Church ordained abstinence every week?*

*A.* That we may live always in the practice of penance.

Q. *Why has she chosen Fridays and Saturdays for this purpose?*

*A.* To commemorate the death of Christ on the former, and his burial on the latter, as well as to prepare us, by the practice of penance, to celebrate, worthily, Sunday, the holy day of the Lord. These abstinence days have been established since the earliest ages of the Church, but formerly they were days of fasting also; and, in some churches, Wednesday was kept in place of Saturday. — St. Aug. lit. 54; Thomass. part 1, ch. 19, 20. Those who kept Wednesday, did so because on that day the Jews resolved on the death of Jesus, and Judas resolved to betray him. — St. Aug. lit. 36.

Q. *Are there any other days of abstinence besides those already mentioned?*

*A.* In some dioceses abstinence is observed on the Rogation days, and St. Mark's day, but these abstinence days are not generally observed.

Q. *What should we do as to such days as are not universally observed?*

*A.* We should follow the rule laid down by the superior of the diocese in which we live, and when we happen, in good faith, and without fraud, to be in a diocese where fasting or abstinence is not prescribed, which is ordered in our own diocese, we may use, without any scruple, the privileges of the place where we happen to be.

Q. *What do you mean by being in a diocese in good faith, and without fraud?*

*A.* If necessary business take us from our own to another diocese, we act in good faith, and without fraud; but if we go to another diocese to avoid a disagreeable law in our own, then we act in bad faith, and fraudulently; for example, if flesh meat is forbidden on a particular day in our own diocese, and we leave our own for that day, and go to another, where it is not forbidden, expressly for the purpose of eating it, and without any reasonable business, we are fraudulently evading the law, and are guilty of sin.

Q. *Why is abstinence prescribed on St. Mark's and the Rogation days in some places?*

*A.* These abstinences are observed only in some dioceses, and with the processions and prayers which take place on these days, we implore God to bless the fruits of the earth, and preserve them from the dangers of that season, to which they are much exposed. Abstinence is prescribed, to make our prayers more acceptable.

Q. *Why are not these days of Rogation fasting days, as well as days of abstinence?*

*A.* Because they always fall in the Paschal time, which is a time of joy, during which the canon of the Church forbids fasting. In cases of great public necessity, such as gave rise to the Rogation days, fasting has been prescribed on these days by various Bishops. In such difficulties, to order fasting, is in accordance with the spirit of the Church, which originally appointed these three days of public prayer.

## CHAPTER XXVI.

### ON THE EVANGELICAL COUNSELS, OR THE PERFECTION OF A CHRISTIAN LIFE.

Q. *You have explained, in detail, the duties of a Christian life, our obligations to practise virtue and avoid vice, to obey God and His Church, and discharge all the different duties which they impose — have you now any thing to add?*

*A.* We have yet to inform you in what consists the perfection of Christian life.

Q. *In what, then, does it consist?*

*A.* In the perfection of charity. The more we are detached from the world and united to God, the more perfect are we, for in religion all is referable to charity.

Q. *By what means can we arrive at Christian perfection?*

*A.* Jesus Christ has pointed out the way, in the Evangelical counsels He has given us.

Q. *What do you mean by Evangelical counsels?*

*A.* Certain good actions, which Jesus Christ has proposed to us, and to which he has exhorted us, without laying us under any obligation to practise them: such is the difference between the precepts and counsels of the gospel. The precepts are of

obligation, we cannot be saved without observing them; but we are not bound to practise the counsels, under any penalty, except we have engaged ourselves by a vow to observe them.

Q. *What are the counsels of the gospel?*

*A.* The principal are, chastity, poverty, and obedience. — Matt. xix. 12-21; 1 Cor. vii.; Luke ix. 23. By chastity we understand a voluntary renunciation of marriage, that we may live in perpetual continency; by poverty, we mean a voluntary renunciation of riches and this world's goods, that we may imitate the poverty of Jesus Christ; by obedience, a voluntary renunciation of our own will, that we may be guided by the advice of a prudent superior, to whom we subject ourselves. — See on these, 1 Cor. vii.; Matt. xix. 21; Luke xiv. 33; Matt. xvi. 24; Luke ix. 23.

Q. *Since we can be saved without the practice of these counsels, why did Christ propose them?*

*A.* He proposed them as actions excellent in themselves, as means which conduct to perfection, and which greatly facilitate the accomplishment of the precepts. We make a complete sacrifice of ourselves, of our bodies, our goods, and our wills, to God, by the practice of chastity, poverty, and obedience. — Matt. xvi., xix.; Luke xix. 23. The practice of these leads to perfection, for chastity detaches us from the concupiscence of the flesh, poverty from the concupiscence of the eyes, and obedience from the pride of life; and these three master vices are the sole obstacles to that perfect union with God, in which we should always live. In fine, that the observance of the counsels facilitates the observance of the precepts, is very clear from the following examples: It is a precept that we must not have our hearts divided between God and a creature. Now, this precept is much more easily observed by him who leads a virtuous single life, than by him who is engaged in marriage. That we must have our hearts detached from the goods of this world, is a precept; now, this precept is more easily practised by him who gets rid of these goods altogether, than by him who retains the possession of them. In fine, that we should mortify our self-love, and die to ourselves, is a precept; now, this is more easily practised when we submit ourselves in every thing to a good and prudent Superior, than when we are subject only to our own control. — For the above precepts see Matt. vi. 24; 1 Cor. vii. 32, 33; Luke xiv. 33; Matt. xvi. 24; Luke ix. 23.

Q. *How should we practise the Evangelical counsels?*

*A.* With the greatest purity of intention, seeking only to please and glorify God; with great humility, never preferring ourselves to those who do not practise them; with great fidelity in the practice of the precepts; we must begin by observing

what is *commanded;* without this, the observance of the counsels will be useless.

Q. *May it not sometimes happen, that those who only observe the precepts, may be more perfect than those who practise the counsels?*

*A.* If those who practise the precepts, and who live amidst the bustle and distraction of the world, are more detached from the concupiscence of this life, more united to God, and more exact in observing the precepts, than those are who profess to observe the counsels, then are the former more perfect than the latter; for perfection consists not so much in the practice of the counsels, as in the perfect charity with which, and by which, they and the precepts are observed. — St. Aug. lib. de Moribus Eccles. cap. 33; S. Thom. ii. 2, quest. 184.

# PART THIRD.

## CHAPTER I.

### ON GRACE.

#### SECTION I. — ON GRACE IN GENERAL, AND ITS DIFFERENT KINDS.

Q. *Can we, by our own strength, lead on earth holy and Christian lives?*

*A.* No. To do this, we require grace and help from God.

Q. *What do you mean by the word* Grace *?*

*A.* It means, in general, a favor, a mercy, a liberal kindness, which is not due, — for if it were due, it would not be a grace, as St. Paul remarks, Rom. xi. 6. Theologians have distinguished grace into various kinds, which we shall now explain in detail.

Q. *What do you mean by* natural *grace?*

*A.* We mean gifts purely natural, such as health, strength of body, solidity of judgment, capacity of mind, and other similar advantages, which are commonly found in all classes of men, infidels and Christians, the good and the bad. These we consider graces, because God owes them to no one, and yet he gives them to whom he pleases, and in what measure he pleases.

Q. *What do you mean by supernatural grace?*

*A.* We mean the favors and blessings which God grants to his reasonable creatures, favors and graces which relate not directly to this life, but to eternal life, or to salvation?

Q. *What do you call external or exterior graces?*

*A.* Those graces of God which are without us, such as the Incarnation of the Son of God, his death, his preaching, his exhortations, counsels, and miracles, &c.

Q. *What do you call interior graces?*

*A.* The interior helps which God gives us, such as good inspirations, the gifts of faith, hope, charity, &c.

Q. *What are the graces which render us agreeable to God?*

*A.* Strictly speaking, sanctifying grace alone reconciles us with God, makes us agreeable to him, and makes us his friends from having been his enemies by sin; but in theological language, the graces which render us agreeable to God, *gratiæ gratum facientes*, are those which are given to us for the attainment of our own salvation. They are thus named, to distinguish them from the graces which are given us with a view to the salvation of our neighbor, and which are called *gratiæ gratis datæ*.

Q. *What are the graces which we may have without being agreeable to God?*

*A.* Properly speaking, such are all the graces we may have, without being justified; but theologians understand by such graces, only those which God gives us for the good of our neighbors.

Q. *What are the graces which God gives us principally with a view to our own salvation?*

*A.* All good inspirations, holy impulses, and tendencies, and, of course, above all, sanctifying grace.

Q. *What are the graces given principally with a view to our neigbor's salvation?*

*A.* The gifts of miracles, languages, or prophecy; the talent for preaching, instructing, &c. When God gives these, he does so that they may be employed in the conversion of infidels, heretics, and sinners, or in the instruction of the faithful; in a word, for the good of every neighbor. — 1 Cor. xiv.

Q. *What do you mean by habitual grace?*

*A.* That grace of God which dwells in and remains with us; which sanctifies us, and renders us just and agreeable in his eyes. It is also called sanctifying grace.

Q. *What is actual grace?*

*A.* An enlightenment, and holy impulse, which God gives us, which inclines and strengthens us to avoid evil and do good. There is this difference between habitual and actual grace, that the one is permanent, it remains in and justifies us; the other is a passing help, which we may receive without being justified.

Q. *What is exciting or sufficient grace?*

*A.* It is an actual grace, which excites us to good, and gives us real and true power to do it; but with the aid of which the good may not be done, because of the resistance of our own will. With the help of this grace, man has it in his power to resist a temptation, which turns him from good, or impels him to evil; and if he yield to the temptation, his fall is the effect of his own free will.

Q. *What is efficacious grace?*

*A.* It is an actual grace, which excites us to good, and produces the effect, but with the free consent of our own will. We have no design to enter here into the discussions and theological disputes that have arisen on these questions; it is enough for our purpose to give what is of faith, which is, that there are interior and actual graces of Jesus Christ which we often resist, and which have not the effect for which God gave them; still, they give us a true, real, supernatural power, fully sufficient to produce the intended effect; and when we resist these graces, that resistance does not arise from any want of power in us to comply with them, nor from the strength of temptation, but solely from this, that we who *can* obey these graces, out of malice, do not *will* or wish to comply with them.

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SECTION II. — BY WHOSE MERIT WE RECEIVE GRACE FROM GOD.

Q. *Is it by our own merit, or that of any other, that we receive grace from God?*

*A.* It is an article of faith, that since the sin of Adam, all the graces which God gives us, with reference to our salvation, are given through the merits of Jesus Christ our Redeemer; because, since the fall, men could not enter heaven, be agreeable to God, or have access to him, but through Jesus Christ. — John xiv. 6; Acts iv. 12. All the graces that were given before the coming of Christ, were given with a view to *his* merits who was to come and be the source of these graces, by laying down his life for mankind. — St. Aug. Conf. lib. 10. Whether the graces given to the Angels after their creation, or to man before his fall, were derived from the merits of Christ, is a question upon which the Church has not decided. The grace given to fallen man is, however, greater and more powerful than that given before the fall. The reason of this is to be found in the weakness of man after the fall; he was weak, ignorant, inclined to evil; every thing was opposed to his happiness or good; he must have perished, had not God given him more assistance than he gave to him while innocent. — St. Aug. de Gratia, c. 11.

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SECTION III. — ON THE NECESSITY OF GRACE, AND THE LIBERTY OR FREE WILL OF THE SINNER.

Q. *Can we do any thing good without the help of grace?*

*A.* We can, without grace, do some actions naturally good, such as giving alms from a feeling of humanity; but we can do

no good towards our salvation, without the grace given us by Jesus Christ. — John xv. 5. The observance of the commandments, prayer, good thoughts, good desires, and every good act having a relation to eternal salvation, must spring from the grace of Jesus Christ. — St. Aug. Conf lib. 10.

Q. *Can we keep the commandments with the help of God's grace?*

*A.* Yes; because, although we can do nothing of ourselves, we can do all in him who strengthens us. God does not command impossibilities; but in giving us commands, he orders us to do what we are able, and to ask Him for help to do what is beyond our strength, and He will aid us to effect our purpose. — Philip. iv. 13; Conc. Trid. sess. 6, c. 11.

Q. *Is exterior grace sufficient to enable us to do good?*

*A.* Exterior grace which is merely natural can only produce naturally good actions, or merely natural effects. To do what is supernaturally good, or what is useful to salvation, the grace of Jesus must be received in our hearts and produce its effects; we can do nothing for salvation without this interior grace. From this spring each and all our meritorious works. Even the just require this grace, to enable them to do what is supernaturally good; but to them this grace is never wanting; it is always present when they need it; so that, if they fall, they fall purely from their own fault, because they have always with them what will enable them to do good and avoid evil, if they make a proper use of it.

Q. *Is grace necessary, that we may know and love truth and virtue?*

*A.* We may know by the light of reason some natural truths; but we cannot, without the help of grace, know either truth or virtue, or love them with a knowledge and a love that may be useful to salvation. All that relates to eternal life must come, not from ourselves, but from God, through Jesus Christ. — 2 Cor. iii. 5.

Q. *Whence springs this our great need of God's grace?*

*A.* From the fact, that the eternal goods, which we attain by the aid of God's grace, are not of a natural but of a supernatural order; and hence, grace, which is a supernatural means, is necessary to the attainment of the supernatural end we have in view; of ourrelves we could only employ natural means, which are disproportioned to a supernatural end. Our need of grace is also greater, because of our weakness resulting from sin.

Q. *Are we not free agents, capable of doing good or evil?*

*A.* We are free agents to do good, and when we are doing it, we have power to desist from it, or not to do it; without this our good works would have no merit. We are free also to sin, or to

avoid sin, and overcome temptation; so much so, that when we fall, it is our *own* fault, for God is *always* faithful; he will not permit us to be tempted above our strength. Had we not liberty, we would not be capable of sinning.

Q. *What do you mean by saying we* are free agents?

*A.* That we are never necessitated or compelled to do good or evil. In doing good, we coöperate of our own free will with God's grace; and in doing evil, we have the power not to do it, or to avoid it, as well as to overcome the temptation which urges us to it. We have power also to resist the grace of God, and reject it; in this we have daily lamentable proofs of our liberty. Take care, says St. Paul, that none of you fail to correspond with God's grace. — Heb. xii. 15; Acts vii. 51; Conc. Trid. sess. 6, can. 4.

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## SECTION IV. — ON THE MERIT OF OUR ACTIONS, AND THE EFFECTS OF THE GRACE OF JESUS CHRIST.

Q. *Can we of ourselves merit the grace of God?*

*A.* If we could, it would not be grace, but a debt of justice. No, we cannot; God owes us nothing. — Rom. xi. 6.

Q. *In what, then, does our merit consist?*

*A.* In the good use we make of grace. A good action which springs from the grace of Christ, with which our free will coöperates, may merit another grace, and thus from grace to grace we arrive at eternal life through Jesus Christ. — Conc. Triden. sess. 6, cap. 16. Unless our works spring from the grace of Jesus, they avail nothing to salvation; eternal life is at once a grace of God through Jesus Christ, and a crown of justice merited by our good works, in the production of which we coöperated with divine grace. — Rom. vi. 13.

Q. *Can the sinner merit the first grace he receives from God to draw him from the state of sin?*

*A.* No; it is the pure effect of God's mercy through Christ; God, when he gives it, sees in us only sin and corruption. The council of Trent has, however, proscribed that horrible doctrine of Protestants, which teaches — that before man is justified, all his actions are sinful, and that man can do nothing to dispose himself for justification; and has given us an enumeration of the acts by which a sinner may prepare his heart for the grace of justification. — Sess. 6, cap. 5.

Q. *What are these predisposing acts?*

*A.* An act of faith, by which the sinner, excited and aided by grace, believes freely all that God has revealed and promised; especially, that the sinner is justified by the grace and merits of

Jesus Christ. An act of the fear of God's judgments, by which the sinner is terrified at the multitude and enormity of his sins, and the rigor of divine justice. An act of hope, which the sinner conceives from the consideration of God's mercies and the merits of Jesus Christ. An initial act of love for God as the source of all justice. An act of hatred and detestation for sin. And, in fine, an act by which the sinner resolves to receive the Sacraments, to lead a new life, and keep the Commandments. The holy Council desired by these to express, what acts may dispose the sinner to conversion, but not what acts are absolutely necessary for that end; hence, although these acts may all predispose the sinner, they are not all essentially necessary. Fear, for example, is not so, for the sinner may be actuated by a more noble motive; neither is a formal act of hope necessary, for the Holy Spirit might at once inspire the sinner with an act of charity sufficient to produce the grace of justification. — Conc. Trid. sess. 6, cap. 6.

Q. *In what consists the grace of justification?*

*A.* In an interior renovation of the soul, by which, from being sinners, and disagreeable to God, we become pleasing in his eyes; and this interior renovation consists in the remission of sin and the infusion of virtues. Its cause is the presence of the Holy Spirit of God, who comes to dwell in our hearts, and its effect is to make us the friends of God, the redeemed brethren of Jesus, and the co-heirs of his glory.

Q. *How is the grace of this renovation or regeneration communicated?*

*A.* By the Sacraments of Baptism and Penance, and sometimes by Extreme Unction. — Conc. Trid. sess. 6, cap. 7.

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SECTION V. — ON THOSE TO WHOM GRACE IS GIVEN.

Q. *To whom does God give grace?*

*A.* On this subject the following truths are certain: —

1*st.* God wills all men to be saved, and to come to the knowledge of the truth. — 1 Tim. ii. 4. It was for this that God, after man's fall, resolved to send his Son, who died for all men, and who by his death merited the title of Savior of all men.

2*dly.* Besides this general will to save all, there is in God a particular and efficacious will, by which, all circumstances considered, he saves only some, so that in reality all men do not come to the knowledge of truth; God does not give to all the grace that saves, that is, the grace of perseverance, of which we shall speak hereafter.

3*dly.* God gives this grace, and all others, to whom he pleases,

and in the manner that he pleases, for he is master of his own gifts; but when he refuses his grace or withdraws it, it is always in punishment of some sin.

*4thly.* God gives more grace to the faithful than to the unfaithful or infidels, and amongst the faithful some receive more grace than others; every one of the faithful ought to believe with the firmest faith that God wishes to save him, and that for him Jesus Christ poured forth all his blood. — 1 Tim. iv. 10; John xiv. 2.

*5thly.* The pains of hell are destined by the Almighty to no one except in punishment of his sin.

Q. *Why does not God give equally to all the grace which saves, since he has willed that all should be saved?*

*A.* By this God exhibits his justice on the one hand, and his mercy on the other. The general and sincere will of God to save all men does not oblige him to give the same measure of grace to all. His gifts are his own, and no one has a right to complain that he gives to his elect choice and particular graces, which in his decrees he has destined to them. Hence, St. Paul says, that those whom God *has predestinated, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.* — Rom. viii. 30. St. Paul here supposes that all are not predestinated, although he says, 2 Cor. v. 14, 15, that Christ died for all. But God wills the salvation of all, and gives to all sufficient means to be saved; no one, therefore, can justly complain that he has not received the graces granted to the elect. It is not the fault of God if any are lost; he gave them a Savior, who shed his blood to merit salvation for them, and through that Savior he gave them ample means to attain that end — means by which they might truly and really work out their salvation. They must impute their loss to their *own* sins, according to that of the prophet Osee, xiii. 9, "Destruction is *thy own*, O Israel: thy help only is in me." Let not the wicked man then say, It is the fault of God that I am lost; for he has a clear reply to this assertion in the Word of God himself, Eccles. xv. 11, "Say not, It is *through God* that she [wisdom] is not with me; For *do not thou do the things* that he hateth? Say not, *He hath caused me to err*, for he hath *no need* of *wicked* men. The Lord hateth all abomination of error, and they that *fear him* shall not *love it.* God made man from the beginning, and left him in the hand of *his own counsel*" (free). He added his commandments and precepts, "If thou wilt keep the commandments and perform *acceptable fidelity* forever, *they shall preserve thee.* He hath set *water* and *fire* before thee; stretch forth thy hand to which *thou wilt.* Before man is *life* and *death, good* and *evil*, that which he shall CHOOSE shall be given him. . . . he desireth not a multitude of faithless and

unprofitable children." Thus does God show his mercy in his elect, and his justice in punishing the reprobate for his sins, and for the abuses of the graces given to him with a design to his salvation; and it is on this account that God reproaches the wicked in these bitter words: "I called upon you, and you would not hear me; I stretched forth my hand, and you deigned not to regard me; therefore shall I laugh in your destruction." — Prov. i. 24, 25, 26.

Q. *Can we lose the grace of justification after having received it?*

*A.* Yes, unfortunately it is too often lost, but we may recover it after losing it. Of this, however, we must not be too confident; it happens often that we never recover it, because our repentance is rarely such as to deserve it. — Heb. chaps. vi. 4; and x.

Q. *When does God take that grace from man?*

*A.* Only when man sins mortally; for God never abandons us until we abandon Him. — Con. Trid. sess. 6, c. 11.

Q. *What should we conclude from all these truths?*

*A.* That we should labor for our salvation in fear and trembling, sustained by great confidence in God, and continual attention to prayer and good works, watching with anxiety over ourselves, and humbling ourselves constantly under the mighty hand of God. — Con. Trid. sess. 6, c. 13.

Q. *Why should we labor for salvation with so much* confidence in God?

*A.* Because God has commanded us to hope in Him, so that to distrust His goodness is a great sin. Every Christian should believe that God wishes to save him, and that Jesus died for him, so that he may say, God delivered up His only Son to death for my sake; how can He then refuse me the graces necessary to work out my salvation? — Rom. viii. 32.

Q. *Why should fear always accompany hope?*

*A.* Because in this life we can never have complete assurance that we are agreeable to God. "No one knows," says the wise man, "whether he be worthy of love or hatred." — Eccles. ix. We are quite sure we have offended God, but we can never be certain that we have obtained pardon. We must dread our own weakness; let him who stands take heed lest he fall. We are assured God will not abandon us first, and that, if we coöperate with His grace, He will do the good, operating in us the desire to do it; but our experience of our own weakness and liability to sin ought to keep us in constant fear, lest we resist grace; hence, whilst we firmly trust in God's mercy and goodness, we must constantly dread our own misery and malice. — Con. Trid. sess. 6, c. 13.

Q. *What do you call the grace of perseverance?*

*A.* That gift of God which enables us to persevere in virtue to the end — a grace which God gives *only* to those who die the death of the saint. It is the reward of those who have lived well, and if God gives it sometimes to others, it is rarely, and not at all to be calculated upon. — Conc. Trid. sess. 6, c. 13.

Q. *In relation to our own conduct, what should we in general know as to grace?*

*A.* That, in as far as salvation is concerned, we can do no good without it; that it does not destroy our liberty; that we cannot merit the first grace; that God never refuses it to those who ask it as they ought; that salvation and the observance of the Commandments are quite possible, so that, if we are lost, the fault is our own; that, without curious inquiry, we should content ourselves with believing what the Church of God teaches on these mysteries of grace.

Q. *By what means do we ordinarily receive the grace of God?*

*A.* By the Sacraments and prayer. The Sacraments confer it, and prayer attracts or obtains it.

## CHAPTER II.

### ON THE SACRAMENTS.

#### SECTION I. — ON THE SACRAMENTS IN GENERAL.

Q. *What is a Sacrament?*

*A.* We commonly understand by that word, a sensible sign, established by Christ to sanctify us, or to confer grace on our souls.

Q. *Why do you say the Sacraments are* signs?

*A.* Because they indicate to us the invisible grace they confer.

Q. *Why do you say that they are* sensible *signs?*

*A.* Because they are actions subjected to our senses. We see the action of Baptism, and we hear the baptizer's words; that action and these words signify and produce, in the soul of him that is baptized, a grace which is not visible to us.

Q. *When you speak of the Sacraments, what mean you by saying they sanctify us?*

*A.* I mean that they make us holy, and agreeable to God,

which takes place as often as our sins are blotted out, and sanctifying grace given or increased to us, or in us.

Q. *How do the Sacraments sanctify us?*

*A.* There are some Sacraments which sanctify us, by giving us that life of grace which we had not before; others, again, sanctify us, by augmenting and strengthening the grace we have already received. The first are called the *Sacraments of the dead*, the second the *Sacraments of the living*.

Q. *What are these Sacraments respectively?*

*A.* The Sacraments of the *dead* are Baptism, Penance, and, according to some theologians, Extreme Unction; all the others are Sacraments of the *living*, because we must be in a state of grace that we may receive them with fruit.

Q. *Do any of the Sacraments produce another effect in the soul?*

*A.* Three of them — Baptism, Confirmation, and Orders — *imprint a spiritual character*, which can never be effaced, and hence these *three* can be received only *once*.

Q. *Do the Sacraments, of their own virtue, produce these wonderful effects?*

*A.* Yes; but this virtue is only the application of the blood of Christ and the merits of his death, which he has been pleased to communicate to us, by these sensible signs.

Q. *Do all who receive the Sacraments receive their effects?*

*A.* The grace of the Sacraments is given only to those who receive them with the proper dispositions. But the *character* is impressed on the souls of all those who receive the Sacraments of Baptism, Confirmation, and Orders, even though they are received unworthily, provided that they are received voluntarily; for, if we baptized an adult whilst asleep, who had never wished or demanded Baptism, it would be null and void.

Q. *Would* he *receive the character of the Sacraments*, who, *receiving them* voluntarily, *does so only out of hypocrisy, neither believing that God instituted them, nor that they have any virtue?*

*A.* He would, provided that he did, in the eyes of the Church, what others do in the reception of the Sacraments. — Conc. Toled. ann. 633, can. *de Judæis*.

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## SECTION II. — ON THE NUMBER OF THE SACRAMENTS, THEIR AUTHOR, MINISTER, AND CEREMONIES.

Q. *How many Sacraments are there?*

*A.* Seven — Baptism, Confirmation, the Holy Eucharist, Penance, Extreme Unction, Orders, and Matrimony.

Q. *Did Jesus Christ institute all the Sacraments?*

*A.* Yes; Scripture and tradition both attest it. God only can institute a Sacrament, because none but He can attach to a sensible sign the production of supernatural grace. For the divine institution of the Sacraments, see the proofs in detail for each particular Sacrament.

Q. *Why did Jesus institute just seven Sacraments?*

*A.* To provide for the general and particular wants of His Church and the faithful. By Baptism we are all spiritually born; by Confirmation we spiritually grow and are strengthened; the Eucharist is our spiritual nourishment; when spiritually sick, Penance heals us; Orders supply the Church with pastors; Matrimony supplies subjects to perpetuate the body of the Church; and Extreme Unction strengthens and prepares all for their passage from time to eternity.

Q. *Who have power to administer Sacraments?*

*A.* We will answer this in detail afterwards. Meantime, suffice it to say, that some Sacraments can only be conferred by Bishops; others may be administered by Bishops or Priests; and, *in case of necessity*, any one can administer Baptism.

Q. *What should be the disposition of those who administer Sacraments?*

*A.* They should be in a state of grace, and have the intention of doing what the Church does in each. — Conc. Trid. sess. 7. can. 11. Hence, a person merely imitating what the Church does, without the intention of doing it, would not confer a Sacrament.

Q. *If the person conferring a Sacrament be in mortal sin, does he confer it validly?*

*A.* If this is done without necessity, the minister, so acting, sins grievously, by profaning what is holy, but the Sacrament is validly conferred; you must not reply that a minister in mortal sin is not in a state of grace, and, therefore, cannot give it, for this is a mere Protestant quibble; the minister is the agent or organ, Jesus Christ is the source of grace, and he can and does bestow it, independently of the dispositions of the minister.

Q. *Why are so many prayers and ceremonies used in the administration of the Sacraments?*

*A.* To show the effects of the Sacraments, the dispositions with which they ought to be received, and the obligations of the recipient, and to beg of God that they be worthily and effectually received. These ceremonies are as ancient as the Church, as we shall see in detail, as regards each Sacrament.

# CHAPTER III.

## ON BAPTISM.

### SECTION I. — ON BAPTISM AND ITS EFFECTS.

Q. *What is the first Sacrament, and why is it so called?*

*A.* Baptism, which means, in the original, immersion, washing, purification, is the first Sacrament, and is so called because it purifies our souls from the guilt of sin, as water washes and purifies the body.

Q. *What is Baptism?*

*A.* A Sacrament which effaces all sin, and remits the punishment due to it. It makes us children of God and of His Church. I say it remits all sin, because it remits not only original, but all actual sin, if we have committed such before we receive it. I have added that it remits the punishment due to sin, because Baptism remits, for time and eternity, all punishment due to the justice of God, for sins committed before it is received, so that the baptized Christian is, at the moment of Baptism, if he worthily receive it, not accountable to the justice of God for any thing. "There is now, therefore, no condemnation to them that are in Christ Jesus."— Rom. viii. 6. The mercy of God applies to us in this Sacrament, without any reserve, the merits of Jesus, in granting us the remission of all sin and all punishment.

Q. *Does Baptism destroy all the effects of the sin of Adam?*

*A.* No; ignorance, concupiscence, corporal and spiritual infirmities, death, &c., are the *inevitable consequence* of Adam's sin, which are not removed by Baptism in this life; we shall be delivered from these only after the general resurrection, which deliverance may be considered an effect of Baptism.

Q. *Why does not God replace man by Baptism in the condition in which he was before the fall?*

*A.* Because in His wisdom he has not willed to do so; and because he desired to remind man of the state from which he fell, that he may consider this world only as a place of exile, that he may live in humiliation and fear, and that his weaknesses and trials and temptations may exercise his patience and other virtues. — Con. Trid. sess. 5, can. 5.

Q. *How does Baptism make us the children of God?*

*A.* By the new life which it gives us in Jesus Christ, which enables us to call God our Father, and regard his kingdom as our inheritance. This new life is a life of grace, which

unites us to God by faith, hope, and charity. — Con. Trid. sess. 5, c. 7.

Q. *Why do you say that this new life is given in Jesus Christ?*

*A.* Because it is given to us only through the merits of Christ. Because the spirit of Jesus, which we receive in Baptism, is the source of that new life. — Gal. ii. 20; Eph. v. 30. And in fine, because, as the spirit of Jesus dwells in us, we are united to Him, so that we are in a manner one with Him; we live by his life, or rather he lives in us, and we are his members.

Q. *How does this new life give us a right to call God our Father, and regard heaven as our inheritance?*

*A.* Because our union with Christ makes God adopt us as his children, and render us co-heirs with Jesus Christ to his heavenly kingdom. — 1 John iii. 1; Rom. viii. 17.

Q. *How does Baptism make us children of the Church?*

*A.* By placing us amongst the number of the faithful, giving us a right to the other Sacraments, and making us partakers of the privileges of the Church. — Eph. ii. 19.

Q. *Does Baptism produce in us any other effect?*

*A.* It imprints upon our souls a spiritual character, which can never be effaced; and hence this Sacrament can be received only once. — Decret. Eugen. iv.; Con. Florent.; Conc. Trid. sess. 7, can. 11.

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## SECTION II. — ON THE ADMINISTRATION OF THE SACRAMENT OF BAPTISM.

Q. *How is this Sacrament given?*

*A.* By pouring natural water three times, in the form of a cross, upon the person to be baptized, and saying once, whilst the water is being poured on, these words: "I baptize thee in the name of the Father, ✠ and of the Son, ✠ and of the Holy ✠ Ghost." We can baptize in two other ways: by plunging or immersing the person three times in the water, or by sprinkling the person three times with water, repeating during the action the above words.

Q. *How do we know that these three ways of baptizing are good?*

*A.* We know it from tradition, for the Holy Scriptures speak only of Baptism by immersion. — Rom. vi. 4; Col. ii. 12; St. Cypr. Let. 76, ad Magn. Baptism by immersion was formerly the most common; at present it is administered by infusion, that is, by pouring water on the head. We should in this, as in every thing else, follow the practice of the Church where we may happen to be.

Q. *Why is the water poured on* three times *in the form of a cross?*

*A.* Such has been the constant practice of the Church, in honor and commemoration of the Blessed Trinity; but she does not consider these as necessary to the validity of the Baptism, which would be valid if the water were only poured on once, and without the sign of the cross.

Q. *When we baptize, what water should we use?*

*A.* Water blessed for that purpose; but in case of necessity, any sort of water, provided it be natural, may be used; for example, water from a fountain, lake, or river, rain water, and generally all water that is not artificial may be used. — John iii. 5; Acts viii. 36; x. 47.

Q. *On what part of the body should the water be poured?*

*A.* On the head, if possible; but it is enough for the validity of the Sacrament that the water touch any considerable part of the body.

Q. *May baptism be administered by two, one pouring on the water and the other pronouncing the words?*

*A.* No; the words must be pronounced by the same person who pours on the water, and the words must accompany the action. The names of the three persons of the Blessed Trinity must be pronounced distinctly, and the person baptizing must say that he baptizes in their name. — Matt. xxviii. 19; St. Aug. lib. 3, de Baptismo.

Q. *Who are allowed to baptize?*

*A.* Bishops and Priests are the ordinary ministers of that Sacrament. Deacons are the only extraordinary ministers who can baptize, solemnly using all the ceremonies; but in case of necessity, any one, without distinction of sex or religion, can give private Baptism, provided only that he intend to do what the Church does; such has always been the practice of the Church, as the tradition of every age attests. The reason why even those who are not baptized themselves can give Baptism to others is, that God can use any instrument he pleases to confer His grace, and that as without baptism we cannot be saved, all who wish to be baptized may have every facility in the reception of that Sacrament.

Q. *When several persons are present who can baptize, which should have the preference?*

*A.* Ecclesiastics must be preferred to laics, Catholics to heretics or infidels, and men to women.

Q. *Can a father or mother baptize their own child?*

*A.* Yes, validly; but this is never lawful except in case of *extreme* necessity, and when there is no other person present who can baptize; for a spiritual affinity is contracted in such case, which has seriously inconvenient consequences. — Con. Trid. sess. 24, c. 2.

Q. *Who are those who may receive Baptism?*

*A.* All who have never been baptized, of every age, sex, and condition.

Q. *Does the Scripture order the Baptism of infants?*

*A.* It does not positively order it, but it may be inferred from Scripture, and such inference is clearly justified by the testimony of universal tradition, and the unvarying practice of the Church since the Apostles.

Q. *Where should Baptism be administered?*

*A.* Except in case of necessity, in which Baptism may be administered any where, each one should be baptized in *his own* parish Church.

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## SECTION III. — ON THE NECESSITY OF BAPTISM, ITS UNITY, AND THE STATE OF THOSE WHO DIE WITHOUT IT.

Q. *Is Baptism absolutely necessary to salvation?*

*A.* Yes; tradition attests this truth, and Jesus Christ has declared it. "Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." — John iii. 5.

Q. *Does this necessity extend to infants as well as others?*

*A.* The Church has ever understood, and now understands, these words as applied to all. — Cyprian. Epist. 59; Innoc. I. ad Patres African.; St. Aug. contra Pelag.

Q. *On what is this necessity founded?*

*A.* On this — that man cannot enter heaven whilst he is under the dominion of the devil; he is under such dominion as long as he is under the guilt of original sin, for which Baptism alone is the remedy.

Q. *What of children who die without Baptism?*

*A.* They will be deprived of the beatific vision of God, and the happiness of loving Him. On this all are agreed; as to whether they will suffer any thing else, is not decided by the Church. God has not revealed it clearly, and we dare give no opinion.

Q. *Can Baptism be supplied in any way?*

*A.* Yes; either by the ardent desire to receive it, accompanied by an act of charity, or by martyrdom; hence, we say, there are three kinds of Baptism — by water, by desire, and by blood. In the two last kinds we are baptized in the sight of God as effectually as in the first; so the Church has always taught and believed. — St. Ambr. Orat. Funeb. Valentin.; St. Aug. lib. 4, de Baptis.; Tertul. de Baptis. cap. 16; St. Cypr. Epist. 72; Cyril. Hieros. Catech. 3; St. Aug. Civit. Dei, lib. 13, c. 7.

Q. *Are children who have been put to death for Christ, before they were baptized, saved?*

*A.* Yes; nay, the Church honors them as martyrs; hence, she has always kept the feast of the Holy Innocents, massacred by Herod, as is evident from St. Aug. ser. 373 or 66.

Q. *Can we receive Baptism more than once?*

*A.* It is a crime to rebaptize one who has been baptized before, according to the rite of the Church. In case of reasonable doubt whether Baptism has been conferred, we baptize with the following form: "*If thou art not baptized, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.*" Conditional Baptism is not of ancient date. Baptism was formerly administered absolutely to those whose baptism could not be evidently proved. — St. Leo. let. 2 or 92, ad Rusticum Epis. Narbon. Quest. 16.

Q. *Can we lose the innocence we acquire by Baptism?*

*A.* Yes, unfortunately we can, and do, by mortal sin; and when we have lost it, we have no other resource than that of penance, by which we may repair so great a loss.

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SECTION IV. — ON GODFATHERS AND GODMOTHERS.

Q. *Why are Godfathers and Godmothers, or Sponsors, required at the ceremony of Baptism?*

*A.* To present to the Church the person to be baptized; to give the name and be witnesses of the Baptism; to answer in his name to the Church, and to be as it were his security, that he will fulfil the obligations which he has contracted. — Tertul. lib. de Baptis.; Aug. Epist. 23 or 98.

Q. *May any one be a Sponsor?*

*A.* No; Sponsors must be good Catholics, and have received the Sacrament of Confirmation, if possible. They must be well instructed, and of good moral lives; in fine, neither the father nor mother of the person to be baptized can be admitted as Sponsor. — Con. Provin. Mediol. sub. Carol. Borrom.

Q. *Why all these qualifications?*

*A.* 1st. Because those who are out of the Church have no right to present children to her, nor to answer for them; and because the Church has no communion in spirituals with heretics. 2d. Because it is proper that they who present others for Baptism should be good Christians themselves. 3d. Because, if they are not instructed, they cannot instruct their godchildren; and yet they bind themselves, by being Sponsors, to teach their spiritual children the mysteries of Religion, the commandments of God and the Church, and the nature of the promises

they have made in Baptism. In fine, Sponsors ought to be reputed good, for scandalous persons cannot be received as security for the person baptized, nor can *they* renounce, in the name of the child, the devil, his works, and pomps, *who* have not themselves renounced these evils; hence, the Priest baptizing is bound to reject such Sponsors. Fathers and mothers cannot be Sponsors for their own children, because Sponsors contract a spiritual affinity with their godchild, and with its father and mother, so that they cannot marry either the child nor its father or mother, in case of the death of either. Hence, parents acting as Sponsors for their own child, without necessity, may subject themselves to the difficulty alluded to above, in the case of a father baptizing his own child. — Con. Trid. de Cogn. Spirit. sess. 24, c. 2, de Reform. Matri.

Q. *Is this spiritual affinity contracted when merely the ceremonies are supplied?*

*A.* No; it is only contracted when the Sacrament with the ceremonies is administered.

Q. *What are the duties of Sponsors to their spiritual children?*

*A.* They should love them, educate them, if their parents neglect it, prepare them for Confirmation, explain to them the promises made for them in Baptism, see that these promises be observed, and pray fervently to God for them. — Con. Mediol. sub. Carolo Borrom.

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## SECTION V. — ON THE CEREMONIES OF BAPTISM.

Q. *Why (where the full ceremony is observed) are those who are presented for Baptism stopped at the gate or door of the Church by the Priest?*

*A.* Because they are unworthy to be admitted, on account of original sin, which makes them slaves of the devil, and subject to his empire. — St. Carol. Borrom. de Baptis.

Q. *Why does the Priest breathe upon them?*

*A.* To signify the expulsion of the devil, by the Holy Spirit, who is called the breath of God. — St. Aug. ad Catech. And when he breathes in the form of a cross, it is to show that it is by the merits of Christ crucified that the devil is expelled.

Q. *Why does the Priest make the sign of a cross on the forehead?*

*A.* To teach us that we should glory in the cross of Jesus, and never be ashamed of it; that we should glory in the name of Christian, and in publicly performing the duties of one; and that we should never blush either for the one or the other.

Q. *Why is the sign of the cross made upon the breast?*

*A.* To teach us that we should love in our hearts the cross of Jesus, and place all our confidence in Him crucified.

Q. *What do the other signs of the cross, made by the Priest, signify?*

*A.* That Baptism has all its virtue from the cross of Jesus, and the merits of His passion.

Q. *Why is the name of a Saint given to the baptized?*

*A.* That they may look upon that Saint as the model, implore the aid of his intercession, and, by the practice of the same virtues, aspire to the same reward.

Q. *Why are there so many exorcisms?*

*A.* To banish the devil and his influence, to which they are subjected by original sin. — Cypr. let. 76; Cyril. Catech. 1. The exorcisms are read even when the ceremonies are only supplied after Baptism, not to banish the devil, but to prevent him from again approaching those from whom he has been expelled. — Rituel de Paris, 1697. The adults who were formerly presented for Baptism, and who required to be instructed before receiving it, were called Catechumens, from the Greek, which signified the instructed, or *catechized.*

Q. *Why does the Priest put a little salt into the mouth of the child?*

*A.* To signify the wisdom and taste for heavenly things, which the Church demands for her children, for salt is symbolical of wisdom. — St. Aug. Conf. lib. 1, c. 11. The saliva with which the nostrils and ears are touched, represents the act of Jesus Christ, when he cured the deaf and dumb man in the Gospel. The Church requires that the ears of her children be ever open to truth, and that the baptized ever feel the sweet odor of truth and virtue: during this ceremony the words of Christ are used.

Q. *Why are the Creed and the Lord's prayer recited by the Sponsors?*

*A.* They recite these prayers in the name of their spiritual child, who would be ordered to recite them himself if he had the use of reason. The Creed is recited because the Church baptizes only those who live in the faith of Jesus Christ, and His Church; and the Lord's prayer, because the Church desires that none of her children should be ignorant of that prayer which Jesus has taught us; by its recital here the child recognizes God as his Father. — St. Aug. ad Catech. de Symb. The child is led into the Church during the recital of the symbol, or creed, to teach that nothing but the profession and belief of the true faith can merit for us admission into the Church, the grace of Baptism, or the glory of heaven.

Q. *What are the promises made by the baptized?*

*A.* He promises to renounce the devil, his works, and pomps,

and to follow Jesus Christ alone. If an infant, the Sponsors promise for him, and are his securities. — Tert. lib. de Coron. Milit. c. 3. These promises are required, because in Baptism the obligations are reciprocal. Man engages to renounce the devil, his works and pomps, and God engages to give eternal life to all those who will be faithful to these promises.

Q. *What is the meaning of these promises?*

*A.* We declare, by them, that we renounce forever the devil and his partisans, the maxims, pride, and vanity of the world, and all sorts of sins. We believe in Jesus Christ, attach ourselves to His service, submit to the mysteries He has revealed, desire to follow His doctrine and example, to belong to the body of His disciples and soldiers, and to take Him, and no other, for our Master.

Q. *Should we often renew these promises?*

*A.* Yes, to excite ourselves to the accomplishment of them: we should do so especially when we come to the use of reason, when we receive the Sacrament of Confirmation, when we approach to first Communion, on the eves of Easter and Pentecost, on the anniversary of our Baptism, and in the hour of death. What our Sponsor promised for us in Baptism we ourselves ought to be ever ready to promise; it was only under such promise that the grace of Baptism was granted.

Q. *What is meant by the anointing of the shoulders and breast?*

*A.* That is emblematic of the grace which enables Christians to meet the toils and combats of a spiritual life, and which sweetens the yoke of Jesus Christ, to which the Catechumen subjects himself. — St. Cyril. Hieros. Catech. 2.

Q. *Why is the Catechumen asked if he wish to be baptized?*

*A.* Because the Church administers Baptism only to those who desire and demand it; and hence, in the case of infants, Sponsors are required.

Q. *What does the unction of the head after Baptism signify?*

*A.* It signifies that we are, in a certain sense, what St. Peter calls us, "a kingly priesthood — a holy nation." — 1 Peter ii. 9. Kings and priests were anointed, and we are, by our union with Jesus Christ, made, in a certain sense, partakers of His priesthood and royalty; we are obliged (Rom. xii. 1) to offer ourselves a living sacrifice to God, and in heaven we shall ever offer ourselves to Him with Jesus Christ. We are kings also by the empire of grace, by which we reign over our passions, and by our right to heaven, where we shall reign with Christ forever. All that the Church consecrates to God she anoints with holy oils, as we shall see when we speak of benedictions and consecrations; Christians are therefore consecrated to God by these unctions, they are made the temples of God, and conse-

quently the sanctity of their lives should correspond with the sanctity of that consecration.

Q. *Why is a white linen veil placed on the head of the child baptized?*

*A.* As an emblem of innocence, and to put him in mind that he should preserve his baptismal innocence to the hour of his death. In ancient times, those adults who were baptized on Saturday in Holy Week, were obliged to wear a white dress for seven days; they assisted and communicated at Mass each day. The white veil used at present is a substitute for that white habit. — St. Ambr. lib. de Initiatis in Myst.; St. Aug. serm. 223.

Q. *Why is a burning taper given to the baptized?*

*A.* To teach him that he should walk by the light of faith, and that by the lustre of his virtues, and the ardor of his charity, he should be a burning and shining light to mankind. — Eph. v. 8; Matt. v. 16. On the antiquity of these ceremonies, see Tertul. de Coron. Militis, chap. 3; St. Basil, lib. de Spirit. Sanct. cap. 27; P. Martenne de Antiq. Eccl. Ritibus.

## CHAPTER IV.

### ON CONFIRMATION.

#### SECTION I. — ON THE SACRAMENT OF CONFIRMATION.

Q. *What is the second Sacrament of the New Law?*

*A.* Confirmation. — A Sacrament which communicates to those already baptized the Holy Ghost, to strengthen them in their faith, and make them perfect Christians.

Q. *Why do you call it a Sacrament?*

*A.* Because it is a sensible sign, instituted by our Lord Jesus Christ, for our sanctification.

Q. *How do we know that Christ instituted this Sacrament?*

*A.* In the Acts, viii. 17, Peter and John laid their hands upon the Samaritans, and they received the Holy Ghost. In Heb. vi. 2, 3, 4, the imposition of hands after Baptism, and the partaking of the Holy Ghost, are mentioned, and in Acts xix. 6, St. Paul baptized and confirmed certain disciples whom he found at Ephesus. "They were baptized in the name of the Lord Jesus, and when Paul had imposed his hands on them, the Holy Ghost came upon them." Now, it is quite clear that this Sacrament must

have been instituted by Christ, since, otherwise, His apostles would not have dared to practise it.

Q. *What is the sensible sign in Confirmation?*

*A.* The imposition of hands, the unction with chrism, and the form or prayers pronounced by the Bishop.

Q. *What is the grace produced for our sanctification?*

*A.* The Holy Spirit who is given to the baptized, to fortify his faith, and to render him perfect.

Q. *How do you know that the Holy Spirit is thus given by the unction, and the imposition of hands?*

*A.* From the three clear passages of God's word, which we have quoted above, and from the uniform, universal, and constant tradition of the Church. — Tertul. de Bapt. c. 7; Euseb. Eccl. Hist. lib. vi. c. 43; Cyp. epist. 70, ad Jan.; Optat. lib. vii. Contra Parmen.; St. Pacian. Epist. i. ad Semp.; St. Jerom. Dialog. Contra Lucifer; St. Cyril de Alex. in 2 cap. Joel; St. Leo, serm. 4; St. Aug. lib. xv. de Trinit. cap. 26.

Q. *Why does this Sacrament receive the name of Confirmation?*

*A.* Because it fortifies and confirms Christians in the new spiritual life they have received in Baptism.

Q. *What are the principal effects which Confirmation produces in our souls?*

*A.* The first is, the grace of the Holy Spirit, which strengthens us against all exterior as well as interior temptations. The second is, the character, like that of Baptism, which the Sacrament impresses upon our souls — a character which cannot be effaced, and which prevents us from receiving this Sacrament more than once. — St. Aug. lib. contra Petil. c. 104; Gregor. Mag. lib. xii.; 8 Conc. Tolet. can. 7; Trid. sess. vii. can. 9.

Q. *What do you call exterior temptations?*

*A.* Persecutions, outrages, wrongs, affronts, and generally all that wicked men can force Christians to endure, in order to shake their faith, or seduce them from virtue.

Q. *What do you call interior temptations?*

*A.* All those motions of concupiscence which the devil foments in us by his suggestions, and the world by its malice and evil example.

Q. *How does the Holy Ghost enable us to resist these temptations?*

*A.* By augmenting and perfecting charity in us.

Q. *What are the gifts of the Holy Ghost?*

*A.* The Scriptures enumerate seven, viz.: wisdom, understanding, counsel, fortitude, knowledge, piety, and the fear of the Lord. — Isa. xi. 2.

Q. *Explain these briefly.*

*A.* Wisdom is a gift of the Holy Ghost which detaches us

from this world and gives a taste and love only for the things of God. Understanding is a gift which enables us to comprehend justly the truths and mysteries of Religion. Counsel enables us to choose what contributes most to the glory of God and our own salvation. Fortitude makes us surmount courageously all the obstacles and difficulties we meet in our way to heaven. Knowledge enables us to see the path in which we must walk, and all the snares and dangers to be avoided in the road to everlasting life. Piety is a gift which inclines us to serve God with facility and delight. The fear of the Lord fills us with respect, mingled with love for our Creator, and makes us dread to offend him.

Q. *Is there any difference between the character received in Baptism and that of Confirmation?*

*A.* In Baptism, we receive the character of *children of God;* in Confirmation, the character of his *soldiers.* By the first, we belong to God; by the second, we combat for his sake.

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SECTION II. — ON THE MINISTER, SUBJECT, AND NECESSITY OF CONFIRMATION, AND ON THE DISPOSITIONS WITH WHICH IT OUGHT TO BE RECEIVED.

Q. *To whom belongs the right to administer Confirmation?*

*A.* Scripture and tradition teach that Bishops only have a right to administer it as its ordinary ministers. From Acts viii. 15, it is evident that Peter and John, who were Bishops, went to administer this Sacrament to the Samaritans, who had been baptized by the other disciples. For the traditional authority, see St. Cypr. epis. 73; S. Chrysos. in cap. 8 Act.; Conc. Elvir. can. 28; St. Jerom. Dialog. Cont. Lucif.; St. Innocent I. ad Decent.; Conc. Trid. sess. 7, can. 3; P. Martenne de Eccl. Ritibus.

Q. *Who are capable of receiving the Sacrament?*

*A.* All who are baptized, and who have never been confirmed. Baptism must be received first, for Confirmation is the perfection of Baptism.

Q. *May children who have not arrived at the use of reason be confirmed immediately after Baptism?*

*A.* Formerly the Church administered Confirmation to the newly baptized; and when a Bishop was the minister of Baptism, he uniformly gave Confirmation also, but this practice has ceased to obtain in the Western Church. — St. Innocent I. ad Decent.; St. Greg. lib. 3, lit. 9. The Western Church, however, approves, though it does not follow, the practice of the Greeks, who still give Confirmation immediately after Baptism.

Q. *What is the age at which Confirmation is administered, according to the present practice of the Western Church?*

*A.* We must have arrived at the use of reason. First, that we may receive it with more fruit, by the aid of prior instruction. Secondly, because it is at this time we begin to be subject to temptation, and hence, to be in need of spiritual strength to enable us to resist. Thirdly, that, knowing what we are doing when we receive it, we may not be in danger of receiving it a second time.

Q. *Should persons dying, who have never been confirmed, receive that Sacrament?*

*A.* Yes; such has always been the practice of the Church where Bishops could be found. It is in the hour of death that the devil makes his greatest efforts to destroy souls, and hence, at that moment we have the greatest need of aid from God. — 5 Conc. Milan. sub. Carol. Borrom. part 1.

Q. *What should be our dispositions, that we may receive this Sacrament with fruit?*

*A.* We must be in the state of grace; we must know the principal mysteries of faith, and, when it is convenient, we ought to receive it fasting. But this last condition is not absolutely necessary. — St. Car. Borrom. 4 Conc. Milan.; P. Martenne, Eccl. Rit. lib. 1, c. 1.

Q. *Is the reception of Confirmation necessary to salvation?*

*A.* We may be saved without Confirmation; but we sin if we neglect to receive it, or if we despise it; because, first, we disobey God, who intends all to be confirmed; and, secondly, we deprive ourselves voluntarily of a powerful aid to salvation. Conc. de Sens. 1528; Carol. Borrom. ut supra. We are especially called upon to receive this Sacrament when we are exposed to persecutions or violent temptations; and also on the visit of a Bishop, especially when his ordinary residence is at a distance.

Q. *How is the Sacrament of Confirmation administered?*

*A.* The Bishop imposes his hands upon those to be confirmed, he makes the sign of the cross with chrism on their foreheads, and whilst doing these, he pronounces a form of prayer, which indicates the effect of the Sacrament.

Q. *What is the meaning of the word Chrism?*

*A.* It is a Greek word, which signifies unction, and the Holy Chrism used here is oil of olives mingled with balm, and solemnly blessed by a Bishop. The oil and the balm have a mysterious signification. It is the property of oil to soothe, to mitigate pain, and to fortify or strengthen; and used here, it signifies that the grace of the Holy Spirit sweetens the yoke of Christ's law, and strengthens us in the observance of it. The sweet

odor of balm prevents corruption, and is here emblematic of that grace of the Holy Spirit which preserves us from the corruptions of sin, and makes us, by our good works and good example, a sweet odor in Jesus Christ.

Q. *Why is it that this holy oil is placed, in the Sacrament, on the forehead?*

*A.* To show us that the effect of this Sacrament is to prevent us from ever being ashamed of the Gospel, and to give us courage to confess our faith, even at the peril of our lives. It is put in the form of a cross, to teach us that we must ever glory in the cross of Jesus, which he chose as the instrument of our redemption. The Bishop gives a gentle blow to the cheek, as a salute of peace, expressed in the accompanying words, "Peace be with you."

Q. *Should we have Sponsors when we receive Confirmation?*

*A.* Yes; it is the duty of such to present to the Church those to be confirmed, to instruct their spiritual children in their duties, and to guide them according to the maxims of the Gospel in their way to heaven. Their obligations are the same as those contracted by Sponsors in Baptism.

## CHAPTER V.

### ON THE HOLY EUCHARIST.

#### SECTION I. — GENERAL OBSERVATIONS.

Q. *What is the Holy Eucharist?*

*A.* It is the Sacrament and Sacrifice of the body and blood of Jesus Christ, which is offered and distributed under the appearances of bread and wine. It is a Sacrament, because, under sensible signs, it contains Jesus Christ, the author and source of all grace: — a Sacrifice, because the body and blood of Jesus Christ are truly offered.

Q. *What is meant by the word Eucharist?*

*A.* It means an act of grateful thanksgiving, and the Sacrament and Sacrifice of the Altar are so called, because in offering and receiving these under the appearance of bread and wine, following the example of Christ, we offer to God the most agreeable of all acts of thanksgiving. — 1 Cor. xi. 24.

Q. *Do we call the Eucharist by any other name?*

*A.* It is called the *Most Holy Sacrament*, because it contains Jesus Christ, the author of all sanctity. — Heb. xii. 2. The *Sacrament of the Altar*, because it is on the Altar it is offered and consecrated. "We have an altar whereof they have no power to eat who serve the tabernacle." — Heb. xiii. 10. The *Holy Table*, because it is a spiritual feast, to which Jesus invites all the faithful, that He may nourish them with His own body. Prov. ix. 2. The *Holy Supper of the Lord*, because Jesus instituted it after the Last Supper He took with His apostles. — 1 Cor. xi. 25. The *Holy Host*, because it contains Jesus Christ, the true host or victim, immolated for us. — Heb. x. The *bread of children*, because the faithful, who are the children of God, are nourished spiritually, in the Eucharist, with the body and blood of Christ. — John vi. The *Communion*, because it unites the faithful amongst themselves, and with Jesus Christ. — 1 Cor. x. 17. The *Viaticum*, because, as it fortifies the faithful in their pilgrimage through this life, so it gives them heavenly strength in their passage from time to eternity. — John vi. 50, 52, 55; 2 Kings xix. 8. In fine, the *bread of Angels*, because it contains Jesus Christ, the true bread of Angels, truly descended from heaven, as the manna, which was a figure of the Eucharist, was called the bread of Angels, because it descended from heaven to the Israelites.

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## SECTION II. — ON THE INSTITUTION OF THE EUCHARIST.

Q. *Who instituted the Holy Eucharist?*

*A.* Jesus Christ, after His Last Supper with the Apostles, the night before his passion. In Matt. xxvi., Mark xiv., Luke xxii., John xiii., and 1 Cor. xi., we have the following account of this institution: Jesus Christ, after having supped with His Apostles, rose from the table to wash their feet; He again sat down at the table, and as they were eating, He took bread, gave thanks to God, blessed it, brake it, and gave it to His disciples, saying, Take and eat; this is my body, which shall be delivered for you, (in the Greek, *which is delivered for you*;) do this for a commemoration of me. He then took the cup or chalice, and having given thanks, He blessed it, and gave it them, saying, Drink ye all of this, for this is my blood, of the New Testament, which shall (in the Greek, *which is*) be shed for many unto the remission of sins; do this in commemoration of me.

Q. *Was it ordinary bread which Christ used in the institution of this Sacrament and Sacrifice?*

*A.* It was unleavened bread; for the Evangelists inform us, that the Eucharist was instituted after the repast of the paschal

lamb, and Christ certainly took of the bread then at table. Now, this bread must have been unleavened, for it was forbidden by the law of Moses to use any other at this time, or even to have it in the house. — Exod. xii. 18; Matt. xxvi. 17; Mark xiv. 12; Luke xxii. 7.

Q. *Must unleavened bread be always exclusively used?*

*A.* We learn from the constant tradition and practice of the universal Church, that Christ has left us at liberty to use either leavened or unleavened bread. The Greek Catholic Church uses the former, whilst the Western or Latin Church universally makes use of the latter.

Q. *What was contained in the chalice which Jesus Christ blessed?*

*A.* Wine; and, according to the tradition and practice of the whole Church of every age, a little water. — Justin. 2 Apolog.; St. Iren. lib. 4, cap. 57, and lib. 5, cap. 2; St. Cyp. Epist. 63, ad Cæcil. Conc. in Trullo, can. 32; Conc. Worm. can. 4. If Protestants say there is no proof that a little water was mixed with the wine, we reply, that tradition at once uniform and universal proves it; and if they dare to reject this tradition, we tell them they cannot prove, without the aid of this tradition, that (as they all believe) there was even wine in the cup; if they reply that Christ proves there was wine in the cup, by saying, "I will not drink of the fruit of the vine," &c., we reply, that these words may have reference, and, according to St. Luke, evidently have reference to the wine drank with the paschal lamb, and not to the Sacramental cup. Hence, they must either admit the infallible authority of tradition, or confess that they have no certain warrant for the use of wine in what they call their Sacrament.

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SECTION III. — EXPLANATION OF THE PROMISE AS TO THE EUCHARIST GIVEN IN THE SIXTH CHAPTER OF ST. JOHN.

Q. *Were not the Apostles astonished when Christ told them He gave them His flesh to eat and His blood to drink?*

*A.* They must have been struck with the grandeur of the mystery; but he had, in some measure, prepared them for it, by the promise He made in St. John vi. 52, "The bread that I will give is my flesh, for the life of the world."

Q. *What impression did these words make on His audience?*

*A.* The Jews, astonished, "strove amongst themselves, saying, How can this man give us his flesh to eat?"

Q. *Did Jesus Christ, now that he saw His audience scandalized, explain himself in the Protestant sense, as the author of truth would have done, if He wished to be understood as Protestants understand Him?*

*A.* No; but he repeats the literal sense in much stronger terms: "Amen, Amen, I say unto you, Except you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you. He that eateth my flesh and drinketh my blood hath everlasting life, and I will raise him up at the last day; for my *flesh is meat* INDEED, and my *blood is drink* INDEED. He that eateth my *flesh* and drinketh my *blood* abideth in me, and I in him. . . . This is the bread that came down from heaven, not as your fathers did eat manna, and are dead: he that eateth this bread shall live forever."

Q. *What effect had these words on his audience?*

*A.* His disciples, hearing it, said, "This is hard, and who can hear it? . . . and many of His disciples went back, and walked no more with Him." Jesus answered, "Doth this scandalize you? if then, you shall see the Son of Man ascend up where He was before."

Q. *What is the meaning of this reply?*

*A.* It may be understood in three ways. 1st, That His Ascension into heaven, which His disciples were soon to witness, would be an incontestable proof that He was God, that He descended from heaven, and that His promise, no matter how difficult it might seem, would be realized. 2dly, That when His disciples saw Him ascend to heaven in a glorified state, they would then be able to conceive that they were not, as they grossly conceived, to eat His mortal body, in its unglorified state of flesh and blood. 3dly, That if they were then scandalized by the mere promise to give them His flesh to eat, they would be much more scandalized when they saw, that notwithstanding His ascent to heaven, His sacred flesh and blood should be the spiritual food of His children until the end of time.

Q. *Did Christ add any thing to the above reply?*

*A.* He added, "It is the Spirit that quickeneth, the flesh profiteth nothing. The words that I have spoken to you are Spirit and life." That is to say, that the flesh alone of Christ, as separated from His Spirit and His divinity, would not give life, and that they were not to understand Him as speaking of His flesh and blood in their raw and natural state, but as speaking of His glorious and immortal body and blood, which they were to receive, although they could not comprehend in what manner this was to be done. — St. Aug. Tract. 26, 27, in St. Joan.

Q. *Did the Apostles comprehend this explanation of the words of Christ?*

*A.* Not until they saw the accomplishment of the promise, when Christ actually instituted the Eucharist at His Last Supper.

Q. *Did the Apostles then refuse to believe, like the incredulous Jews and our modern Protestants?*

*A.* No; they declared that Christ uttered the words of eternal life, because He was the Son of God; in other words, like their followers, the Catholics, they believed, although they did not understand the mystery. "And Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life, and we have believed and have known that thou art Christ the Son of God."

Q. *Why should this mystery be a stumbling-block to Protestants?*

*A.* We can see no reason, since it is more clearly laid down in Scripture than the mysteries of the Creation, the Trinity, the Incarnation, &c., which they believe.

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SECTION IV. — ON THE EUCHARIST AS A SACRAMENT, THE REAL PRESENCE, AND TRANSUBSTANTIATION.

Q. *What is the Holy Eucharist considered as a Sacrament?*

*A.* It is a Sacrament which contains really and truly the body and blood, the soul and divinity of our Lord Jesus Christ, under the appearances of bread and wine. — Conc. Trid. sess. 13, can. 1.

Q. *How can the body and blood of Christ be so present?*

*A.* This Protestant question is exactly that put by the incredulous Jews to Christ himself, and we shall answer it as Christ did. "Amen, Amen, I say unto you, Except you eat the flesh and drink the blood of the Son of Man, you cannot have life in you; my flesh is meat *indeed*, and my blood is drink *indeed*." We have, therefore, the word of Christ that He is present, though we cannot tell how that can be, as He has not been pleased to reveal this. Christ took bread and said, "This is my body;" He took the cup and said, "This is my blood." No words could be more simple or devoid of figure; and in addition to the simplicity and perspicuity of the words, we have them explained in the simple and natural sense by the whole Christian Church of all ages and nations, from the time they were uttered till the present day, with the bare exception of a handful of Protestants, who have appeared in a few nations during the last 300 years.

Q. *Jesus Christ is then, at the same time, in heaven and in the Eucharist?*

*A.* Yes; this is a part of the mystery, which is to us, like every other mystery, incomprehensible. We cannot comprehend the Trinity, the Incarnation, and the general Resurrection; yet we believe them all, on the authority of Christ.

Q. *But should not our faith be reasonable, according to St. Paul?* — Rom. xii. 1.

*A.* Surely; nothing can be more reasonable than to submit to God's authority, in matters to us incomprehensible.

Q. *Would it not be more reasonable to give to these words, "This is my body," a figurative meaning, such as, "This is a figure of my body"?*

*A.* No; but much more unreasonable. To explain these words thus, is to oppose directly God's own word, and such explanation would be forced, and opposed to the sense of the Church of every age and clime. This Sacrament is mentioned fourteen or fifteen times in holy writ, and in every instance the corporal, real, manducation of the body of Christ is every where expressed, whilst the figurative sense is positively excluded, even by the very words of Christ, where He declares that what he gives the Apostles to eat is the *body* that shall be *delivered* for them. Hence, unless we wish to be Manicheans, and hold that it was only a figure of Christ's body which hung on the cross, we must admit, that as His real body was delivered for us, so we receive His real body in the Sacrament. For the authority of the Fathers of every age on this question, see Faith of Catholics, by Berrington and Kirk.

Q. *What do you mean by the species or appearances of bread and wine?*

*A.* What is perceived by the senses, viz., taste, color, figure, &c.

Q. *Are the bread and wine present after the words of consecration?*

*A.* No; after these words are pronounced, the accidents only, that is, color, taste, &c., remain.

Q. *What then becomes of the bread and wine?*

*A.* The substance of the bread is changed into the substance of the body of Christ, and the substance of the wine into the substance of the blood of Christ, (Conc. Trid. sess. 13, can. 2;) and this change the Church calls Transubstantiation. This word, so expressive of the doctrine of the Church, has been very long in use amongst Catholics. — Perpet. de la foi sur l'Euchar.

Q. *Is the introduction of new words into the language of the Church permitted?*

*A.* Certainly the Church can and ought sometimes to do so, in order to distinguish more emphatically and precisely the ancient doctrine. She has done so, especially when any dogma has been assailed, as for example, when the Arians attacked the divinity of Christ. She introduced the term *Consubstantial*, to express that God the Son is of the same substance with the Father. — Symb. Nicen.

Q. *How is this change of substance made in the Eucharist?*

*A.* By the all-powerful virtue of the words of Christ which the Priest pronounces in the name and by the authority of Christ.

Q. *Have we any example in Scripture of similar substantial changes?*

*A.* Lot's wife was changed into a pillar of salt; the rod of Aaron into a serpent; the water into wine at the marriage of Cana. And surely, he who could make these changes, could also change bread and wine into his own body. The early Fathers made use of these very examples, as well as others, when explaining the Catholic doctrine on the Eucharist to the children they instructed. — St. Cyril. Hieros. Catech. 5; St. Amb. de Initiat. c. 9.

Q. *Is the body of Christ only under the appearance of bread, and his blood only under the appearance of wine?*

*A.* No; Christ is whole and entire under each species. The body of Jesus Christ is living, animated, organized; his blood, as being that of a living body, is also animated. Now, a body is not animated unless it have its blood and its soul; and blood is not animated unless it have its body and its soul; hence it follows, that the body, and blood, and soul of Jesus Christ are present under either species.

Q. *Why do you say that his divinity also is under either species?*

*A.* Because he is glorious and immortal; his body and blood, and soul and divinity, are all inseparably united. — Con. Trid. sess. 13, can. 3, Con. Ephesin.

Q. *When the species is broken or divided, is the body of Christ also divided?*

*A.* No; the species or Sacrament, that is, the sign which appears to our senses, is divided, but the body of Christ is whole and entire under each, even the smallest sensible portion. — Conc. Trid. sess. 13, can. 3.

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## SECTION V. — ON THE ADORATION, EXPOSITION, ETC., OF THE HOLY SACRAMENT OF THE EUCHARIST.

Q. *Is it lawful to adore Jesus Christ in the Eucharist?*

*A.* It is not only lawful, but we sin if we do not adore him. — St. Aug. in Ps. 98. Wherever Jesus is, there he is always adorable. — Heb. i. 6. But we adore not the sign or species, but him who is concealed under these. When Jesus was upon earth, it was not his dress that was adored, but his divine person concealed under that dress.

Q. *Are we allowed to preserve the Holy Eucharist in our Churches?*

*A.* The Church has always done so, guided by an apostolic tradition, still adopted by all Christian Churches, except that of the Protestants. It was so kept in our Churches, that it might be carried to the sick in the hour of trial and death, and that the faithful might thus have in the Church at any hour the consolation of adoring their Savior present on the altar. — Tertul. lib. 2, c. 5; St. Cyp. de Lapsis. Liturg. Antiq.

Q. *Why have we an exposition of the Sacrament on certain days?*

*A.* To excite the faithful to adore Jesus Christ, and to present to the Almighty this pledge of His love to us, that looking on his well-beloved Son, He may have mercy on us, and, for His sake, relieve us in every calamity. — Ps. lxxxiii. 10.

Q. *Why is the Blessed Sacrament carried in procession?*

*A.* That Jesus may have at our hands a species of holy triumph; that by this triumph the irreverences so frequently committed may be in some manner repaired, and that Jesus may bless, by his presence, the people and places through which he is thus triumphantly borne.

Q. *Why did Christ institute the Sacrament of the Eucharist?*

*A.* To give us the most precious pledge of his infinite love for us, and to produce in our souls the five following principal and admirable effects: 1st, To make us one with himself, that he might dwell in us and we in him. — John vi. 57. 2d, To unite together all the faithful, that they may have but one heart and one soul, through their individual union with Jesus Christ. — St. Cyril. Hieros. Catech. Myst. 5; St. Cyril. Alex. lib. 4, in Joan. 3d, To preserve, fortify, and augment the graces we have received in Baptism and the other Sacraments. — 1 Cor. x. 17; St. Aug. in Joan. 4th, To weaken the tendency we have to evil, and to reduce the violence of our passions, and also to give us strength to advance in Christian perfection. — St. Cyril. Alex. lib. 4, in Joan. 5th, As a certain pledge, if our lives correspond with God's will, of a glorious resurrection and eternal life — "He that eateth my flesh and drinketh my blood hath everlasting life, and I will raise him up at the last day." — John vi. 55.

Q. *Does the Eucharist produce these effects in all who receive it?*

*A.* Yes, in all who receive it worthily; but in those who receive it unworthily it produces the very contrary effects. To receive unworthily, is to receive without the dispositions required by Jesus Christ.

Q. *When the wicked receive without these dispositions, do they, like the just, receive the body and blood of Christ?*

*A.* Yes; because Jesus is present in the Eucharist, independently of the faith of the receiver; but he who receives unworthily, eats and drinks judgment to himself, because he does not

discern what is due to the body of the Lord. — 1 Cor. xi. 29; St. Aug. Tract. 26, in Joan. This reason is also an invincible proof of the real presence, and the real and corporal manducation of Christ in the Eucharist.

Q. *What are the effects of an unworthy communion?*

*A.* The instant loss of God's grace, blindness of spirit, hardness of heart, the spirit of schism, opposition to truth and virtue, exposure to all sorts of sins, final impenitence and eternal damnation. Such sacrilegious profanation, says St. Paul, is often punished by God with corporal maladies, and sudden as well as unprovided death. — 1 Cor. xi. 30; Cyp. de Lapsis. St. Chry. Hom. 83, in Matt.; St. Pacian. de Penit.; St. Basil. lib. 2, de Baptismo.

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## SECTION VI. — ON THE DISPOSITIONS NECESSARY TO A WORTHY COMMUNION.

Q. *With what dispositions ought we to receive the Holy Eucharist?*

*A.* There are necessary dispositions of the mind, as well as of the body. The proper dispositions of the mind require that our souls be spotless, that is, that we have either preserved our baptismal innocence, or having lost it by sin, that we have repented, and repaired our loss by sincere repentance. This is what is meant in the Gospel by the nuptial robe, necessary for the marriage feast, made by the king for his son. — Matt. xxii. 12.

Q. *When we are in a state of mortal sin, what must we do before communicating?*

*A.* We must have recourse to the Sacrament of Penance. St. Aug. Tract. 26 in S. Joan.; Conc. Trid. sess. 13, can. 11.

Q. *Is the fact of confessing our sins quite enough as a preparation?*

*A.* When we have reason to believe that we are truly reconciled to God in the Sacrament of Penance, we may then communicate with confidence; but many labor under gross delusions in this matter, and commit dreadful sacrileges, by flattering themselves they are reconciled to God, merely because they have confessed their sins. — See the conditions to a good Confession in the chapters on Penance.

Q. *How should we approach to the Holy Communion?*

*A.* With lively faith, firm hope, ardent charity, profound humility, affectionate gratitude, and a holy anxiety to be united with Jesus. — St. Aug. Tract. 25, in St. Joan. et in Ps. 33.

Q. *With what dispositions of body should we approach the Eucharist?*

*A.* We must be fasting from the midnight previous, from every thing, even a drop of water; as regards the sick, however, when they receive the Viaticum, this fast is not obligatory.

Q. *Did not Christ institute the Eucharist immediately after supper? Why then should we be fasting?*

*A.* In some Churches, formerly, it was customary to give Communion on Holy Thursday Evening after supper, but this discipline has been long since discontinued; it was only an exception to the general rule, to communicate fasting, which is derived from apostolic tradition. — Tert. lib. 2; St. Cyp. epist. 63; St. Chrys. Hom. 27, in 1 Cor.; Conc. Carthag. can. 29.

Q. *Are there any other corporal dispositions necessary to a good Communion?*

*A.* The whole exterior should be modest, recollected, and respectful. It is good to make fasting or abstinence a part of our previous preparation. It is good also for married persons to be previously for a time continent. But in this their consent must be mutual. — 1 Cor. vii.; St. Jerom. ep. 50; St. Greg. lib. 12, ep. 31.

Q. *Is it good and useful to communicate often?*

*A.* Yes, if we always communicate worthily. — St. Cypr. in Orat. Domin.; St. Basil. ep. 289.

Q. *Should all the faithful be counselled to communicate often?*

*A.* Such advice is according to the spirit of the Church, with regard to all those who lead such holy lives as to deserve frequent communion; and the Church requires all those who have habits of sin to repent without delay, and with God's grace to put themselves in a state to communicate frequently. — St. Cyr. Alex. lib. 3 in St. Joan.

Q. *What are the proper dispositions for frequent communion?*

*A.* For daily communion, great purity, freedom from mortal sin, a hatred for venial sin, besides ardor, zeal, and love for Jesus Christ, are required. — St. Basil. lib. 1, de Bap.; St. Chry. Hom. 83 in Matt.

Q. *What do you mean by a hatred for venial sin?*

*A.* That we should have no attachment to any venial sin; that we should be sorry for all such sins, and be anxiously desirous to correct them; because the contrary disposition is accompanied with so much tepidity that we communicate without fruit, and instead of acquiring additional grace by communion, we expose ourselves to the danger of losing what we have. — St. Francis of Sales, Introd. to a Dev. Life, part 2. cap. 20.

Q. *Should persons who spend their lives in sloth, amusements, and worldly pursuits, though otherwise free from gross crimes, communicate often?*

*A.* Such persons are leading a criminal life in the sight of

God, and consequently, should not be permitted to communicate at all, until they have effected in their mode of living a radical change. — St. Chrys. Serm. 7 in Matt.; St. Fran. Sales. Lit. 18, lib. 2.

Q. *Should persons who, through weakness, fall into many venial sins, which however they hate and desire to overcome, be admitted frequently to communion?*

*A.* Yes; frequent communion is a sovereign remedy for their sins. Such persons, however, do well to absent themselves occasionally some little time from the usual frequent communion, in order to dispose themselves, by penance, for approaching in a still more holy manner; but this must not be done through tepidity, which often assumes the air of humility. — St. Aug. Ep. 54, ad Januar.; St. Cyr. lib. 4; Imit. Jesu Christi, lib. 4, c. 10. Every good Christian ought to desire most ardently to communicate often; as St. Chrysostom remarks, he ought to feel the greatest sorrow for being deprived of that spiritual food, and when thus deprived by the order of his Confessor, he ought to consider it the most severe penance. Indifference for communion is a most dangerous disposition, which ought to make us tremble for our salvation. — St. Chrys. Hom. 60, ad Antioch.

Q. *What are the motives which urge us to desire frequent communion?*

*A.* There are three principal motives. 1st, The love of Jesus, if it be sincere, should make us desire to be united with Him; the proper character of love is to produce the strictest union with the beloved object. Now, the communion unites us, in the most intimate manner, with our beloved Savior, since the worthy communicant dwells in Jesus Christ, and Jesus Christ in him. 2dly, Gratitude should engage us to respond to the desire of Jesus to be united with us; now, the ardor of His desire is infinite. He says to all Christians, as he said to the apostles: "With anxiety have I longed *to eat this pasch with you.*" Our eagerness, then, to correspond should be as ardent as can exist in the Christian's heart, and our indifference to be united to Him is more criminal in proportion to the earnestness He shows in wishing to be united with us. — St. Cyr. lib. 4 in S. Joan.; St. J. Chrys. Hom. 61, ad Antioch. et in 1 cap. ad Ephes. Hom. 3. 3dly, Humility, which is the foundation of all Christian virtues, should make us feel our weakness, and the extreme need we have of grace, in order to live well. The Christian, therefore, sensible of his own weakness, should eagerly seek the means of procuring grace; and frequent communion is the most efficacious and most fruitful means of grace. It is a false humility which makes us absent ourselves from communion, under the pretext of imperfection. The Sacrament was not

instituted merely as the reward of perfection, but rather as a remedy for our infirmities, and as a means to perfection. The holy should then communicate often, that they may persevere in holiness; and the imperfect, that they may arrive at perfection.

Q. *What rule should be followed in common life as to the frequency of communion?*

*A.* The faithful, where they have the means, should communicate every month, or at least at all the solemn festivals of the Church; of course, in ordinary circumstances, confession should precede, and this latter duty should be attended, if possible, every month, that grace may be assured to us, if we have preserved that treasure, or that we may recover it without delay, if we have lost it by mortal sin. — St. Chrys. Hom. 6 in 1 ad Tim. c. 2.

Q. *What should we do when deprived of communion by our Confessor?*

*A.* We should endeavor, by sincere repentance, vigilance over ourselves, and constant prayer, to render ourselves truly worthy when we are permitted to receive.

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## SECTION VII. — ON COMMUNION UNDER ONE KIND.

Q. *Should we communicate under both kinds?*

*A.* Priests are obliged to do so when they say Mass, but according to the present discipline of the Church, we ought to receive only under the form of bread. There were, and are, however, some exceptions to this discipline. In Rome, at a Papal High Mass, the Deacon and Subdeacon communicate under both kinds. The same took place in the Abbeys of Cluny and St. Denis, on Sundays and holidays. All the religious of Cluny did so, also, at the opening of the General Chapter of their Order, and the same was permitted to the King of France on the day of his Coronation; there may also be a few other exceptions.

Q. *What was the ancient discipline of the Church on this head?*

*A.* The faithful were allowed to communicate under both, or under one kind only. — St. Leo. serm. 4.

Q. *Was it ever ordained by the Church that all should communicate under both kinds?*

*A.* No; such was never the ordained practice of the universal Church; on many occasions and in all ages of the Church, communion was administered under one kind only. Infants, who, in ancient times, received, even before the use of reason, received under the form of wine only. — St. Cyp. Ep. 62; St. Aug. Ep. 217; Gennad. de Dogm. Eccles. c. 52; St. Greg. in Sacram.;

St. Cyp. de Lapsis. In some churches the Eucharist, under the form of bread only, was given to children approaching the use of reason. — Evagrius, lib. 4, Hist. Eccles. The faithful, especially in times of persecution, carried the Sacrament, under the form of bread only, to their own houses, that they might have it in the hour of need; but this was never done under the species of wine. — Tertul. lib. 2, cap. 5; St. Basil. Ep. 289; St. Ambr. de Morte Frat. Satyr. The practice of carrying the Sacrament to the sick is of apostolic origin, in all the churches of the world, and this was always done under the form of bread only. — Euseb. Hist. Eccles. lib. 6, cap. 44; P. Martenne de Antiq. Eccl. Ritib. lib. 1, cap. 4. There were formerly certain days on which Mass was not said, and those who communicated on those days did so under the form of bread only, which was reserved from the Mass of the previous days; but the Sacrament, under the form of wine, was not reserved in this manner, on account of the accidents which might happen to it; we have still a portion of that ancient practice. The Priest, on Good Friday, communicates under the form of bread only, and this consecrated the previous day; formerly the whole people communicated in this manner on Good Friday. In some churches in France, this is still the practice; and the Greek Church, on the fast days of Lent, on which Mass is not said, communicates under the form of bread alone, which is consecrated on the previous Sunday. — Card. Bona, lib. 1, de Lyturg. cap. 15.

Q. *The Church then has never considered communion, under both kinds, as a precept of Jesus Christ?*

*A.* The Church has always considered it a precept of Christ, for Priests, when they say Mass; but, with the exception of this case, the Church has always regarded communion under both kinds as a matter of discipline, which may be changed, according to circumstances. The Calvinists, in their book of discipline, cap. 12, art. 7, say that those who have an aversion for wine may communicate on bread alone; and Luther, de Captiv. Baby., says there is no precept commanding communion under both kinds. Nor can any argument be drawn from these words of Christ, Mark xiii. 23, "Drink ye all of this," for these were addressed not to the people, but to the Apostles alone, whose duty it should be to offer frequently the holy sacrifice of the Mass.

Q. *Why has the Church always considered communion, under one or two kinds, as a matter of discipline?*

*A.* Because, as we have seen already, Christ is whole and entire under either kind, so that he who receives under one, receives under both; because under one are contained both the body and the blood of Christ. The practice of the Church in this matter is confirmed by the Scriptures. St. Paul, 1 Cor. xi.

27, says, that the unworthy reception of the Sacrament, under one kind only, is a profanation of both the body and blood of the Lord. He that "shall eat this bread, or drink (mark the word *or*) the chalice of the Lord unworthily, shall be guilty of the *body and blood* of the Lord," where he evidently supposes that we may communicate under one kind.

Q. *But does he not say, that after proving ourselves, we should* eat *of that bread and* drink *of that cup?*

*A.* This only proves that, in St. Paul's time, it was the custom to receive under both kinds, but he does not say that such is commanded; on the contrary, in the preceding verse, as we have seen, he supposes the contrary.

Q. *Does not Christ say,* John vi. 58, "*Except you* eat *the flesh of the Son of Man, and* drink *His blood, you cannot have life in you*"?

*A.* Yes; but the same Christ says, "He that *eateth* this bread shall LIVE forever; and he that *eateth* me shall LIVE *by me.*"

Q. *Why does not the Church allow now the ancient liberty, to receive under either or both kinds?*

*A.* One kind was always considered sufficient. And the custom of receiving under one kind had been fully established in the Church, when she forbade communion under both kinds. Certain heretics held erroneous notions on this point; and the decree forbidding the cup to the laity was made in opposition to their errors. In fine, the Church would have permitted the use of the cup, had she not found more inconvenience, circumstances considered, in according it, than in refusing it. Those inconveniences were, the carrying of the cup to the sick, who had ordinarily received in every age only under one kind. The difficulty of obtaining wine in some places; the great number of persons who could not bear to drink wine, and who became sick by even its smell; and the dreadful accidents which sometimes happened by the effusion of the cup, and other accompanying inconveniences. This last inconvenience was obviated for a time by dipping the species of bread into that of wine. But the Latin Church rejected this as somewhat irreverent, and since that time communion under one kind has been the universal practice. Such was the state of matters on this question in the 12th century, as is evident from St. Thom. part iii. quest. 80, art. 12, when John Huss began to excite disturbance in Bohemia, declaring, that the use of the cup was absolutely necessary. The Council of Constance, in 1414, denounced this error; and, after mature consideration, ordered communion only under one kind. The Council of Trent followed the Council of Constance, leaving it to the Pope to accord the use of the chalice where the circumstances of place and person, and the utility of the Church

might seem to require; and such permission was granted in several parts of Germany, but under condition, that those permitted to receive under both kinds, should acknowledge that to do so under one kind was sufficient. But after some time, this practice, even in Germany, was done away with. — See Bossuet et P. Thomass. de Commun. sub utraq. Specie.

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SECTION VIII. — ON THE NECESSITY OF COMMUNION.

Q. *Is the reception of communion necessary to salvation?*

*A.* That it is so, appears evident from these appalling words of Christ — John vi.: Amen, Amen, I say unto you, Except you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you. These words do not regard, except in a spiritual sense, children who die before they arrive at the use of reason; they are incorporated with Christ in Baptism. — St. Aug. lib. 1 de merit. et remiss. peccat. cap. 20. But, as explained by the constant tradition of the Church, they regard all who have arrived at the use of reason, who are sufficiently instructed, and capable of discerning, as St. Paul says, the Body of the Lord. — St. Aug. Ep. ad Innocent.; St. Fulgent. ad Ferrand; St. Thom. p. 3, quest. 73, art. 3; Con. Trid. sess. 21, cap. 4.

Q. *Should infants receive the Eucharist?*

*A.* The Church at one time permitted this, but such is no longer the practice in the Western Church, as is evident from all her rituals.

Q. *At what age should children be admitted to communion for the first time?*

*A.* As soon as they are sufficiently instructed in the mysteries of faith, and are able to *prove* and *try* their consciences, as well as *discern the body of the Lord;* if they have lost their baptismal innocence, they must have confessed and repented before admission to the Eucharist. — See more on the Eucharist, where we treat of it as a sacrifice in the treatise on prayer. — See also more dogmatical information in the Controver. Catech., and especially in Cardinal Wiseman's large and powerfully argumentative work on this subject.

# CHAPTER VI.

## ON THE SACRAMENT OF PENANCE.

### SECTION I. — ON PENANCE AS A VIRTUE, ITS NECESSITY, AND THE DANGER OF DELAYING IT.

Q. *What is Penance?*

*A.* It may be considered either as a Sacrament or virtue; in the latter sense, it is a sorrow for, and detestation of, sins committed, with a resolution to repent of them, and never again to commit sin; in the former sense, it is a Sacrament instituted by Jesus Christ, for the remission of sins committed after Baptism.

Q. *What is the difference between the Sacrament and the virtue of Penance?*

*A.* The virtue of Penance is now, and has been at all times, necessary as a remedy for every sort of sin. The Sacrament has only existed since Christ established it; and it was instituted for the remission of sins committed after Baptism. — Con. Trid. sess. 14, c. 1. The Sacrament of Penance supposes the confession of sin; the virtue of penance does not.

Q. *Why do you say that the virtue of Penance has been always necessary for all sins?*

*A.* Because, in all ages, to detest sin, to repent of it, to punish it, and to be resolved never again to commit it, have been necessary dispositions to the attainment of God's grace. — St. Aug. serm. 351.

Q. *When should we do penance?*

*A.* The moment we know that we are sinners. And if we delay it until we are overtaken by old age or sickness, we act only as fools or madmen: 1st, Because we may never see old age, we may die suddenly, our illness may disqualify us for reflection and repentance. All almost are surprised by death. Eccl. v. 8. Christ has declared that he will come like a thief in the night. — Matt. xxiv.; Mark xiii.; Luke xii. and xxi.; St. Amb. lib. 7, in S. Lucam. 2dly, Because penance which begins only when we fall sick, is ordinarily insufficient for the conversion of the heart, its source is generally only fear, and hence it is generally ineffective and false. — St. Aug. Hom. 41. 3dly, Because to put off our conversion until we can sin no more, to turn to God when we can no longer serve the devil, is only to mock God, and God will laugh at the destruction of those who have mocked him during their lives. — Prov. i. 24. 4thly, The example of Antiochus should make all who delay their conver-

sion till their last hour tremble for their fate; he lived impiously, ever mocking God; he cruelly persecuted God's people. He at length fell sick, and, being about to die, he entered into himself, he prayed with apparent fervor, and resolved to amend, if he recovered; but, says the Scripture, this wicked wretch prayed to God, who would not grant him mercy. — Machab. ix. 13. God threatens with the same awful punishment all who defer their repentance till their last hour. — Prov. i. 25.

Q. *Are sinners, then, who have not repented till their last hour, to despair?*

*A.* No; for God may work a miracle, similar to that performed in favor of the good thief on the cross, but they are not to make sure of such heavenly interposition; this is the only instance of a death-bed repentance having a happy issue; Christ is not actually crucified every day; we must therefore repent in time, and, if we are unhappily surprised by sickness, we must fear God's justice, and trust to his mercy. "*Be ye always prepared, for at what hour ye know not the Son of Man will come.*"

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SECTION II. — ON THE SACRAMENT OF PENANCE, ITS INSTITUTION AND NECESSITY.

Q. *In what consists the Sacrament of Penance?*

*A.* In the contrition, confession, and satisfaction of the penitent, and in the absolution of the priest; that is to say, that in order to receive the Sacrament of Penance, he who has committed sins after Baptism must detest these sins, he must confess them to an approved priest, he must be resolved to perform the satisfaction enjoined, and he must be absolved by the priest to whom he has confessed.

Q. *How do we know that Christ instituted the Sacrament of Penance?*

*A.* The Scripture teaches us that Christ gave to his Apostles, the first pastors of the Church, the keys of heaven, with power to bind and loose, to remit or retain sins. — Matt. xvi. 19, and xviii. 18; John xx. 22, 23. And the universal tradition of every age informs us that the power of loosing and binding has been exercised by the pastors of the Church, in and through the Sacrament of Penance. — St. Cyp. Ep. 54, ad Pont. Cornel.; St. Pacian. Ep. 1, ad Sympron.; St. Chrys. lib. 3, de Sacerd.; St. Amb. lib. 1, Pœniten.; St. Cyril. Alex. lib. 12, in S. Joan.; St. Aug. Ep. 238, ad Honor.; St. Leon. Ep. 83.

Q. *Has it been always necessary to have recourse to the Sacrament of Penance for the remission of sins committed after Baptism?*

*A.* Yes; since Jesus Christ, all mortal sins are remitted through the Sacrament of Penance; but in cases of necessity, the Sacrament of Penance may, like the Sacrament of Baptism, be supplied by the earnest desire of the sinner to receive it, accompanied by perfect contrition. — Con. Trid. sess. 14, c. 4. This fixed resolution, to receive the Sacrament of Penance and Baptism, produces the effects of those Sacraments in those who cannot otherwise receive them, so that still it is through these Sacraments that sins are forgiven. — Con. Trid. sess. 6, c. 14.

Q. *How do we know, that when we cannot actually have recourse to the Sacrament, our sins will be forgiven, if we have a desire to receive it, accompanied by perfect contrition?*

*A.* Such has been the perpetual tradition of the Church, which has always hoped well for those who died in their course of Penance, not having yet received absolution. — St. Cyp. Ep. 12; Conc. 4, Carthag. can. 79; conc. 2, Arel. can. 13.

Q. *How often may we have recourse to the Sacrament of Penance?*

*A.* As often as we feel that we have sinned, whether our sins be mortal or venial; if, however, these are mortal, we are bound to have recourse to it without delay. — Matt. xviii. 22; Conc Trid. sess. 14, can. 1. It is otherwise, however, if our sins are venial, because we may obtain remission of these by sorrow, prayer, fasting, alms, and other good works; still, even for these, it is good to have recourse to the Sacrament of Penance. — St. Aug. Ep. 265, ad Selenc. et Hom. 50.

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## SECTION III. — ON CONTRITION AND ITS NECESSARY CONDITIONS.

Q. *What is the first thing the sinner should do who wishes to have recourse to the Sacrament of Penance?*

*A.* He should, by the help of God's grace, excite in his heart sincere contrition, which is a sorrow of the soul for, and a detestation of, sins committed, with a resolution to sin no more. — Con. Trid. sess. 14, c. 4. The word contrition means *bruising*, and our sorrow for sin is thus named; because it, if I may use the expression, bruises and mollifies our hardened hearts.

Q. *What are the conditions necessary to true contrition?*

*A.* It must be interior, supernatural, sovereign, and universal. 1st, *Interior* sorrow is that which proceeds from the bottom of the soul, and not from the lips. Our hearts must be *bruised*, or contrite; all sin proceeds from the heart, and from our hearts must spring our conversion. — Joel ii. 12. 2dly, Our sorrow must be *supernatural;* it must be excited by faith, and by a

motion of the Holy Spirit, and not be the fruit of some merely natural motive; an example will make this clear. A man who is sorry for his sin because it brings upon him public worldly punishment, has only a *natural* sorrow; but the man who weeps for his sin because it is offensive to God, excludes him from Paradise, and renders him deserving of hell, has *supernatural* sorrow. — Con. Trid. sess. 14, can. 3. 3dly, Our sorrow must be *sovereign;* that is, it must be the greatest we can feel for any evil. The good of which sin robs us, is the greatest, and the evil which it entails, is the greatest, and hence it is clear that our sorrow for such loss, and our sorrow for such evils, should be the greatest of all sorrows. But it is not necessary that this sorrow be sensible or sensitive sorrow, nor are we to estimate its value by sensibility. We have a sovereign sorrow for sin, when we are more troubled for having offended God than we would be for the loss of what is most dear to us in this world, when we prefer God to every thing, and are disposed to sacrifice all, even life itself, rather than to offend him. — Matt. x. 37; xvi. 25. In fine, 4thly, Our sorrow must be *universal;* we must detest universally all the mortal sins we have committed; if we remain attached to even one, our repentance is incomplete — we remain the enemies of God.

Q. *What is it that produces contrition in our hearts?*

*A.* The Spirit of God; he alone can soften the hardness of our hearts, can make us hate sin, love virtue, and lament our guilt before God; now these are the dispositions to which we give the name of contrition. — Ezech. xviii. 31. Hence, as it is the gift of the Holy Ghost, we must, like David, beg it from God with earnestness and perseverance. — Ezech. xi. 19; xxxvi. 26; Rom. viii. 26; Ps. l. 12; Con. Trid. sess. 14, c. 4.

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### SECTION IV. — ON PERFECT AND IMPERFECT CONTRITION.

Q. *Are there two sorts of contrition?*

*A.* Yes; perfect, which is called simply *contrition*, and imperfect, which is called *attrition*. Contrition is a sorrow for sin, proceeding solely from *charity*, by which we *love God above all things*. Attrition is a sorrow for sin, proceeding ordinarily from the consideration of its deformity, the evils it inflicts, and the punishment it entails, and which is excited in our hearts by the Holy Spirit, who, however, does not yet inhabit our hearts.

Perfect contrition reconciles man to God, in virtue of his desire to receive the Sacrament of Penance, even before he has received that Sacrament. Attrition, if accompanied by a sincere desire not to sin again, and a hope for pardon, so far from

rendering man a hypocrite or a greater sinner, disposes him for reconciliation through the Sacrament of Penance. — Con. Trid. sess. 14, c. 4.

Q. *Does attrition of itself, without the Sacrament of Penance, justify the sinner?*

*A.* No, it only disposes him to receive that grace through this Sacrament. Sorrow for sin, springing from the fear of its punishment in hell, suffices for the remission of sin through the Sacrament of Penance, if such sorrow be accompanied by a hatred and detestation of sin, by a firm purpose to sin no more, and an incipient love of God, who is the source of all justice. — Con. Trid. sess. 6, c. 6; sess. 14, c. 4.

Q. *Can the fear of the pains of hell produce in the heart a sincere detestation of sin?*

*A.* Certainly; it is a grace of the Holy Spirit which makes us consider sin as deserving of the pains of hell, and which induces us to hate sin as the greatest evil. In fact, it is certain that we can hate and detest sincerely all that is truly evil. Now, sin deserving such dreadful punishments in the next life, is an evil infinitely greater than all the imaginable evils of this life; we may, therefore, hate it more than all the evils of this life, considering, through fear alone, the awful punishments it deserves in the next.

Q. *May it not be said that those who hate sin for fear of hell, in reality hate not the sin, but its punishment, and that they would still sin if they could do it with impunity, so that fear only prevents the exterior act, but not the interior desire of the heart?*

*A.* Such doctrine as this should be not only rejected, but detested. If it were true, the fear of God's judgments would neither be a good motive, nor arise from the Spirit of God, as the Church has defined. — Con. Trid. sess. 14. On the contrary, it would be an evil motive, which urges to sin, for he sins in reality who is disposed to sin if he could do so with impunity; but such a disposition is not essential to the holy fear we speak of; he who hates sin through fear of its punishment, does not say in his heart that he would sin if he could do so with impunity. On the contrary, the fear of God's wrath destroys such disposition, because the fear which urges him to avoid the chastisements of God's justice determines him to avoid that which brings these chastisements upon him; he can avoid not only the external act, but the desire of sin, because the latter, as well as the former, merits the pains inflicted by God's justice. In a word, through the motive of fear, the sinner can equally detest the external act and the internal affection to sin, according to these words of the Holy Scriptures, "The *fear* of the Lord driveth out sin." — Eccli. ii. 27. "Blessed is the man that *feareth* the Lord; he

shall delight exceedingly in His commandments." — Ps. cxi. 1. "The *fear* of the Lord is the beginning of wisdom. The *fear* of the Lord shall give a crown of joy . . . with him that *feareth* the Lord it shall go well in the latter end, and in the day of his death he shall be blessed . . . to *fear* God is the fulness of wisdom . . . the *fear* of the Lord is a crown of wisdom, filling up peace and the fruit of salvation." — Eccli. ii. 16; read whole chapter.

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SECTION V. — ON THE NECESSARY PURPOSE OF AMENDMENT, AND ON HABITS AND OCCASIONS OF SIN.

Q. *Is the detestation of sins already committed sufficient?*

*A.* No; we must also be resolved never to sin again, because without this our sorrow is false. We cannot pretend that we are in reality sorry for sins, of which we are still determined to be guilty. — Ezech. xviii.; Conc. Trid. sess. 14, c. 4.

Q. *How are we to know that we have this resolution as to the future?*

*A.* We can know this only by its effects, when it is a question of mortal sin; that is, by the efforts that are made to correct evil habits, the care taken to avoid the occasions of sin, and the total change of life which should follow this resolution. — St. Aug. Serm. 393.

Q. *What do you mean by evil habits?*

*A.* The facility of falling into certain sins to which we are accustomed, for example, into impurity, swearing, drunkenness, or detraction. — St. Car. Borrom. ad Confess.

Q. *What must we do to correct evil habits thus contracted?*

*A.* We must watch carefully over ourselves, pray often and earnestly, and avoid the immediate occasions of sin; that is, we must avoid what leads to, and places us in, the imminent danger of committing sin. And this we are bound to do, because the Holy Spirit says, "He who loves the danger shall perish in it." — Eccli. iii. 27.

Q. *What are ordinarily the immediate occasions of sin?*

*A.* They are of two kinds. Some are in themselves the occasions of sin, such as indecent pictures, the reading of bad books, frequent familiarity between persons of a different sex, lascivious balls, dresses, plays, dances, &c. Others are only the occasion of sin, the circumstances and dispositions of the persons being taken into consideration. Thus, a judge who is the slave of ignorance, fear, or human respect, is in the immediate danger of committing injustices as long as he holds his office; a man who cannot be in the company of others who are

perfectly virtuous, without himself committing sin, is in immediate danger of sin until he quits that company. Business is the immediate occasion of sin to those who cannot transact it without committing usury, lies, injustices, and other sins. — St. Carol. Borrom. ut supra; Con. 4 Lateran, can. 22.

Q. *What must we do, when we are in the immediate occasion of sins of either kind?*

*A.* Our contrition is not sincere unless we shun the occasion of sin. Whatever that may be, we are told in the Gospel, that if our right eye or right hand are the occasion of sin to us, we must part with both, rather than lose heaven and deserve hell. — Matt. v. 29. Some, for example, who are under the control of others, cannot get quit of the occasion of sin; and, in this case, great efforts must be made, great precaution, vigilance, and constant prayer used, that we may not yield to the occasion; and, in addition to all this, we must follow the advice of an experienced and enlightened confessor, who may make the occasion of sin cease to be so in our regard.

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## SECTION VI. — ON CONFESSION AND ITS NECESSITY.

Q. *What is confession?*

*A.* It is the accusation or declaration of our sins to a priest having jurisdiction over us, and this, that we may receive from such priest Penance and Absolution.

Q. *Is the confession of sin necessary?*

*A.* The confession of all mortal sins committed after Baptism is necessary to every one who desires pardon. As to venial sins, confession is not obligatory, though good and useful; we may obtain pardon of these by other means already mentioned. — Origen. Hom. 2, in Ps. 37; St. Chrys. Hom. 9, in Heb.; St. Jerom. in xvi. Matt.; St. Aug. in Ps. 66, et Serm. 352.

Q. *How do we know that the confession of mortal sin is necessary?*

*A.* From Scripture and tradition. Jesus Christ says to his Apostles, "Receive ye the Holy Ghost; whose sins ye shall remit, they are remitted, and whose sins ye shall retain, they are retained." — John xx. 22, 23. Now, the priests, acting with the power of the Apostles, cannot tell what sins to remit or what to retain, unless these sins are declared in confession. — Conc. Trid. sess. 14, c. 5. Universal and constant tradition attests the exercise of the power of absolving in the bishops and priests of the Church, and also attests the obligation of confession as a consequence of the above words of Christ. — St. Chrys.

lib. 3, de Sacerd. cap. 5; St. Jerom. Ep. 1, ad Heliod.; St. Amb. lib. 1, de Pœnit.; St. Greg. Hom. 26, &c.

Q. *To whom is it necessary to confess?*

*A.* To any priest having jurisdiction over us, our pastor, or one approved of as a confessor. See what we have said as to the Easter Confession in the treatise on the precepts of the Church. Confession, however, made to a priest who is not approved except in case of necessity, is null, and must be made again to another. — Conc. Trid. sess. 14, c. 7. We should beg of God that our confessor may understand us and direct us in the path to eternal life, and we should submit with docility to his guidance, and thank God for having given him to guide us.

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SECTION VII. — ON THE EXAMINATION OF CONSCIENCE.

Q. *What must we do to prepare ourselves for confession?*

*A.* We must examine our consciences with care, that we may know the true state of our souls, and be able to lay it open before our confessor. This examination is so necessary, that without it the confession will be null and sacrilegious, if, through carelessness, one mortal sin be omitted. It ought not, however, to be *over*-scrupulous; it should receive the same attention as an affair of very great importance, and the time employed in making it should be regulated by the advice of the confessor. — Catech. Trid. p. 2, Parag. 66.

Q. *What must we do in order to know the state of our souls?*

*A.* We must implore aid and light from the Holy Ghost: we must examine ourselves on the capital sins and the necessary virtues, on the Commandments of God and of His Church, on the maxims of the Gospel, the duties of a Christian life, and on our particular circumstances. These are the heads on which we will be one day judged, and we ought to prevent that final judgment by repentance. — 1 Cor. xi. 31.

Q. *What should be the principal points of our examination?*

*A.* The duties of our state of life, our sins of habit, our predominant passions and personal obligations.

Q. *Are we obliged to confess in detail all our sins?*

*A.* As far as we are able, we are obliged to declare all. To aid our memory in this, we should consider the places and companies we have frequented, the business in which we have been engaged, as well as our passions, inclinations, and habits.

Q. *What are we to try to discover in this examination?*

*A.* The sins we have committed by thought, word, action, or omission; the number of such sins as are mortal; the circum-

stances which make them more or less grievous; the occasion of them, and their consequences to ourselves or others.

Q. *What must we do after having discovered our sins by this careful examination?*

*A.* We must beg God's pardon for them; we must resolve firmly never to sin again, and take measures and precautions to do penance for them.

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## SECTION VIII. — ON THE CONDITIONS OF A GOOD CONFESSION, AND ON GENERAL CONFESSIONS.

Q. *What must we do to make a good confession?*

*A.* We must *declare all* our sins to a priest, and this declaration must be *humble*, *simple*, and *prudent*. By the word *all*, I mean, at least all the mortal sins we can remember, as well as their kind, their number, and their aggravating circumstances. — Con. Trid. sess. 14, c. 5.; St. Aug. serm. 351; Orig. Hom. 3; St. Ber. serm. 40.

Q. *What do you mean by different species or kinds of sins?*

*A.* Any thing which changes the nature of the sin; for example, to steal in a church is a sacrilege, which is a sin different in *kind* from simple theft. Con. Trid. ibid. By an *aggravating circumstance*, I mean any thing that makes a sin greater in its own kind; thus, a man who steals one hundred pounds commits a much greater sin than he who steals a penny; and if it is taken from a poor man, the crime is relatively greater than if from a rich person. That we ought to confess circumstances which change the nature of the sin, as well as those that are aggravating, is clear, from both St. Charles Borromeo and the Catechism of the Council of Trent, because both order us to lay open our souls thoroughly to our confessors, that they may know the whole extent of the malice of our sins, which they cannot know unless we declare all the above circumstances. — Catech. Conc. Trid. par. 2, parag. 63; St. Carol. Borrom. ad Confess.

Q. *What if, after a careful examination, we omit any thing through forgetfulness?*

*A.* When the omission is not culpable, the omitted sin is forgiven, for God does not require impossibilities.

Q. *What if sins are remembered afterwards?*

*A.* We must confess them as soon as convenient. — Conc. Trid. sess. 14, c. 5. But if any mortal sin be omitted through shame, or malice, or supine carelessness, the confession will be null and sacrilegious; and of course, must be repeated, with the addition of the sacrilege accompanied by suitable repentance. — Catech. Trid. p. 2, parag. 65.

Q. *If a sin is forgotten because the penitent is ignorant that it is a sin, will the confession be null?*

*A.* If the ignorance be itself a mortal sin, caused by mortally guilty negligence of instruction, the confession will be sacrilegious; if the ignorance be only venial, or altogether excusable, the confession will be good. Multitudes, however, who have opportunities of instruction, are in gross ignorance of all or many of their duties and obligations; and hence — we tremble whilst we say it — multitudes have reason to dread that their confessions and communions will only serve to condemn them.

Q. *What do you mean by saying that we must confess with* humility?

*A.* That, in confession, we should feel the humiliation of a criminal, who feels the weight of his sins, repents of them, and is ready to make any amends in his power. — St. Bern. serm. 16. Those who confess their sins without sorrow or confusion, as they would tell a piece of commonplace history; those who are anxious to excuse their sins, and unjustly throw the blame of them on others, as well as those who will not submit to the advice and guidance of their confessor, are people who confess without due humility. — St. Aug. serm. 2; St. Bern. ibid.

Q. *What do you mean by confessing with* simplicity?

*A.* That we should confess our sins as we know them, without increase or diminution, and that we should represent ourselves to our confessor what we believe we are in the eyes of God. — Trid. Sess. 14, c. 5.

Q. *What do you mean by a prudent confession?*

*A.* That it should be made in proper and decent words, and that the sins of others should not be disclosed to the confessor, unless our own *real* good, or *justice* to an injured party, require it.

Q. *Is it a great sin to make a confession that is null?*

*A.* It is to profane the Sacrament of Penance, which is, of course, the horrible crime of sacrilege.

Q. *Is a general confession sometimes necessary?*

*A.* Yes; for all who have never approached *at all*, or who have never approached in the proper manner to the Sacrament of Penance. It is also necessary for such as have *good reason* to doubt of their former confessions; as to scrupulous persons, they must be guided in their desires for a general confession by the advice of their confessors. General confession is occasionally good and useful, especially during retreats; but the penitent, in every case, must leave it to the confessor to decide; whether he permit or not — the penitent must obey.

Q. *What ought we to do when we come to confession?*

*A.* We should humbly beg the confessor's blessing; repeat

the *Confiteor* up to the words *mea culpa;* we should then tell when we confessed last; whether we received absolution, and performed the enjoined penance; if we omitted any sin in our former confession, we should now accuse ourselves of it, and then declare all our other sins. Having done this, we should finish the *Confiteor*, and, with great compunction of heart, ask a penance, listening with docility to the advice and corrections of the priest, accepting the penance imposed with submission, and resting content whether absolution be granted or deferred. The confessor, in the quality of spiritual physician, gives advice, and prescribes remedies; and in the quality of judge, he punishes the sinner, and pronounces the sentence, which either looses or binds.

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## SECTION IX. — ON SATISFACTION AND ITS NECESSITY.

Q. *Why does the Priest impose a Penance after confession?*

*A.* Because it is necessary that Christians do their best to satisfy God for the sins they have committed after Baptism. — Trid. sess. 14, c. 8; St. Cyp. de Lapsis; St. Aug. serm. 351. Not that man can of himself satisfy the justice of God, but by uniting his satisfaction with that of Jesus Christ, whose satisfaction gives value to ours. — Trid. sess. 14. The superabundant satisfaction of Christ does not relieve us from the obligation of penitential works, nor does it render our satisfaction useless or unnecessary. It is not enough that Christ has satisfied; His satisfaction must be applied to our souls: now in the Sacrament of Penance, this is done only on condition that we ourselves endeavor to satisfy God for our sins, as far as it is in our power. — Trid. sess. 14, c. 8.

Q. *Is it not more conformable to the goodness of God and the satisfaction of Christ, to say that his satisfaction has been so abundant, that our sins are pardoned, without leaving us under the obligation of giving any satisfaction?*

*A.* God is the master of pardon and the manner of pardoning; He could supply the merit of the satisfaction of Christ to our souls without imposing on us any obligation, and this is actually done in Baptism. But it is just, that in the Sacrament of Penance, we should offer some satisfaction, and to give it value, that we should unite it with that of Christ, for Penance is instituted for the ungrateful who have violated the compact made with God in Baptism. It is just that such should be punished, and that God should not pardon them, except on condition that they suffer something in this life as a substitute for the eternal torments they have merited in the next. — Conc. Trid. ibid.

Q. *What difference then is there between Baptism and Penance as regards the remission of sin?*

*A.* Baptism remits all sin and all punishment, both temporal and eternal, without obliging man to any satisfaction for past sins; Penance remits sin and the eternal punishment, but not always the temporal, which it leaves the sinner to expiate by proportionate penance. — Trid. s. 6, c. 14, &c.; s. 14, c. 2.

Q. *Do we find in Scripture examples of sins pardoned, with the obligation of making satisfaction to God in this life?*

*A.* Yes, many. The Israelites adored the golden calf, and often murmured against God; God *pardoned their sin* at the instance of Moses; yet in punishment of that sin, He condemned them to spend forty years in the desert, and forbade them ever to enter the land of promise. — Numb. xiv. 20, &c. David committed adultery and murder; he repented, God pardoned his sins; yet in punishment and satisfaction he was condemned to endure the most humiliating family afflictions. A sin of pride which he afterwards committed, through ignorance, was punished by a scourge which lasted three days. — 2 Kings xii. 10, &c.; 1 Paral. xxi., &c.

Q. *These examples only prove that we are obliged to suffer in punishment of our sins, penances which God imposes, but not that we must perform voluntary penances, or such as are imposed by God's minister.*

*A.* On this second species of satisfaction the Scripture is abundantly clear. David *wept* his sins all his life, he fasted to expiate them, he wore sackcloth, rose at night to pray, and yet God had told him by a prophet that his sins had been forgiven him. Jonas told the Ninevites, that on account of their sins their city would be destroyed in forty days; they covered themselves with sackcloth and ashes, they fasted, prayed, and obtained mercy. And Jesus Christ tells us, that the Ninevites will rise in judgment against us, if we do not imitate their penitential works; therefore Christ himself authorizes and ordains satisfactory works similar to theirs. — Ps. lxviii. 12; cxviii. 62; Paral. xxi. 16, 17, &c.; Jonas iii. 5; Matt. xii. 41; Luke xi. 32; xiii. 3, &c. See also similar examples in the person of king Manasses, — 2 Paral. xxxiii. 12; and in the Jewish people, — Judith iv. 8, &c. From these examples, it is evident that we appease the anger of God, by prayer, fasting, alms, and other satisfactory works, without any disrespect to the satisfaction of Jesus Christ; he has, in his innocent body, suffered for us who are wicked; should not we sinners unite our sufferings with his, take up our cross and follow him? Be converted to me with all your hearts, says the Lord by the mouth of Joel, *in fasting, in weeping, in mourning.* — Joel ii. 12, 16.

## SECTION X. — ON THE ANCIENT DISCIPLINE AS TO SATISFACTION.

Q. *Has the Church always imposed Penance for sins committed after Baptism?*

*A.* That she did so, is evident from all antiquity; public Penance was imposed for public crimes, and private Penance for secret sins. There were four principal degrees of public Penance. The first class was called *Weepers;* those who were in this stage were condemned to kneel at the Church door and beg the prayers of the faithful as they passed. — St. Greg. Thaum. Ep. Can.; St. Basil. Ep. 2. The second degree was called *Listeners;* it permitted those who performed it to enter the back part of the Church, and to listen to the Catechetical and other instructions, but allowed them no share in the public prayers of the Church. The third class in the process of conversion were called *Prostrates;* they were allowed to assist at the public service, up to the Gospel; they were then removed as unworthy to be present at the more solemn part, but before their removal, and whilst they lay *prostrate*, public prayers were offered for them. The last class were called *Assisters;* they were solemnly absolved from their sins, and were permitted to assist at the public prayers and the Holy Sacrifice, but were not allowed to communicate until they had remained the prescribed time in this last stage of their penitential course. — Con. Ancyr. can. 4; Con. Nicen. can. 12; St. Basil. Ep. ad Amph. They were obliged to live retired lives, to fast often, to say prayers ordered, and to give alms according to the nature of their sins, the degree of their sorrow, their strength, and their condition. — P. Morin. lib. 4, 5, 6; P. Martenne, Antiq. Eccl. Ritibus. Public Penances were imposed only for public and scandalous sins, and the sins deserving such were, at first, only homicide, adultery, and idolatry, but, in course of time, the number was increased.

Q. *Why did the ancient Church impose such rigorous Penance upon public sinners?*

*A.* That such sinners might satisfy the justice of God. That the faithful might be deterred from the commission of such sins. That all might view sin with horror, and feel its enormity. That all might be edified, and that relapses might be prevented. In fine, that sinners by a long probation might give most certain proof of their conversion. — St. Cyp. de Lapsis. The Church has long since relaxed these Penances. Still she has ordained that public Penance be imposed for public sins, and that confessors, keeping in view the ancient penitential canons, proportion

the Penances which they impose to the malice and guilt of the sins which are confessed. — Trid. sess. 24, c. 8.

Q. *Can Penance be at all proportioned to sin?*

*A.* Certainly not, if we separate our satisfaction from the satisfaction of Christ; but when it is considered that our satisfactory good work springs from the grace of Christ, that they are united with his satisfaction, it must be evident that such proportion may exist.

Q. *What sort of Penance should, according to the Council of Trent, be imposed?*

*A.* Such as will be at once a *punishment* and a *remedy* for sin. Remedial Penances are those which correct us and prevent us from falling again, such as retreats, spiritual reading, &c. Penal Penances are those which are painful to us by their duration or severity. It is on account of these that the Sacrament of Penance is called a painful and laborious Baptism. — Conc. Trid. sess. 6, c. 14; sess. 14, c. 8.

Q. *Were the ancient penitential canons long in use?*

*A.* They were in use in the Latin Church during upwards of a thousand years, and are still in use in the Greek Church.

Q. *What were these penitential canons?*

*A.* In such a work as this, we can only give a few as examples; they are very numerous. Apostasy was punished with ten years of Penance; divination, with seven years; a violation of allegiance to our sovereign, with enclosure in a monastery, and Penance during the whole life. To do servile work on Sunday was punished by a fast of three days on bread and water; to speak in the Church during service, with the same punishment during ten days; to strike a parent, with a Penance of seven years; murder was punished with a whole life of penitential austerity, and adultery with a Penance of ten years; even a lie in a trifling matter was punished with three days' Penance, and the habit of telling such lies, with seven days on bread and water. Those who wish to see more on this subject, may consult the Instructions of St. Charles Borromeo to Confessors.

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### SECTION XI. — ON SATISFACTORY WORKS.

Q. *What are the works by which we may satisfy God for our sins?*

*A.* According to Tobias xii. 8, and St. Ambrose, lib. 2, de Pœniten. these may be reduced to three heads: prayer, fasting, and alms. "Prayer is good, with fasting and alms, more than to lay up treasures of gold."

Q. *What satisfactory works may be reduced to prayer?*

*A.* The offering of our actions to God, with all our afflictions, whether corporal or spiritual; all sorts of prayer, whether vocal or mental; pious reading and assisting at the public prayers and Sacrifice of the Mass.

Q. *What are those which may be reduced to fasting?*

*A.* All sorts of mortifications, whether of mind or body, and submission to humiliations and confusion for the love of God. Those which may be reduced to the head of alms, are all the corporal and spiritual works of mercy, which may be seen in detail in the Treatise on Virtues, which we have already given.

Q. *Is the restitution of any thing, unjustly acquired, a satisfactory work?*

*A.* No; it is only a cessation from sin, for we remain guilty of theft until we have restored what we have stolen, if it be in our power to restore.

Q. *Should we be content with the Penances imposed by our confessor, without doing any thing more?*

*A.* We should never tire doing good; but, as regards those voluntary Penances, they must be prudent, and the confessor should be consulted, especially by the young and fervent convert. The Penance of the confessor is always better than any voluntary Penance, because it is a part of the Sacrament, and because it is imposed by the Church, and consequently its observance includes an act of humility and obedience.

Q. *In what dispositions should the sinner be, in order that he may offer satisfaction to God?*

*A.* He must have no affection for mortal sin, he must be sorry for his past offences, and resolutely determined never again to offend God. The Penance of those who are not sorry for their sins, and who make no effort to avoid sin, is only a criminal act of hypocrisy; to ask pardon of God for a sin which we still love, and cease not to commit, is to mock God; every truly penitential work must spring from a heart in which conversion is, at least, begun, and which is touched by God's grace. The Scripture tells us, that the presence of the impious is disagreeable to God, that he cannot hear them, and will reject their sacrifices; that the fasting of the sinner will produce no fruit, and that his prayer will not be heard as long as he is not converted. — Is. i. 10; Eccli. xxxiv. 31; Prov. xxviii. 9; Ps. lxv. 18; Is. lviii. 3, &c. These passages, however, do not affect those sinners, who, though they have not as yet received the remission of their sins, are nevertheless sorry for them, and desirous to abandon them, for such are actuated by a motion of the Holy Spirit. They cease to be impious the moment they have the above dispositions, which is evident from the scriptural examples of the Publican, the Prodigal Son, Magdalene, and the Ninevites.

SECTION XII. — ON PURGATORY

Q. *Does God exact this temporary satisfaction for sin only from the living?*

*A.* Those who die in a state of grace, without having paid the debt of temporary satisfaction due to the justice of God, must pay that debt in Purgatory. — Con. Trid. sess. 6, can. 30.

Q. *What do you mean by Purgatory?*

*A.* A state of suffering, where souls not sufficiently pure to enter heaven will be detained for a time, until they cancel the debt of temporal punishment due to the justice of God.

Q. *What purity of soul is required to enter at once, at death, into heaven?*

*A.* We must be free from all sin, even venial sin, and have given sufficient temporal satisfaction; for nothing defiled can enter heaven. — Apoc. xx. 27. Hence, to be admitted there, we must be free from all debt to the *justice* of God, as Christ himself says. — Matt. v. 25, 26.

Q. *How do we know that there is such a place as Purgatory?*

*A.* Scripture and tradition both declare it. Prayer for the dead supposes Purgatory, for if there were no middle state, prayer for the dead would be an absurdity. Now, in 2 Machab. xii. 43, &c., we are told that it is a *holy* and *wholesome* thought to *pray* for the *dead*, that they may be *loosed from their sins*. St. Paul — 2 Tim. i. 16, 18 — prays for Onesiphorus, after his death, "that the Lord grant he may find mercy in that day." That Onesiphorus was dead, is evident from last chapter of same Epistle, where St. Paul salutes the rest of his family, without saluting him who was its head, which was his invariable practice. Jesus Christ says — Matt. xii. 32 — that there are some sins which will not be forgiven, neither in this world, nor in the world to come; which he could not have said, if, as St. Augustine remarks, there had not been some sins forgiven, or satisfied for, in the next life. St. Paul — 1 Cor. iii. 15 — says, that there are some who shall be *saved*, yet so as by *fire*. St. Augustine expressly expounds this passage as relating to Purgatory, and all the Fathers allude to Purgatory, in their exposition of these words. St. John — Apoc. v. 13 — speaks of all the creatures in the heavens, on earth, and under the earth, blessing the Lamb. Now, the creatures under the earth, which bless the Lamb, are surely not the damned; and if not, then they must be the souls in Purgatory. The testimony of tradition on this subject is constant and universal; it has been, and still is, the belief of the Catholic Latin, as well as the Catholic Greek Church, and is one of the doctrines of all the Greek Schismatic Churches. As this work has instruction and not contro-

versy chiefly for its object, for further arguments, see Controv. Catech. on Purgatory.

Q. *What are the pains of Purgatory?*

*A.* The Church has never issued a dogmatical decision on this subject; it is enough for us to know that these pains exist, and that, in the opinion of all the Fathers, the privation of the sight of God is one of them, and that this, with the others, is greater and more intense than any thing we can endure in this world. — St. Aug. in Ps. 37; St. Greg. Mag. in Ps. 3.

Q. *Why are these pains called Purgatory?*

*A.* Because they *purify* the souls of those who suffer them, and qualify them for entering heaven. — St. Basil. in cap. 9, Isa.

Q. *Have the souls who suffer these pains no consolation?*

*A.* They have, we have reason to believe, from the knowledge that they are satisfying the God whom they love, and whom they will one day see and possess. Besides, the Church has always taught that the souls in Purgatory may be succored and solaced by prayers, alms, and the Holy Sacrifice. — Tert. de Monog. c. 10; Arnob. lib. 4, contra Gent.; St. Cyr. Hieros. Catech. 5; St. Chrys. Hom. 41; St. Aug. Confess. c. 12, &c.

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## SECTION XIII. — ON INDULGENCES.

Q. *Has the Church any means of supplying what is wanting in our satisfactions?*

*A.* Yes, what is wanting in our satisfactions may be supplied by an Indulgence and by the prayers and good works which the faithful perform for us. — St. Amb. lib. 5, in Lucam; Catech. Trid. p. 2, par. 110.

Q. *What do you mean by an Indulgence?*

*A.* We mean, not the remission of past or future sins, but the remission of the whole or part of the temporal punishment, which is due to the justice of God after the sin and eternal punishment is remitted; an Indulgence always supposes the pre-existence of sin, for where there has been no sin, neither pardon nor Indulgence can be necessary; but an Indulgence always presupposes that the sin, and eternal punishment due to it, are already remitted, for it regards only the temporal punishment due to venial sin, and the temporal punishment which the justice of God requires as a substitute for the eternal punishment due to mortal sin already forgiven. The Sacramental Penance imposed by the priest has, as its object, the remission, in part, of this temporal punishment. The satisfaction given to God, as explained above, must bear some proportion to the malice of the sins committed. In ancient times, when the rigorous penten-

tial canons were in force, this proper proportion existed, at least, to a great extent; but now, that Penances so light are imposed, much of the temporal punishment must remain due to God, and it is this temporal punishment which is remitted by an Indulgence.

Q. *Has the Church power to grant an Indulgence?*

*A.* She has the power, and has always used it. I will give you, says Christ, — Matt. xviii. 18; xix. 19, — the keys of the kingdom of heaven; and *whatsoever* you shall *bind* on earth shall be *bound* in heaven, and *whatsoever* you shall *loose* on earth shall be *loosed* in heaven. — Con. Trid. sess. 25.

Q. *Do we find in Scripture that the Apostles used that power?*

*A.* Yes; the pardon granted by St. Paul to the incestuous Corinthian, whom he had excommunicated and delivered over to Satan, was a true Indulgence, by which he remitted the remainder of the punishment he had imposed, and which the Corinthian, without this remission, should have suffered. — 2 Cor. ii.; St. Chry. Hom. 4; St. Amb. lib. 1, de Pœnit. That the Church has always used this power is evident from the writings of the Fathers and the Councils of the Church. Tertullian and St. Cyprian inform us, that the Bishops, at the intercession of the martyrs in prison for their faith, remitted by an Indulgence to the penitent sinners the remainder of the penitential or satisfactory works imposed for their sins. — Tert. ad Martyr. cap. 1; St. Cyp. ep. 9, 10, 13. By the canons of the Councils, the Bishops had power to shorten the term and lessen the degrees of punishment imposed on sinners, when they saw that such sinners, by their greater fervor, deserved such relaxation; and the same Indulgence was granted when a persecution was dreaded, that the people might be permitted sooner to receive absolution and the Holy Eucharist, in order to strengthen them to endure the persecution with more courage. — Con. Ancyr. anno 314, can. 5; 1 Con. Nicen. can. 12; 4 Con. Carthag. can. 75; St. Cyp. ep. 54. Indulgences are certainly more necessary now than they were when the canonical penances existed, because the penances at present imposed are so light, as to be but very small satisfaction for our sins; and hence, we have more need to have our defects supplied by the Indulgence of the Church.

Q. *What is a plenary Indulgence, and what is meant by an Indulgence of seven years, one year, &c.?*

*A.* A remission of all the temporal punishment due to our sins. An Indulgence of seven years, one year, &c., is a remission of seven years, one year, &c., of the canonical penance which, had we lived in the early ages, would have been imposed for our sins, and also a remission of so much of the temporal

punishment due to sin, as would correspond with such periods of canonical penance.

Q. *What do you mean by a Jubilee Indulgence?*

*A.* A Plenary Indulgence, granted by the Pope every twenty-five years, to all those who visited the four principal Churches of Rome. It was at first granted only every century, then every fifty years; some time later every thirty-three years, and at present as above. Boniface VIII. was the first who granted it in the year 1300. He was moved to do this by a strange circumstance; a multitude of pilgrims, in 1299, flocked by every road to Rome, who all declared that they had learnt from their fathers that grand Indulgences were granted to all who visited Rome at the end of each century. The Indulgence they thus in a manner miraculously sought, was granted, and the year was called the *holy year*. Clement VI., judging the term too long, reduced it to fifty years, and granted a Jubilee Indulgence in 1350. Gregory XI. ordered a similar Indulgence every thirty-three years, but his order was never executed; and Paul II. reduced the term to twenty-five years.

Q. *Why is the Indulgence of the Holy Year called a Jubilee?*

*A.* Sixtus IV. first gave it that name.—Bulla. anno 1473. He did so, because it bears some relation or resemblance to the jubilee of the Jews. From Leviticus xxv. we learn that those who had sold or let their property, returned to the legal possession of it every fifty years, and that those who from poverty were obliged to become slaves, recovered their liberty every fifty years. This law was given by God, that the Jews might be ever reminded of their Egyptian servitude, and their deliverance from it by the pure grace of God. Now, according to all the Fathers, this jubilee of the Jews was a figure of that of Christ Jesus, in favor of mankind, when he cancelled our debt by his death, and delivered us from the bondage of Satan, and the worse than Egyptian servitude of sin. The prophet Isaiah says of the Messiah, "The spirit of the Lord is upon me . . . . he hath sent me to preach to the meek, to heal the contrite of heart, to preach a release to the captives and deliverance to them that are shut up, to proclaim the *acceptable year* of the Lord."—Isaiah lxi. 1, 2. The prophet here evidently alludes to the year of the Jewish jubilee, and Christ himself, in Luke iv. 18, formally declares, that this prophecy is accomplished in his person.

Q. *What are the extraordinary Jubilees which the Pope sometimes grants?*

*A.* They are Plenary Indulgences, in the form of Jubilees, granted on extraordinary occasions, in the same manner as the

Jews on important events had favors, similar to those of the jubilee year, granted them.

Q. *What are the advantages of a Jubilee to the faithful?*

*A.* Besides the relaxation of Canonical Penances, the faithful may confess to any *approved* confessor. The confessors have faculties to absolve from all censures, and all reserved cases, and to commute simple vows, unless the Bull of the Pontiff make an exception of any of these; other advantages may be seen in these Bulls themselves.

Q. *When the Church grants an Indulgence, does she dispense with the practice of Mortification and Penance?*

*A.* No; in that case, an Indulgence would be a curse, and not a blessing. The sinner, having done what he could to gain an Indulgence, has many reasons for the practice of continual Penance. 1st, We are told in Scripture, that we can never be absolutely certain whether we be worthy of love or hatred. The sinner then can never be certain that he has gained the full extent of an Indulgence, which requires so much purity of heart and hatred for sin; and hence he should never cease to do penance, lest he may have to suffer severely, in the next world, what he might so easily expiate in this. 2d, Although the sinner abstain from mortal sin, he is aware that even venial sins require satisfaction here or hereafter, and hence he should practise mortification, that this debt may be paid in this life, and not in the next. 3d, The constant practice of penance is necessary to prevent relapse; hence, even had we no debt of temporal punishment to expiate, penance and mortification are necessary to enable us to preserve the grace of God in our hearts.

Q. *How does the Church grant an Indulgence?*

*A.* She applies to the living, by mode of absolution, the infinite satisfactions of Christ, and the merits of his Saints, to compensate for what we owe to divine justice. Although, however, it is the opinion of the whole Church that the superfluous satisfaction of the Blessed Virgin and the Saints may be applied to make up for our deficiency, as all these are derived from the grace and satisfaction of Christ, still we are not to imagine that these are necessary, since we know that the satisfactory merits of Christ are *infinite*, and make of course an inexhaustible treasure, from which our wants may be supplied.

Q. *Has the Church the power to apply thus the merits of Christ?*

*A.* Clearly: in these words, "WHATSOEVER *you shall loose on earth shall be loosed in heaven:*" here there is no restriction; not only is the power given to remit the eternal punishment due to sin, but ALL punishment, whether temporal or eternal. Hence, Clement VI., anno 1350, inserts into the Canon *Unigenitus*

these words: "The Church has power to remit all the temporal punishment due to sin, in applying, by an Indulgence, the satisfactions of Christ." Such Indulgences, however, must always have the glory of God and the good of souls for their object.

Q. *What must we do to receive in reality the benefit of an Indulgence?*

*A.* We must be truly contrite for our sins; we must effectively desire to satisfy God; we must have already received the remission of our sins as to their guilt, for an Indulgence does not remit the guilt of either mortal or venial sin, but merely the temporal punishment due to it after the guilt has been forgiven; and, lastly, we must comply exactly with all the specified conditions on which each Indulgence is granted.

Q. *Who has the power to grant Indulgences?*

*A.* The Pope and a general Council have this power for the whole Church; and Bishops have a limited power within the extent of their own jurisdiction. The fourth general Council of Lateran, held under Innocent III., anno 1215, ordained that Bishops should in future grant only forty days of Indulgence, except on the day of the solemn dedication and consecration of a Church, when the Bishops may grant an Indulgence of one year. Such is the present discipline. Formerly, Bishops could grant a Plenary Indulgence in their own diocese.

Q. *Can an Indulgence be granted in favor of the souls in Purgatory?*

*A.* Yes; but in a very different manner from that which regards the living. The Church grants an Indulgence to the living *by way of absolution*, that is, in virtue of her jurisdiction over them, remitting either in whole or in part the temporal punishment due to their sins. But as regards the dead, she has no jurisdiction over them, she cannot absolve them; and hence, in their case, an Indulgence can be applied only by way of suffrage, that is, through the prayers of the faithful. It is of faith that the prayers and good works of the faithful, performed for that purpose, do benefit the souls in Purgatory. Now, when an Indulgence is granted in favor of the dead, the prayers and good works of the faithful offered for the dead, being united with the satisfactions derived from the merits of Christ, have not only their ordinary merit, but are enriched from the source of all merit, and consequently more valuable to the souls to which they are applied. — Bellar. de Indul. lib. 1, cap. 14.

SECTION XIV. — ON ABSOLUTION AND THE POWER OF REMITTING SIN GRANTED TO THE PRIESTS OF THE CHURCH.

Q. *When a Christian has true sorrow for his sins, has confessed them, and accomplished or promised to accomplish his Penance, what more is required for his reconciliation with God, by the Sacrament of Penance?*

*A.* Only Absolution. That is a sentence which the Priest pronounces in the name of Jesus Christ, by which the sins of those that are duly disposed are remitted.

Q. *Do the Priests truly remit sins?*

*A.* Yes; for Christ says, "Whose sins *you* shall *remit*, they are *remitted*; and whose sins *you* shall *retain*, they are *retained*." John xx. 23.

Q. *God only can remit sin; no Priest therefore can do so?*

*A.* None but God can, of his own power, remit sin; men can do so who have received the power from God; but the Priests, as we have already seen, have received from God this power.

Q. *How do we know that they have received such power?*

*A.* We have already given the arguments from Scripture and tradition. I may here add, that the whole Church, since the third century, has considered the Novatians heretics, because they denied this power. — St. Cyp. contra Novat.; Euseb. Hist. Eccl. lib. 6, c. 38.

Q. *If the Priest remit sin only in the name of God, it is Christ who still remits it, and the Priest, by absolution, only* declares *it remitted.*

*A.* The Priests, having power from Christ, *truly* remit the sin, for Christ does not say, Whose sins you *declare remitted* shall be remitted; but whose sins *you remit*, they are *remitted*. — John xx. 23.

Q. *Had the Priests of the old law any power which was a type of this sacerdotal power in the new?*

*A.* We learn from Leviticus xiii., xiv., that the lepers were obliged to present themselves to the Priests; that the latter judged as to the kind of leprosy with which they were infected, and declared whether they were or were not healed, as well as decided in doubtful cases. The leprosy was the figure of sin; sinners must discover then their sins to the Priest; the Priest discerns between leprosy and leprosy, between sin and sin; he provides suitable remedies, and gives, defers, or refuses absolution.

Q. *The Priest, then, only declares the sins forgiven?*

*A.* There is this difference between the truth and the figure: that the Priests of the old law only declared the corporal leprosy

cured, whilst the Priests of the new cure in reality the spiritual leprosy of sin, by the absolution which they are empowered by God to grant to the sinner. — St. Chrys. de Sacerd. lib. 3, c. 6.

Q. *Can the Priest grant or refuse absolution, as he pleases?*

*A.* No; he has rules to observe which may be seen in the rituals, the synodical statutes of each diocese, and the course of theology which each Priest has passed through. He cannot give absolution except to those who are sorry for their sins, and resolved to sin no more; they must also have confessed their sins, if that be possible for them, and be willing to perform the enjoined penance, otherwise the absolution will be null. — St. Gregor. Hom. 26 in Evangelia; St. Cyp. de Lapsis.

Q. *If a penitent declare that he has these dispositions, must the Confessor take his word, and give him absolution?*

*A.* There are penitents who ought not to be believed on their word, and who ought to be refused absolution until they have proved by their conduct that they are not deceiving themselves or their Confessor.

Q. *Who are those who ought to be treated in this manner until they have shown a change of life?*

*A.* 1st, Those who are living in habits of sin. 2d, Those who are living in the immediate occasion of sin. 3d, Those who are at enmity with any neighbor. 4th, Those who retain the goods of a neighbor unjustly. 5th, Those who are ignorant of their general or particular Christian duties.

Q. *Why defer absolution to the habitual sinner?*

*A.* Because you can have no certainty that the habitual sinner is sorry for his sins, until he prove that sorrow by a change of life. It is by its fruits we are to know the tree; promises are not sufficient as a remedy for an inveterate malady. — Matt. vii. 20.

Q. *Why is absolution deferred as to those who are in the immediate occasion of sin until they have quitted it?*

*A.* Because, whilst one is in the immediate occasion of sin, he exposes himself to fall and to perish; indeed, to expose one's self to sin, is in itself a sin; it is to tempt God; hence such a one is incapable of absolution, because he has no contrition. Eccli. iii. 27. There are some cases where a person cannot quit the occasion of sin without violating another duty, or where the occasion may not be evil in itself; in such cases, the Confessor should delay absolution until the penitent has amended, and until what was the occasion of sin has ceased to be so. — St. Carol. Borrom. Instruct. ad Confess.

Q. *Why defer absolution to those who are at enmity until they are reconciled, and to those who retain the goods of others until they have restored them?*

*A.* Because it is not lawful to absolve those who are living actually in sin; and such is the case with the people in question, until a reconciliation takes place, and restitution be made. Con. 4; Carth. can. 93; St. Carol. ibid.

Q. *Why are those who are ignorant of their faith or duties deprived of absolution until they are instructed?*

*A.* Because such ignorance is inexcusable. Those who are in this state, however innocent otherwise, are living in sin, and consequently incapable of absolution. — St. Carol. ibid.

Q. *What should a penitent do during the time absolution is delayed?*

*A.* He should prepare himself to receive it by mortifications, retirement, prayer, by avoiding the occasions of sin, by holy reading, the restitution of the goods or character of his neighbor, the pardoning of his enemies; in a word, by the total abandonment of sin, a totally new life, and continued lamentation and sorrow for past offences.

Q. *What will become of those who die during the time of their Penance, before they receive absolution?*

*A.* The Church has always hoped well of those who die in such circumstances; she prays for those who die in the midst of penitential austerities, as she does for those who have been absolved; in fact, if they have perfect contrition for their sins, there can be no doubt of their salvation. — St. Cyp. Ep. 12; Carthag. can. 79.

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## SECTION XV. — ON RESERVED CASES AND CENSURES IN GENERAL.

Q. *Are there not still some additional cases, where ordinary confessors cannot give absolution?*

*A.* In reserved cases, and where the parties are under reserved censures, the confessor cannot absolve, unless he have power from the superior, to whom it belongs to absolve from such.

Q. *What do you mean by reserved cases?*

*A.* Special mortal sins, the absolution from which the Pope or the Bishops reserve to themselves; and the absolution from which they forbid to confessors, unless they have special power for such cases.

Q. *Why do superiors reserve thus to themselves absolution from certain sins?*

*A.* To render these sins less frequent, by making absolution more difficult. To punish great sinners, by the salutary confusion with which they are covered in disclosing to a superior

these great crimes; and to make the cure more certain, by the advice of those who have most light, for extraordinary maladies require the aid of extraordinary physicians. — Con. Trid. sess. 14, c. 7.

Q. *Is there any time in which each confessor can absolve from all reserved sins?*

*A.* We have already observed, that during a Jubilee, if the Papal Bull give such faculty, each approved confessor has power to absolve from all sins. Besides, at the moment of death, there is neither reserve nor limitation; any priest, even were he heretical, excommunicated, and degraded, can absolve from every sin, if no other priest can be found. — Conc. Trid. sess. 14, c. 7.

Q. *What are censures?*

*A.* Ecclesiastical punishments, by which Christians, for some public and scandalous crimes, are deprived of spiritual benefits enjoyed by the rest of the faithful.

Q. *Has the Church power to punish sinners in this manner?*

*A.* Such power is the evident consequence of these words of Christ, — Matt. xvi. 19; xviii. 18, — "Whatsoever you shall *bind* on earth shall be *bound* in heaven."

Q. *Who can use this power?*

*A.* The Pope over the whole Church, and Bishops within the limits of their jurisdiction, as well as those who receive from the Pope or the Bishops such power, by special commission; such censures should not, however, be used until other means, such as admonitions, prayers, &c., have been tried, and proved unavailing. I may also add here, that such censures can be pronounced only on baptized Christians who have arrived at the age of discretion, and who have by their sins deserved such punishment.

Q. *Are all censures incurred in the same manner?*

*A.* No; there are censures inflicted by the law, and censures inflicted by a judge; the former are those ordained by the existing law against any disorder; and as to these, so long as the law is in force, the moment the prohibited act is committed the censure is incurred. The latter are censures inflicted by the superior, in particular circumstances of time, place, person, &c. This sort of censure either regards a sin past, which it punishes, or is a prohibition of some future act, which it prohibits under its penalty. Some censures are incurred the moment the act is committed, (*ipso facto*;) others are not incurred until the act is proved and the sentence pronounced, (*sententia ferenda*;) reserved censures are those from which we cannot be absolved, but by the superior; censures not reserved are those from which any approved confessor can absolve us.

Q. *What should penitents observe as regards absolution from censures?*

*A.* If the censure is reserved, recourse should be had to him who has power to absolve. In the hour of death, when the superior cannot be found, any priest has power to absolve from every reserved case, and from every censure. If, however, the penitent recover, he must present himself to the superior, and submit to his directions.

Q. *What should one do, who is invalidly and unjustly censured?*

*A.* Such censure is null in the sight of God; still it is better to obey, unless in a case where it is *very evidently null*, until an appeal be made and heard by the higher or highest judge. If, under the pretext of appeal, one violates the censure, he merits a new and more severe censure; and if he is an Ecclesiastic, he becomes irregular. — St. Greg. Hom. 26, in Evang.

Q. *How many kinds of censures are there?*

*A.* Three — excommunication, suspension, and interdict.

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## SECTION XVI. — ON EXCOMMUNICATION, SUSPENSION, AND INTERDICT.

Q. *What is excommunication?*

*A.* An ecclesiastical censure, which, in punishment of some serious sin, deprives one or more of the faithful of the common spiritual goods of the Church of Christ. There are two kinds of excommunication — *major* and *minor*. The former deprives us of *all* right to *any* of the goods of the Church; the latter deprives us only of some of these advantages.

Q. *What are the goods of which we are deprived by major excommunication?*

*A.* By it we are entirely cut off from the body of the Church; we have no share in the prayers, Sacraments, or good works of the faithful; and we lose the right to burial in consecrated ground, to receive or administer the Sacraments, to exercise any spiritual jurisdiction, or to confer or receive a benefice; and if we violate the excommunication, we sin, even though we are not denounced.

Q. *Of what spiritual goods are those deprived who have incurred minor excommunication?*

*A.* Of the right to receive the Sacraments, or to be elected or presented to any ecclesiastical dignity whatsoever. When the Church or the ecclesiastical law forbids any thing, under pain of excommunication, without specifying which kind, such is always to be understood as major excommunication. — Chap. *Si quem extra*, de Senten. excom. in. 6.

Q. *Are we obliged to avoid the company of the excommunicated?*

*A.* If the excommunication be *minors*, no; if *majors*, we are obliged to avoid them, but only after they are publicly denounced.

Q. *What is the punishment of him who is denounced as excommunicated?*

*A.* He has no share in the public prayers of the Church; the faithful may, however, pray for him privately; he cannot assist at Mass or the office; if found there, he must be removed; and, if he refuse, the service must be discontinued; he may be present at sermons, catechetical instructions; he can neither administer nor receive the Sacraments; and, if any one give him a Sacrament, such a one falls under an interdict by the very act; he cannot be buried in consecrated ground; he can have no voice, either active or passive, in elections or presentations to ecclesiastical benefices or dignities; and, if he is a collator, he is deprived of his right, as long as the excommunication is in force. If he have spiritual jurisdiction, he cannot exercise it; nor is he allowed to defend himself before the ecclesiastical judges; hence, the practice of absolving from excommunication *ad cautelam*, in order that he may be permitted to enter into his defence; the faithful can have no communication with him, either by word or letter; we can neither salute him, nor pray with him, nor dwell with him, nor do business with him, nor work, nor associate, nor eat with him.

Q. *We are not, then, to have any communication at all with such persons?*

*A.* We may, in certain cases. We may speak to them for their spiritual good, that they may do penance, and be converted. Married persons should, one being excommunicated, act towards each other as they previously had done, but without encouraging the excommunicated in his crimes. Children should obey, as before, their parents, and servants their masters, but without encouraging them in the crime for which they were excommunicated. We neither commit sin, nor incur penalty, when we communicate with one whose excommunication is not known to us. Necessity is also an excuse. We may prosecute them for what they owe us. Physicians, surgeons, and apothecaries may attend them; but should only speak to them when necessary. Those who communicate with an excommunicated and denounced person, except in the above cases, incur *minor* excommunication; and if such persons have any share in the crime for which excommunication has been denounced, they incur *major* excommunication. By *share in the crime*, I mean, if they are accomplices in the commission of it; or counsel, aid, or abet him who commits it.

Q. *Why does the Church treat so severely those who are excommunicated and denounced?*

*A.* To induce them, by that salutary severity, to enter into themselves, to be humble and to do penance. Hence, such unfortunate persons should hasten to second the designs of the Church, do penance, repair the scandal they have given, and, with great humility, submit to the orders of their ecclesiastical superiors, that they may obtain the grace of absolution from the sin and the excommunication.

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## SECTION XVII. — ON MONITORIES

Q. *What do you mean by a monitory?*

*A.* A command of the Church, to the faithful, to declare, under pain of excommunication, what they know regarding certain important facts or events; monitories cannot be demanded or granted, except in matters of great importance, where proof cannot be obtained in any other way. — Conc. Trid. sess. 25, c. 5.

Q. *To whom can monitories be accorded?*

*A.* Only to Catholics of good life; for the Church interferes only with her children, and only in favor of those of her children who are good; the wicked are unworthy of her kind offices. As, however, monitories regard only the public courts of the Church, and have nothing to do with the confessional, when we speak of good Catholics, we mean those whose lives are not notoriously bad; for the Church, in her public courts, does not judge of secret faults, but presumes in favor of those whose public reputation is without stain.

Q. *Are we obliged to reveal what we know in important matters?*

*A.* Yes; and if we do not, as soon as we have knowledge of the monitory, we incur excommunication. The revelation should be made to him who publishes the monitory; we are, however, excused from revealing what we know in the following cases: 1st, When we reasonably dread considerable injury in person or property, if we make disclosures; 2d, Relations to the fourth degree are not required to witness against each other, except in some matter of serious importance to the Church or state, and when the monitory orders such persons to disclose what they know, under pain of excommunication; 3d, Those also who have counselled or aided the actors in evil, as well as those who have received from the actors their information, under the seal of secrecy; and also those who are not subject to the jurisdiction of the superior publishing the monitory, are exempted from the

penalty of excommunication. The reason of the above is evident, as complicity is punishable, and hence no one is bound to become his own accuser.

Q. *What is a Suspension?*

*A.* A censure, which deprives an ecclesiastic of the right to perform the offices of his order, or of his benefice, or of the fruits of his benefice, or of all these together. When the sentence of suspension is couched in terms without any restriction, it is to be considered general, and deprives of all the above rights; an ecclesiastic may be suspended from one part of his office, and not from another; a canon may be forbid the choir, and yet be at liberty to discharge his other duties; a priest may be suspended from his sacerdotal functions, and yet allowed to do the duties of deacon. The reverse, however, is never permitted; he who is suspended from the exercise of the inferior order, is never allowed to exercise the superior.

Q. *What penalties do they incur who exercise an office from which they are suspended?*

*A.* They fall into *irregularity;* and become disqualified for any benefice or ecclesiastical function; and in this inhabile state they remain, until the period of the suspension has expired, or until the superior removes it.

Q. *What is the difference between suspension and deposition?*

*A.* The suspended person retains his office, his benefice, his rank. The deposed person loses all these; because, if the deposition be absolute, it deprives an ecclesiastic *forever* of both office and benefice. The effect of *deposition* is nearly the same as that of *degradation;* the only difference is, that deposition is effected without any ceremony, by the mere sentence of an ecclesiastical judge, whilst great solemnity accompanies degradation, which can be performed only by the bishop. Degradation takes place when the criminal is to be delivered over to the secular arm to be punished for his crimes.

Q. *What is an Interdict?*

*A.* An ecclesiastical censure, by which the Church forbids the public use of the Sacraments and the divine Office, as well as ecclesiastical sepulture, in punishment of notable and scandalous disobedience. An interdict may be either local or personal, or mixed; it may also be general or special. A local interdict is that which falls upon a particular place, as when it is forbidden to celebrate the divine Office in a particular Church, or to bury in a particular churchyard or cemetery. A personal interdict falls upon particular persons, and forbids these to enter a church, or to be interred in consecrated ground, except in the case of interdicted ecclesiastics, who, if they have observed the interdict, may be buried in consecrated ground, but without ceremony or

solemnity. A mixed interdict is that which is both local and personal. A general interdict falls upon the whole place, or all the inhabitants of it; a special one falls only on particular churches or cemeteries, or on particular persons.

Q. *If a church be interdicted, is the cemetery also in the same predicament?*

*A.* Yes, if it be contiguous to the church; it is not, however, if it be at a distance, unless specially mentioned.

Q. *During an Interdict, are we not allowed to receive or administer any Sacrament?*

*A.* The Church allows Baptism, Confirmation, Penance, the Viaticum, and Extreme Unction, to those who are not excommunicated, and as such denounced, and who are not by name interdicted; but, during an interdict, all the Sacraments should be administered without solemnity, and before only the necessary witnesses. The Church permits the Office to be said, *not sung*, without the sound of bell, and with the doors closed, except where the church is interdicted as being polluted or profaned. During the time of a general interdict, it is permitted to have solemn public service on Easter, Pentecost, Christmas, Corpus Christi, and the Assumption. Ecclesiastics who violate the interdict, by the admission of denounced persons, fall under the interdict themselves; and laics who have been the cause of the interdict, and who violate it, subject themselves to the penalty of *major* excommunication. The interdict is removed by the will of the superior, or when the time of its duration has expired; and when it is conditional, it ceases when the scandal has ceased, when the required reparation has been made; in short, when the condition or conditions have been implemented.

## CHAPTER VII.

### ON THE SACRAMENT OF EXTREME UNCTION.

#### SECTION I. — ON SICKNESS, AND OTHER NECESSARY PRELIMINARIES.

Q. *What is sickness?*

*A.* An infirmity of body or mind, which is the effect of original sin, and with which God afflicts us whenever he pleases. Exod. xv. 26.

Q. *Why does God visit us with sickness?*

*A.* To humble us, to detach us from this world and ourselves, to make us prepare for death, to punish our sins, and to lead us to do penance for them, to teach us patience and mortification, and to purify us by temporal chastisements. — Prov. iii. 11, 12; Heb. xii. 5, 6; Apoc. iii. 19; 4 Kings xx. 1; Ex. xv. 26; Numb. xii. 10; Deut. vii. 5; xxviii. 27; 4 Kings v. 27, &c.

Q. *What should a Christian do when he falls sick?*

*A.* He should submit with patience to the will of God; offer his sufferings, with those of Christ, to him; and turn his sorrows to his spiritual advantage. — Job ii. &c.; 2 Kings xxiv. 15; 4 Kings xxi. 1; Isa. xxxviii. 1; Tob. ii. 14.

Q. *How should the sick man make a good use of his sufferings?*

*A.* He should instantly prepare himself for reconciliation with God, if his conscience plead guilty to any sin. He should be patient, mortified, humble, submissive to the will of God, united to his Savior, meditating on his sufferings, and regarding him as his model. He should, as early as possible, set his spiritual and temporal affairs in order; receive the Sacraments, if his malady is dangerous; and prepare himself for death, making of his life a generous sacrifice to God. — Eccli. xxxviii. 9.

Q. *What are the sins the sick ought, with the greatest care, to avoid?*

*A.* Sensuality, impatience, murmuring, great attachment to life, anger, obstinacy, delay of the Sacraments, and despair. To delay Confession till the last extremity is to make it ill, and consequently useless, nay, perhaps sacrilegious. Even when we are in health, it requires all our attention to make a good Confession. The examination of conscience demands time and attention. If the healthy find here much difficulty, what will be the difficulty and risk of those who are struggling in the pangs of death? The violence of our torments, as well as the fear of death, will then leave us little facility for the consideration of our spiritual affairs; hence, although we should not despair of those who receive the Sacraments in the last extremity, because God's mercy is boundless, still, experience teaches us, that for such we have much cause to dread. The fear of those who neglect to warn the sick man of his danger, is cruelty, and their compassion is uncharitable. We should never, through false kindness, be afraid to alarm him, when his conversion to God and his salvation are at stake.

Q. *What should the sick man do to settle properly the affairs of his conscience?*

*A.* He should be reconciled with his neighbor; and, if the enmity was public, the reconciliation should be public. He

should repair any injury he may have done his neighbor in his honor, person, or property, and remedy any scandal he may have given. He should make his will in such a manner that justice will be done to all, and that anger and legal processes may be avoided. The dying man should declare in his will, that he wishes to be buried without pomp, and that every ceremony, which has only vanity, and not the relief of the dead for its object, should be avoided. If he have children minors, he should provide for their Christian education, and commit them to the care of such only as he can trust with so important a charge. He should be careful to restore any property not his own, and provide for the payment of all his debts. He should recompense his domestics who have served him faithfully, according to their merits. He should take care that the deed of testament be legal; and explain himself so clearly, that after his death there may be no dispute. He should do justice to his poor relations, to the poor of his parish or estate, and especially to the poor who have labored in his service. With respect to legacies for the Church, he should aid the poor, rather than the rich church; and the church of his own parish, rather than any other having the same means. The most pious and useful religious orders should be, for the same reason, preferred to those that are less so. Presents to churches should have no armorial bearings; such are expressly forbidden as ornaments for the Altar. They are permitted only when it is question of kings and great princes. No great legacy should be left without the advice of enlightened and disinterested friends; and when left to the Church, it should be left where it may most contribute to the salvation of our neighbors. In making a testament, we should avoid the two extremes, that of giving all to heirs, and nothing for charitable purposes; and that of giving all to the Church, and nothing to heirs. Piety should commence with justice; children and heirs should have what the laws allow them. The Church approves not of pious legacies, when made to the prejudice of a third person, who thus is defrauded. A person enjoying the fruits of a benefice, should leave to his friends only his patrimonial estate, his surplus beneficial funds should be distributed amongst the poor in his own neighborhood, or for the good of the church to which he is attached. Such is the spirit of the Church of Christ. I have now only to add, that a testament should always be made when we are healthy and well, that it may not interfere with our spiritual affairs when we are on the bed of death, and that we may not then leave our affairs in a state of confusion, by not being able to arrange them. — St. Aug. serm. 49, de diversis; Con. Carth. can. 49; Con. Trid. sess. 25, c. 1; Eccli. xiv. 13.

## SECTION II. — ON THE NATURE OF THE SACRAMENT OF EXTREME UNCTION.

Q. *What is Extreme Unction?*

*A.* A Sacrament which enables the sick man to bear his sufferings with patience, which effaces his sins not yet remitted, and which restores health, when that is expedient for the soul. James v. 14; Conc. Trid. sess. 14, c. 1. Extreme Unction is a Sacrament, because we have the sensible sign in the unctions and the prayers, and we have the invisible grace in the restoration of spiritual, and sometimes even of corporal health. That the unctions and prayers confer such grace, is evident from St. James, "Is any man sick amongst you, let him bring in the Priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick man, and the Lord shall raise him up; and if he be in sins, they shall be forgiven him." Here we find, in these words, a sensible sign to be employed by the Priests, in the *name of Jesus Christ*, for communicating to the sick, health of soul and body, and this is precisely what we call a Sacrament. The voice of uniform and universal tradition has ever taught that Extreme Unction confers grace. — Orig. Hom. 2, in Levit.; St. Chrys. lib. 3 de sacerd.; St. Innoc. I. ep. ad Decent.; St. Cyril. Alex. lib. 6; St. Greg. Sacramentario.

Q. *Why is this Sacrament called Extreme Unction?*

*A.* Because it is the last unction the Christian receives; he receives the first in Baptism; the second in Confirmation; the third, if a Priest or Bishop, in ordination; if a King, at his coronation; and the last when he is dangerously ill.

Q. *What Oil is used in this Sacrament?*

*A.* Oil of Olives, consecrated specially for this purpose by a Bishop on Holy Thursday. The anointing with this oil represents the interior unction of the Holy Spirit, by which the soul is purified from its remaining sins, and strengthened in its dying struggle against the temptations of Satan.

Q. *Who are the Ministers of this Sacrament?*

*A.* Priests, and as a matter of course, Bishops. By Priests, only parish Priests are meant, except in cases of extreme necessity, when any secular Priest may administer Extreme Unction; regulars, even in this case, should have previously obtained a general permission from the Bishop. — Catech. Trid. de Extrem. Unct. cap. 21; Clement. de previleg. religios.

Q. *Are more than one Priest necessary for the administration of this Sacrament?*

*A.* The Greek Church requires the attendance of seven Priests. In the Latin Church, formerly several were required,

when they could be obtained; but one is sufficient; and in the Western Church only one is required. — Arcud. lib. 5, c. 3. P. Morin de Pœniten. sub finem, Sacramentar. St. Greg.; St. Thom., contra Gentil. c. 75.

Q. *To whom should this Sacrament be administered?*

*A.* To Christians actually sick, who have attained the use of reason; and especially to those whose sickness is dangerous. — James v. 14. The Greeks administer this Sacrament, even to those that are well; and on account of the antiquity of this usage in the Eastern Church, it has never been positively condemned by the Church in council; such usage has existed in a few instances even in the Latin Church. — Leo Alatius, lib. 3, c. 16; P. Martenne de antiq. Eccl. Ritibus; M. de Sainte Beuve de Extr. Unct. disp. 7, art. 1.

Q. *Should we receive this Sacrament only when we are in extreme danger?*

*A.* No; it is sufficient that we are dangerously ill; and we receive it with more fruit when we put it not off till the last extremity, because the necessary good dispositions are more easily acquired before we become extremely sick; besides, it almost seems to be a tempting of God, to ask health of body from Him when we are in our agony; whilst it does not seem presumptuous, whilst we are only dangerously ill, to unite, with the medical remedies used, this holy Sacrament, which may, if God pleases, give efficacy to these remedies. In fine, if we delay too long, we run the risk, either of not receiving the Sacrament at all, or of receiving it when we are insensible, and have lost the use of reason. — Catech. Con. Trid.

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### SECTION III. — ON THE EFFECTS OF EXTREME UNCTION.

Q. *What are the effects produced by this Sacrament?*

*A.* It remits sins, it cleanses the soul from the relics of sin, it gives spiritual strength to enable us to bear sickness with Christian fortitude, and to resist the temptations of the devil, with which the sick are often and severely tried. In fine, it procures health for the body, if it be expedient for the soul. — James v. 14; Conc. Trid. sess. 14, c. 2.

Q. *Are the sins thus remitted mortal or venial sins?*

*A.* St. James says, in general, "and if he be in sin, his sins shall be forgiven;" hence, all the sins of which we may be guilty, are forgiven, if we are truly sorry for them. The Church, however, has not decided positively, as to what kind of sin is forgiven. On this question theologians are divided. See M. de Sainte Beuve de Extrem. Unct.; Bellarm. Maldonat, Estius, &c.

Q. *What do you mean by saying that this Sacrament cleanses from the relics of sin?*

*A.* That it diminishes our tendency to evil, our sluggish disrelish for good, and our unwillingness to have recourse to God.

Q. *Since St. James says, without any restriction, that this Sacrament gives health to the body, why do you say that this health is given only when it is expedient for the soul?*

*A.* Because all the Sacraments have regard to our real good, and health is a *real* good only when it is useful tc the soul.

Q. *Is this Sacrament essentially necessary for the sick?*

*A.* No; we may be saved without having received this Sacrament; but to deprive ourselves wilfully of its graces, is to become our own enemies, and to offend God. — Ritual Rom.

Q. *What are the necessary dispositions for the reception of this Sacrament?*

*A.* We must receive it with the spirit of faith, prayer, repentance, true sorrow for sin, and submission to the will of God.

Q. *Should we be previously purified by the Sacrament of Penance?*

*A.* Yes, if that be possible; for Extreme Unction is called by the Fathers and Councils the *perfection of penance.* — Conc. Trid. sess. 14. It is so called, because it completes the purifica tion of the soul from the relics of sin.

Q. *Should we receive, if possible, the Viaticum before Extreme Unction?*

*A.* Such is the general established usage of the Western Church; in ancient times, however, the contrary usage prevailed, and it still prevails in some places. — P. Martenne de antiq. Eccl. Ritibus.

Q. *Why does the ancient usage seem most natural?*

*A.* Because Extreme Unction is called the perfection of penance, as it purifies from the relics of sin. Now, the soul cannot be too pure, to be worthy to receive Jesus Christ in the Viaticum; hence it seems more natural that Extreme Unction should precede the Viaticum.

Q. *What should the sick man, who is sensible, do, whilst receiving this Sacrament?*

*A.* He should unite his prayers with those of the Church, begging earnestly that God would forgive the sins of which the parts anointed have been the instruments. Those who are present should pray to the same effect, and consider how short life is, as an inducement to them to prepare for their last hour. The sick man, after receiving this Sacrament, should think only of God, thank Him for His graces, submit to His holy will, and meditate on death and eternity.

Q. *Can we receive this Sacrament more than once?*

*A.* We can receive it as often as we fall dangerously sick; but not more than once during the same sickness, unless in case of a prolonged malady, with occasional convalescences and relapses. Such is the present usage of the Latin Church. — Conc. Trid. sess. 14, cap. ult.

## CHAPTER VIII.

### ON THE SACRAMENT OF HOLY ORDERS.

#### SECTION I. — ON THE SACRAMENT OF ORDERS, ITS EFFECTS, AND ITS DIFFERENT DEGREES.

Q. *What is the Sacrament of Orders?*

*A.* A Sacrament which gives power and grace to perform the public functions which have relation to the worship of God and the salvation of souls. It is a Sacrament, because it is an outward sign which confers grace. We have the sensible sign in the prayers of the Bishop, and the imposition of his hands; and the power of offering sacrifice, of remitting sin, of preaching, with grace to do these duties well, are the effects of that sensible sign.

Q. *How do we know that the sensible sign produces these spiritual effects?*

*A.* Scripture and tradition both attest it. The Scripture mentions the imposition of hands, for both the priesthood and the deaconship, and the grace, which is attached to that imposition of hands joined with prayer. — Acts vi. 6; 1 Tim. iv. 14, and v. 22; 2 Tim. i. 6. The tradition of all ages teaches the same truth. — St. Ambr. de Dignit. Sacerd. cap. 5; St. Aug. lib. 2, contra Parmen.; St. Jerom. contra Lucifer; St. Innocent I. ep. 18 ad Alexand. Antioch. Conc. Trid. sess. 23, c. 3.

Q. *Who have power to confer the Sacrament of Orders?*

*A.* Bishops only. The Scripture accords this power only to the Apostles, and the Bishops, their successors; (see the passages already cited.) This doctrine is confirmed by the constant tradition of the Church, which has always condemned those who accorded such power to simple priests. — See the 1st and 2d Apost. Canons; Corneil. Papa, ad Fabium Antioch.; Euseb. lib. 6; Euseb. Hist. Eccl. c. 43; St. Chrys. hom. ii. in 1 Tim.; St. Jerom. ep. ad Evagrium; St. Epiph. Heres. 56, &c.

Q. *What are the effects of the Sacrament of Orders?*

*A.* Power to exercise the functions attached to each order, grace to exercise these well, and a character which can never be effaced, and which prevents a second reception of this Sacrament. — Conc. Trid. sess. 23, de Ord.

Q. *How many orders or grades of orders are there?*

*A.* We ordinarily enumerate seven: doorkeeper, lector, exorcist, acolyte, sub-deacon, deacon, and priest. The first four are called minor orders; the last three, major or holy orders. There is nothing to prevent us from considering the episcopacy an eighth order, since bishops are raised above priests by their character and spiritual authority, as priests are raised above deacons, &c. — St. Thom. de Perfec. Vit. cap. 24.

Q. *Is it an article of faith that Bishops are superior to priests?*

*A.* Yes; Aerius, in the 4th century, was regarded as a heretic for denying this truth. St. Augustine and St. Epiphanius place this among the heresies taught by that heresiarch. — St. Epiph. Heres. 25; St. Aug. Heres. 53. See also St. Ignat. 1, Sæc. Mart. passim in Epistolis.

Q. *Is the Tonsure an order?*

*A.* No; it is only a preparation and disposition to orders.

Q. *Are each of the orders a distinct Sacrament?*

*A.* No; there is only one Sacrament of Orders; a more or less abundant participation of which we obtain, in proportion as the order we receive is more or less elevated.

Q. *Are all these Orders of Divine institution?*

*A.* The Episcopacy, Priesthood, and Deaconship are of Divine institution. The institution of the others is only ecclesiastical, but they have existed since the earliest ages of the Church. — John xx. 22, 23; 1 Cor. xi. 24; Acts vi. 5, &c.; 1 Tim. iii. 8; St. Cornel. ad Fabium Antioch.; St. Cyp. ad Optat.; Conc. Laodic. can. 24; Conc. 4, Carth. can. divers.

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## SECTION II. — ON CANONICAL IRREGULARITIES, WHICH EXCLUDE FROM ORDERS.

Q. *Who are permitted to receive Tonsure and holy Orders?*

*A.* Those who are free from irregularity, whose faculties qualify them for ecclesiastical functions, and who are called by God to such high offices.

Q. *What are irregularities?*

*A.* Certain defects, which disqualify for the reception of the Tonsure or holy Orders, and for the exercise of these Orders, when they are already received; an irregularity also disqualifies us for holding a benefice.

Q. *How many kinds of irregularities are there?*

*A.* Two kinds; those which spring from defects, and those which arise from sins. Of the former there are eight, viz.: defects of mind or reason, of body, of birth, of age, of liberty, of Sacraments, of profession, and, in fine, of reputation.

Q. *Who are irregular from a defect of mind or reason?*

*A.* Lunatics, the possessed, the epileptical, idiots, and those who are grossly ignorant. If a man has been once afflicted in any of these ways, he cannot be ordained without a dispensation; and, if after ordination he be so afflicted, he cannot exercise the functions of his order, until he has undergone a year's probation, that the Bishop may be satisfied he has been perfectly cured.

Q. *Who are those whom bodily defects render irregular?*

*A.* Those whose corporal defects make it impossible for them to exercise ecclesiastical functions, or to exercise them with decent propriety; for example, the loss of the thumb or the left eye, or a body so disfigured as to excite the horror, or contempt, or pity of the people. If these defects arise after ordination, the priest can exercise those functions for which his defect does not disqualify him; thus, a priest who has lost his hand, cannot say Mass, but he may preach and hear confessions; a priest who has become deaf, cannot hear confessions, but he may say Mass.

Q. *Who are irregular by defect of birth?*

*A.* Those who are not born in lawful wedlock.

Q. *Who are irregular by defect of age?*

*A.* Those who are not of the prescribed canonical age to receive Orders; and if such do receive Orders without a lawful dispensation, they remain perpetually irregular. Neophytes or newly-converted persons are in the same predicament, because they are regarded as infants in spiritual life, and may be lost through pride, if they see themselves so quickly raised into spiritual fathers and masters. — 1 Tim. iii. 6.

Q. *Who are those who are irregular from a defect of liberty?*

*A.* Slaves, as long as they are in that state; also those who are burdened with debts, until these debts or obligations be cancelled or discharged, and the person perfectly free. This irregularity is founded on the desire of the Church, that her pastors be not entangled in any secular affairs after their ordination. — 2 Tim. ii. 4.

Q. *Who are those who are irregular by defect of sacraments?*

*A.* Those who are not baptized; bigamists, or those whom the Church regards as such, although they are not so in reality.

Q. *What do you mean by bigamists?*

*A.* Those who have been married more than once

Q. *Who are those whom the Church regards as bigamists, and who yet are not so in reality?*

*A.* Those who have married a widow, or one publicly known not to be a virgin; and those who marry after having made a solemn vow of virginity.

Q. *Who are those who are irregular by defect of profession?*

*A.* Those who exercise professions which contribute to the effusion of blood, the mutilation or the death of any one. Hence soldiers who have been in battle, judges who have condemned men to death, and surgeons, are irregular.

Q. *Who are irregular by defect of reputation?*

*A.* Those who have been subjected to public Penance, or who, by their scandals and notorious excesses, have lost their reputation, or become infamous.

Q. *What are the crimes which render the perpetrators irregular?*

*A.* Homicide, illicit mutilation, heresy, (that is, the exterior or public profession of any error condemned by the Church, such as Calvinism,) infamy, the uncanonical reception or exercise of holy orders, the reception of Baptism twice, and the violation of censures already incurred.

Q. *When is irregularity incurred by infamy?*

*A.* When we exercise an infamous profession, such as usury, comedy, tragedy, or any kind of stage-acting for public amusement; when we are publicly known to be sacrilegious, or perjured, blasphemers, adulterers, fornicators, pimps, drunkards, duellists, or guilty of simony, we become irregular. — Leg. Can. 1, Prætoris de his qui notantur infamia. We may add, that those are irregular who have been convicted of any serious crime; and even though unjustly convicted, they remain irregular until the injustice is publicly declared. All this severity is necessary, that the ministers of the Lord be without spot in the eyes of the world. — 1 Tim. iii. 7.

Q. *Can irregularities be removed?*

*A.* Yes, Baptism removes all those which proceed from crime; a religious profession removes irregularities arising from want of honest birth; the irregularity springing from a passing fault ceases when the fault is discontinued. The Pope can dispense with any irregularity; and the Bishop can dispense with those arising from hidden crime, which have not been carried to the public court, except in the case of voluntary homicide. — Con. Trid. sess. 14, c. 7, de reform.

Q. *What should he who is irregular do?*

*A.* If a laic, he should remain so; if an ecclesiastic, he should abstain from his clerical functions. If, however, the labors of such ecclesiastic be of very great importance to the Church, he will obtain a dispensation when his superiors are satisfied that he is disposed, and has it in his power to do much good. — Con. Trid. sess. 25, c. 18; see Suarez, et omn. Canonist.

SECTION III. — ON THE QUALITIES AND DISPOSITIONS NECESSARY FOR THE ECCLESIASTICAL STATE.

Q. *May any one, free from irregularity, be promoted to the ecclesiastical state?*

*A.* No, he must have other qualities and dispositions, and he must be called to that state by God.

Q. *What are these necessary dispositions?*

*A.* Detachment from the world, disinterestedness, charity, zeal for the glory of God and the salvation of men; science, talents to serve the Church; courage, determination, prudence, patience, chastity; a love for labor and study; the spirit of retirement; a dislike of sensuality, and all vain curiosity; humility, docility, and the love of prayer. And in addition to all these qualities, he must have a vocation from God.

Q. *Upon what do you found this necessity for a vocation to the ecclesiastical state?*

*A.* This necessity is clear from Scripture and tradition, from the example of the Prophets, Apostles, and all the other holy Fathers, Bishops, and Priests of the Church.

Q. *Who are they who are not called to the ecclesiastical state?*

*A.* Those who are irregular; those who have not the necessary dispositions and qualities; those who are guided in their choice of this state by the advice of parents; those who are actuated in their choice by motives of ambition, avarice, or sensuality; those who, to gain their Bishop, employ intrigues, or other unjust means, in order to be ordained. And, in fine, those who wish to pass all at once from a criminal life to the ecclesiastical state. — Catech. Trid.

Q. *Who are those whom we should regard as called by God to this holy state?*

*A.* Those who, having the above requisite dispositions and qualities, are moved to this state of life by a vocation from their Bishop, and by the advice of an enlightened spiritual guide, well instructed in the laws of the Church, having experience in the ways of God, and full of prudent zeal. We should always distrust a vocation which springs from our parents or ourselves, no matter how good our intentions may seem to be. — St. Greg. de vocat. lib. 1. But, in all cases, the vocation must spring from God. "Neither doth any man take the honor to himself, but he that is called by God, as Aaron was; so that Christ did not also glorify himself, that he might be made a high priest, but he that said unto him . . . . thou art a priest forever, according to the order of Melchizedeck . . . . and, again called by God a high priest." — Heb. v. 4, 5, 6, 10.

Q. *Is it proper for parents to destine their children to the ecclesiastical state?*

*A.* To wish their children called to that state, is not improper; but they must do no violence to the inclination of these children; they must choose for that state only those who have virtue, mind, talent. Interest or ambition must have no share in their motives. They must not, by such means, seek only to transmit or perpetuate a benefice in their family, and they must employ no intrigues or solicitations with their Bishop, or others in authority, to tempt the latter to a violation or relaxation of any of the holy canons in favor of their children, &c. — See example of Anna and Samuel, 1 Kings i. 22.

Q. *What are the ordinary effects of neglecting these admonitions?*

*A.* God does not ordinarily bless such as enter the Church by irregular ways; they too often become a disgrace to their family, and a scandal to the Church. Imprudent parents may bring down in this way, upon themselves, and their houses, the malediction of Heaven; and they will, if not punished here, suffer still more severely in the next life. The frightful examples of Core, Dathan, Abiron, and Hon, who wished to usurp the first office in the ministry, (Num. xvi.) should make parents, who force their children into the priesthood against the order of God, tremble for themselves; and the example of king Osias, struck with leprosy for daring to touch the censer, should show them how awful is the office which they dare to usurp. — 4 Kings xv. 5; 2 Paral. xxvi.

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## SECTION IV. — ON THE TONSURE.

Q. *What mean you by the Tonsure?*

*A.* A holy ceremony, by which a person enters into the ecclesiastical state, and is rendered capable of receiving benefices and holy Orders; it is called Tonsure, because, in admission to it, a part of the hair is cut from the head.

Q. *In what does this ceremony consist?*

*A.* Principally in three things; he who is to receive the Tonsure presents himself to the Bishop in soutane, with a surplice on his arm, and a wax taper in his hand; the Bishop cuts off a portion of his hair, in the form of a cross; the tonsured person declaring that he takes God for his inheritance, and then the Bishop gives him the surplice. The soutane, or long habit he wears, is the canonical habit of ecclesiastics; the taper is an offering to Jesus Christ, and the tonsured person testifies by this offering, that he desires to be consumed, as this taper, in the service of God. The cutting of his hair reminds him that he must be detached from this world, and divested of all superfluity;

the words which he repeats are a protestation before Christ and His Church, that in spirit he takes God for his inheritance, that his heart is really detached from this world, and that he ardently desires to consecrate his whole life to his Lord and Savior, in the ecclesiastical state. The white surplice, being clerical, reminds him that he is now enrolled as an Ecclesiastic, and its pure whiteness is an emblem of the innocence and virtue in which he is obliged to live. — St. Chrys. hom. 82.

Q. *Why do ecclesiastics wear the Tonsure?*

*A.* In obedience to the Church, which desires thus to distinguish her clerical children from the other people of the world. The practice of wearing the Tonsure is at least as old as the time of Pope Gregory, who lived in the beginning of the sixth century; the persecutions had then ceased, and ecclesiastics were allowed to wear a dress which distinguished them from the rest of the people. — St. Gregor. Pap. Hom. 4, in Evangel.

Q. *Who are those to whom the Tonsure may be given?*

*A.* Such as we can believe are called by God to the ecclesiastical state, and who will have it in their power afterwards to receive holy Orders. — Conc. Trid. sess. 23, c. 4. It should not be given depending on mere hope that the recipient can afterwards be ordained, for it was instituted as a preparation for Orders, as a kind of novitiate. Now, the habit of the novice is given only to those who, we have reason to believe, will afterwards make their profession.

Q. *At what age should the Tonsure be given?*

*A.* According to the Council of Trent, it may be given to those who are confirmed, who can read and write, and are instructed in the great mysteries of Religion, provided that such give reason to believe that they will afterwards be fit persons for the ecclesiastical state. The precise age is not determined, but most Bishops delay the Tonsure till after the fourteenth year. — Conc. Trid. sess. 23, c. 4.

Q. *How should those who are to receive the Tonsure be disposed?*

*A.* To live and die in the ecclesiastical state; to consecrate themselves to God, without any motives of interest, pride, or sensuality; to obey, in every thing, the Bishops and the holy canons; to wear always the full ecclesiastical habit, as ordered in the diocese; to despise the world and every amusement forbid to Ecclesiastics; to apply seriously to the study of all necessary sciences, especially the science of the Saints, Prayer, and to seek to be filled with the Holy Spirit of God, and to lead penitential and mortified lives. Those who receive the Tonsure without these dispositions, and parents who urge their children into the Church from worldly motives, will bring on themselves the malediction of Heaven either here or hereafter.

Q. *What are the effects of the Tonsure?*

*A.* It ranks the receiver amongst the ecclesiastical body, it makes him partaker of the ecclesiastical privileges, it is a preparation for Orders, and it gives him a right to hold benefices.

Q. *What is a benefice?*

*A.* An ecclesiastical title, which gives a fixed and perpetual right to the enjoyment of a determinate portion of the goods of the Church, for the discharge of certain duties which are attached to it.

Q. *What qualifies us to hold a benefice?*

*A.* We must be tonsured, we must be unimpeachable in life and morals, and in a condition to discharge the duties for which the benefice is intended — thus, if the benefice is for preaching, we must be able to do that duty; if for choir, we must be able to sing, &c., &c.

Q. *What sort of person should the collator or elector to a benefice choose?*

*A.* The most worthy; and those who, with the approbation of Rome, change or resign a benefice in favor of others, should follow the same rule. By the most worthy we understand the person calculated to render most service to the Church, all circumstances considered; according to the decision of the Council of Trent, if the *most* worthy is not chosen as Bishop, a mortal sin is committed, — Trid. sess. 24, c. 1 and 18; and St. Thomas is of the same opinion, when the less worthy is chosen to any important office in the Church. — St. Thom. 2, 2, quest. 63, art. 2. Electors or presenters should never in this case consult their own or their friends' private interests; the interests of religion should be their sole object; and they should pray God to guide them in the choice of the most worthy subjects, that his Church may be honored in the virtue and talents of his ministers. A patron may present a friend or relation if he be the most worthy; but woe to such patron, if the reverse be the case. — Conc. Trid. sess. 24, c. 1. Patrons or relations who urge into the Church an unworthy subject, or secure for him a benefice, become accomplices in all the evils that may follow from such appointment, the dreadful guilt of which may be seen. — 1 Timothy, v. 22.

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## SECTION V. — ON SIMONY AND CONFIDENCE.

Q. *What are the crimes generally committed by those who give or procure benefices?*

*A.* Besides choosing the least worthy, they may be guilty of Simony, and what is called confidence.

Q. *What is Simony?*

*A.* A deliberate *wish* to sell or purchase either what is spiritual, or what is annexed to what is spiritual. The *wish*, or fixed resolution, is enough to constitute the crime, even though such wish be never executed; for all sin springs from the will. — Matt. xv. 19. By the words to *sell or purchase*, we mean any acquisition not purely gratuitous. By *what is spiritual*, we mean, for example, the Sacraments, grace, virtues, the ecclesiastical offices or dignities; and by what is annexed to *spiritual things*, we mean ecclesiastical revenues, the right of patronage, &c.

Q. *How many kinds of Simony are there?*

*A.* Three: *real*, *conventional*, and *mental*. We commit the first as often as we receive or give any equivalent, to grant or receive any thing spiritual. Conventional Simony is either real or purely conventional or mixed; real when the stipulation to give or receive a spiritual for a temporal equivalent is actually implemented; conventional when the bargain is made but not implemented; and mixed when the stipulation is only partly implemented. Mental Simony is committed when, although there be no actual stipulation, we give or receive *any thing spiritual*, with the view or intention to obtain, as a *bribe* or *equivalent*, *any temporal return*.

Q. *Whence comes the word* Simony?

*A.* From *Simon* the magician, who wished to purchase the gift of working miracles. — Acts viii. 19.

Q. *Where is Simony forbidden?*

*A.* In Matt. x. 8, where Christ himself says, "Freely you have received, freely [that is, gratuitously] give." See also the reply of the Apostle to Simon Magus, Acts viii. 19, &c.

Q. *What is the punishment of Simony?*

*A.* Major excommunication, reserved to the Pope if the Simony is public; and to the Bishop if the crime be secret. The privation of any benefice, if it be acquired by Simony; incapability to hold a benefice; infamy, and according to the ancient Canon law, deposition. — Conc. Chalced. can. 2, de Simonia. If the Simony be mental, the sinner commits mortal sin, and is bound to denude himself of the benefice so acquired; but he does not incur either excommunication or inability, or infamy.

Q. *What do you mean by the sin of confidence, in this question of benefices?*

*A.* It may be committed in two ways: 1st, When we procure a benefice to any one, on *condition* that after a certain time it be given to some friend or protégé of our own; 2dly, When we procure a benefice to any one, on condition that he have the title, and we the fruits, either in whole or in part. These are forbid-

den under the same penalties as Simony, because they are a sordid traffic in benefices, which are in some measure spiritual. Such traffic is making the sanctuary of God a temporal inheritance, and the bitter curse of Ps. lxxxii. 13, will fall upon the actors — "All their princes who have said, Let us possess the sanctuary of God for an inheritance: O my God, let them be ashamed and troubled forever and ever, and let them be confounded and perish."

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SECTION VI. — ON THE DUTIES OF BENEFICED CLERKS.

Q. *What are the duties of those who hold benefices?*

*A.* To acquit themselves with fidelity of the duties to which their benefice is attached. To take care that the funds, the titles, and the deeds connected with the benefice be not squandered or lost. To employ in a holy manner the revenues of their benefice, and to recite with attention and devotion the divine office.

Q. *How should such persons employ their means?*

*A.* They should keep in proper repair all the religious dependencies of the benefice. If it belongs to their benefice to supply the Church to which their benefice is attached with linens, ornaments, and necessary movables, for the dignified service of the Church, they should religiously furnish all these things. They should support with dignity the Priests, ecclesiastics, or religious, appointed by the founders of the benefice, or by the ordinance of the Superior, and they should employ for themselves only what is necessary, their dignity considered. After having discharged the above duties, all the rest should be given to the poor or spent for the good of the Church. — St. Ambr. Lit. 2, ad Valentin.; St. Berd. in hæc verba, *ecce nos reliquimus omnia;* St. Thomas, ii. 2, quest. 87. Of course, the poor belonging to the parish and neighborhood have the first claim to all superfluity. If the friends and relations of those holding a benefice are poor, they may be relieved as other poor. To give them, however, what may contribute to luxury, pride, or vanity, on their part, has been condemned in every age by the Fathers and Councils of the Church. — See Can. Apost. 39, 75; Conc. Trid. sess. 25, c. 1. Parents who have the administration of benefices belonging to their children, who are still minors, must be careful to administer with fidelity, that they may not incur the malediction of Heaven pronounced. — Ps. lxxxii. 13, &c.

SECTION VII. — ON MINOR ORDERS AND THEIR OFFICES.

Q. *What are the minor Orders?*

*A.* In the Greek Church, they are only two — Lector and Sub-Deacon. In the Latin Church there are four — Porter, Lector, Exorcist, and Acolyte. The Greek Church in this matter is not blamable, since even the Latin Church approves of her usage, and allows each Church to follow her own ancient usages in matters not appertaining to faith. — See 8 General Coun. Act 9, can. 5.

Q. *Why are the four Orders mentioned above, called* minor *Orders?*

*A.* To distinguish them from *major* or holy Orders, by which the ecclesiastic approaches the altar more nearly, and is in a manner irrevocably consecrated to the Church.

Q. *What are the duties of the Porter?*

*A.* To open and shut the doors of the Church; to admit the worthy, and exclude the unworthy; that is, infidels, heretics, the excommunicated, denounced, and interdicted; to guard the sanctuary against all but those necessary for the divine service; to prevent females from entering the ecclesiastical choir during the divine office; to prevent noise, speaking, or other irreverence in the Church; to keep all the furniture, linens, and ornaments of the altar and Church in decent and proper condition; and, finally, to ring the Church bell at the proper periods. The suitable qualifying virtues of the Porter are, zeal, exactness, diligence, firmness, and propriety of general conduct. — Pont. Roman.

Q. *What are the duties of the Lector?*

*A.* To read aloud, or sing in the Church, the lessons from the Old Testament, and the writings of the holy Fathers, which constitute a part of the office of the Church.

It was formerly the custom for the Lector to read, first, that portion of the Scripture which the priest explained, and when the Bishop expounded, it was the deacon who read. — Pont. Roman. præmonit. ad lectores. Lectors were also permitted to teach catechism to the children in the Church. Lectors should love the Scripture, read it with care, meditate upon it, and be replenished with its truths; they should also learn to catechize well, and make a special study of the doctrines of the Church, as well as pray fervently for the little children under their care.

Q. *What are the duties of the Exorcist?*

*A.* To prepare the salt and water for the priest who blesses them; and bearing this holy water, to accompany the Bishop or priest when they exorcise, and also to bear the holy water vase in the aspersion of the Church; exorcism itself is now ordina-

rily reserved to the priest. The exorcist should lead a life of purity of heart and prayer, and be both humble and mortified. — Pont. Rom. Matt. xvii. 20.

Q. *What are the duties of Acolyte?*

*A.* To light the candles and torches of the Church. To bear these lights during Mass and the Divine office on solemn occasions; on some occasions, to bear the censer, and to incense, to prepare the fire and the incense for use, to prepare the wine and water for the Sacrifice, and to give them at the Altar to the sub-deacon; in fine, to accompany the priest, deacon, and sub-deacon at the altar, and to serve them, when such service is required. The faith and the charity of the Acolyte should shine as brilliantly as the lights which he bears, that the world may be edified with the lustre and sweet odor of his life.

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## SECTION VIII. — ON HOLY ORDERS IN GENERAL, AND THE CELIBACY WHICH IS ATTACHED TO THEM.

Q. *What are the major or holy Orders?*

*A.* Sub-Deaconship, Deaconship, and Priesthood; they are called major, because they are superior in dignity and power to the inferior orders, and because the ministers of God, in these three states, are irrevocably consecrated to God, and bound by a vow of perpetual continency. Formerly, Sub-Deaconship did not rank amongst the holy Orders, (lex canon cap. *et multis*;) and even at present, in the Greek Church, it is ranked with the minor orders. — Pont. orientalis eccles. Originally, at the moment one became a clerk, he was irrevocably attached to the service of the Church. — Con. Chalced. can. 7; and this was the usage of the Latin Church until the 13th century. It is only since that time that *simple clerks* have been allowed, after embracing, to quit the ecclesiastical profession.

Q. *Has marriage been always forbidden to Sub-Deacons, Deacons, and Priests?*

*A.* It has never been permitted to Bishops, Priests, Deacons, or Sub-Deacons, to marry after they were ordained; such has ever been the usage of the universal Church, Greek and Latin. — See Can. Apost. can. 27; Justin. Imperat. lib. 47; de *Episcopis et clericis.* Such, who have been, or are, of the above three Orders, found married in the Greek Church, will, upon inquiry, be found to have been married before they were ordained.

Q. *Is it permitted to ordain as Sub-Deacon, Deacon, Priest, or Bishop, a man who has been already married, and whose wife is still alive?*

*A.* In the Latin Church such is not permitted, unless when

both man and wife solemnly promise to live separate the rest of their days, after the ordination of the husband. The same is the practice in the Greek Church, as regards Bishops, but married men may be ordained as Priests, Deacons, and Sub-Deacons, without being obliged to separate from their wives, according to the Greek Canon law and practice.

Q. *Whence comes this different usage in the two Churches?*

*A.* The Latin Church has preserved the ancient discipline in full vigor, whilst the Greeks have relaxed the discipline of the Church on this point. — Con. Nicen. can. 2; Conc. Ancyr. can. 9.

Q. *When did the present practice, as to Sub-Deacons, commence?*

*A.* Before the eleventh century, the practice as to Sub-Deacons was not uniform, but since that time, the practice of not ordaining as a Sub-Deacon a married man, unless separated by mutual consent from his wife, has been universal in the Latin Church.

Q. *When did the Greek Church renounce the ancient usage, as to celibacy in Priests and Deacons?*

*A.* About the end of the sixth century, the Greek Bishops assembled in the palace of the emperor, at Constantinople, passed a law relaxing the ancient discipline. — Conc. *in Trullo.* can. 6. The Roman or Latin Church at first opposed this innovation; but, for peace' sake, and because it was not a matter pertaining to faith, tolerated it in the Greek Church clergy. — Con. Lateran. sub. Innocent III.

Q. *Why has the Church ordained that Ecclesiastics live a life of continence?*

*A.* That they may be more detached from the world, from the affairs, distractions, embarrassments, and cares, which are the concomitants of the married state; and consequently, that they may give their whole heart, and all their time and care, to the service of God, and the good of their neighbors, and be more pure to approach the Altar of God, and serve the Holy of Holies. 1 Cor. vii. 28, 32, 33, 34. See P. Thomassin de Disciplina Eccles.

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## SECTION IX. — ON THE TITLE OF BENEFICE OR PATRIMONY, NECESSARY IN THE ORDINATION OF A SUB-DEACON.

Q. *Besides the obligation of living continently, do Sub-Deacons contract any other?*

*A.* Yes; they contract the obligation of reciting the divine Office during their whole lives, the same as beneficed clerks. Sub-Deacons should be learned, endowed with probity and the

gift of continence, and all the other virtues mentioned above, which mark the character of Ecclesiastics. They must be at least in their 22d year, and have a title to some benefice or patrimony, sufficient for their decent support; this last, however, is not necessary as regards the members of religious orders. — Con. Trid. sess. 21. The benefice or patrimony are necessary that the Ecclesiastic may not be obliged to resort to trade or any disreputable profession for his subsistence, and that he may be more at liberty to apply himself to his high and holy duties. — Con. Trid. Ibid. Parents who supply the patrimony to a son must be faithful in giving him what they promised him, before the Church; else they, like Ananias and Saphira, may die the death for telling a lie to the Church and to the Holy Spirit. — Acts v. 1, &c.

Q. *May young men who have patrimony, but no benefice, and who are otherwise qualified for Orders, be ordained at pleasure?*

*A.* The Council of Trent desires that such be ordained, only in such numbers as the necessity and good of the Church may require. — Sess. 21, c. 2.

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## SECTION X. — ON THE OFFICE AND VIRTUES OF SUB-DEACONS, DEACONS, PRIESTS, AND BISHOPS.

Q. *What are the offices of Sub-Deacon?*

*A.* To aid the Deacon, and, under him, to serve in the functions of the ministry; to sing publicly the Epistle in solemn Masses; to pour the water into the wine in the chalice at solemn Mass; to take care of the holy vessels and linens used in the sacrifice; to wash the palls, purificatories, and corporals; to receive the offerings of the people; to carry the Cross in processions; (in some churches this is done by an acolyte;) to bear the Gospel-book while the Deacon chants, and to present it to be kissed by the Bishop or Priest who celebrates.

Q. *What are the virtues which should shine in the Sub-Deacon's character?*

*A.* Chastity; the love of study; zeal for the house of God; the spirit of prayer, the love of penance, and humility; a love for the Church, docility, and an entire submission to his Bishop; with a deep respect for his superiors, the Priests and Deacons.

Q. *What are the precise functions of Deacon?*

*A.* To serve at the Altar; to give the Priest all that is necessary for the sacrifice; to offer that holy sacrifice with the Priest, not in consecrating like him, but united with him in the name of the people; to read or chant publicly the Gospel; to instruct and preach, on the order of the Bishop. Formerly the Deacon

administered the communion under the form of wine, and carried it under the form of bread to the faithful who were absent; he assisted the Bishop or Priest in all the solemn functions of the ministry; in cases of necessity, he baptized solemnly in the church; he informed the people when they should kneel, fall prostrate, or move off in procession; he removed from the church the infidel, the excommunicated, the penitent, and the catechumen, and dismissed the people after the office; he was the officer of the Bishop, his eye and his arm, in all that regarded exterior policy and the public service of the church, and acted as the almoner of the Bishop in the distribution of the goods and alms of the church.

Q. *What are the virtues which should adorn the Deacon?*

*A.* St. Paul exacts from Deacons the same virtues as from Bishops — chastity, rectitude, mortification, disinterestedness; they must be full of faith, charity, prudence, zeal, fervor, firmness, tenderness for the poor, humility, science; in a word, like the seven deacons, full of the Holy Spirit. — Acts vi. 3; 1 Tim. iii. 8, &c.

Q. *What are the functions of Priests?*

*A.* To offer sacrifice; to administer all the Sacraments except Confirmation and Orders; to announce the Word of God; to direct souls; to bless and pray for the people, and to bless things and people in general, except where such benedictions are reserved to the Bishop.

Q. *What virtues should give lustre to the sacerdotal character?*

*A.* The Priest should cultivate all virtues in an eminent degree. He is a man of God, his whole bearing should inspire respect for God and Religion, and contempt for the world and its vanities; every action of his should be worthy of the Priest, should enlighten and give a tendency to God; his soul should be full of charity, and charity includes all the virtues. "The lips of the Priests," says the Scripture, "should keep wisdom; and the people should learn the law from their mouth, because they are the angels of the Lord of Hosts." — Malach. ii. 3.

Q. *What are the functions of Bishops?*

*A.* Take heed to yourselves and to your whole flock wherein the Holy Ghost hath placed you, Bishops, to rule the Church of God, which he hath purchased with his own blood. Hence all the functions necessary for the government, the support, and extension of the Church of God, belong to the episcopacy. Bishops are the successors of the Apostles, and bear their character, authority, and power, except where the chief Bishop and the Church have limited their authority for the sake of order and discipline.

Q. *What are the virtues necessary in the episcopal character?*

*A.* The episcopacy is a state of the highest perfection; hence Bishops should be adorned with all virtues in the most perfect degree. The principal are — an abounding charity, consummate prudence, eminent science, invincible courage and firmness, indefatigable zeal, great vigilance, enlightened minds, profound humility, and a stern determination to do justice to their people, and to distribute it equally to their clergy, according to their talents and merits. — Greg. Nazian. de Pastor.; St. Chrys. de Sacerd.; St. Jerom. ad Nepot.; St. Aug. ad Pastor.; and all the Epistles of St. Paul.

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## SECTION XI. — THE PRINCIPAL CEREMONIES OF ORDINATION EXPLAINED.

Q. *Why in many dioceses are ordinations of Sub-Deacons, Deacons, and Priests, previously proclaimed at the public service in the church?*

*A.* 1st, That it may be discovered whether there be any thing in their conduct known to the public which may exclude them from holy Orders; for St. Paul desires that those who are ordained be irreproachable in their conduct, and that even the unbelieving may bear testimony to their probity; without such attestations their ministry would be unprofitable. — 1 Tim. iii. 7. 2dly, That the people being present may pray for the ordained and ordainer, it being the interest of all that the Church may be supplied by good Priests.

Q. *Why, before the ordination of Deacons and Priests, does the Archdeacon tell the Bishop that the Church requires the ordination of these individuals?*

*A.* To indicate that their ordination is not merely at their own request, which would be dangerous, but that the Church considers them worthy, and needs their aid in the ministry.

Q. *Why does the Bishop ask the Archdeacon if he knows that the* ordinandi *are worthy?*

*A.* Because formerly, and even now, where the Archdeacon's functions subsist, he had the charge of all the inferior ministers; it was his duty to inspect them, and to answer to the Bishop for their conduct, and hence it is that we have heard of his visitation of parishes. In half of France this custom is still in vigor.

Q. *Why does the Bishop also put the same question in other terms to the people?*

*A.* That he may ordain none whose reputation is doubtful, and that the people may be mindful how much they are interested in the fitness and virtue of their Pastors. — Pont. Rom.

Q. *Why is the Litany of the Saints recited before the ordination?*

*A.* To invite the Church triumphant to join the Church militant, that God may shower down the abundance of his graces on those that are ordained.

Q. *Why does the Bishop make the* ordinandi *touch the instruments used in the church service, for which they are ordained?*

*A.* To give them power to use these, and, as it were, to put them in possession of the exercise of their order and office. The suitable vestments are given, to indicate their power to wear them. The literal reason of the folded and unfolded chasuble in ordination will be given in the treatise on the Mass; the spiritual reason we shall give here. The chasuble is the peculiar habit of priesthood; it represents the power received in ordination by the Priest. This power is twofold: power to consecrate, that is, power as regards the natural body of Jesus Christ, and power over his mystical body, that is, the faithful, whose sins the Priest can forgive or retain. Hence, when the Bishop gives the chasuble first to the Priest, it is in part folded, to indicate that he has received only the first part of his power, that which regards the consecration of the elements; but the moment the Bishop has uttered the words, "Whose sins you shall forgive," &c., the chasuble is unfolded, to indicate that the second power, or that which regards the people, is also given, and hence, that the full power of the priesthood is conferred.

Q. *What does the unction of the Priest's hands in ordination signify?*

*A.* According to Scripture, the grace of the Holy Spirit is represented under the name of the interior *unction of the Holy Spirit*, and hence Jesus Christ, who had the plenitude of the Holy Ghost, is called *Christ*, that is, *anointed*. Now, whatever the Priests bless or consecrate, is blessed and consecrated only by the grace of the Holy Ghost, which accompanies their ministry. Hence the hands of the Priest are anointed, that God may fill them with the unction of his Holy Spirit, and may bless and consecrate by his grace all that the hands of his Priests shall bless and consecrate. — Pont. Rom. de Ordin. Presbit.

Q. *Why do the newly-ordained Priests say Mass and consecrate with the Bishop?*

*A.* This is a remnant of the ancient discipline of the Church. In ancient times, when the Bishop celebrated, all the priests of the particular Church celebrated with him, as a mark of their union with their immediate head, and to testify that the sacrifice is offered, not for the celebrant alone, but for all who assist.

Q. *Why do the* ordinati *recite the Apostles' Creed immediately after communion?*

*A.* To make a solemn profession of that faith which they are

to announce to the people on the part of God and his Church. The promise of obedience and respect which they make binds them to live in obedient dependence on their Bishop, in every thing which regards the ecclesiastical ministry.

Q. *What should those do who are present at an ordination?*

*A.* Unite in spirit with the Bishop in imploring from God the graces which the Bishop asks for those he ordains.

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SECTION XII. — EXPLANATION OF THE CEREMONIES USED IN THE CONSECRATION OF A BISHOP.

Q. *Why is the Bishop elect concecrated by three Bishops?*

*A.* This is a usage derived from Apostolic tradition, which the Church has always observed and prescribed. — 1 Tim. iv. 14; Euseb. Hist. Eccl. lib. 6, c. 43; Conc. Nicen. Can. 4; 2 Conc. Carthag. can. 12; St. Greg. respons. ad Aug. Ep. Anglior. The Council of Nice desired all the Bishops of the province to be present; but commanded the presence of at least three, these three having, as regards the consecration, the written consent and approbation of all the others.

Q. *Why does the first of the assisting Bishops say to the consecrating Bishop, "The Church demands that this Priest, whom I present, be ordained or consecrated Bishop"?*

*A.* To show that no Bishop can be ordained, except when needed, to fill a vacant church, and also for the reason I have already given, when speaking of the ordination of deacons and priests.

Q. *Why does the principal consecrator order the Brief to be read, by virtue of which the ordination takes place?*

*A.* Because, according to the present discipline of the Church, Bishops of the Latin Church cannot be consecrated, unless their election has been confirmed by the Pope, and the necessary bulls obtained from him.

Q. *Why does the Bishop elect make oath in the hands of the Consecrator?*

*A.* To declare and insure the communion which, during his whole life, he desires to hold with the Holy See, and the respect and submission he will ever entertain for the Pope and his successors.

Q. *What means the examination of the Bishop elect, which follows, as to faith, morality, and Canon law?*

*A.* That the Church, through the Consecrator, may be satisfied that the *consecrandus* has all the knowledge necessary for his high office. His duties as Bishop are also declared to him, that, impressed with this solemn declaration of them, in the very

act of his consecration, he may be mindful to fulfil them during all his life. The Litany of the Saints is recited for the ends we have already stated, when speaking of the ordination of Priests, &c. The book of the Gospels is placed on the head and shoulders of the Bishop elect, to indicate that he has now to bear the yoke of the Gospel, and that he must carry it with joy during his whole life; that is, that he must be full of the maxims of Jesus Christ contained in the Gospel, and make them the rule of his life, his words, his actions, and his whole conduct.

Q. *Why do the Bishops consecrating impose their hands on the head of the* consecrandus?

*A.* This imposition of hands, joined with the accompanying and following prayers, is the essential part of the consecration of a Bishop, as is evident from Scripture and all tradition.—2 Tim. i. 6; St. Chrys. in hunc locum; 4 Con. Carth.; St. Aug. lib. 5, contra Donat. c. 20; Pont. Græc. Eccles.

Q. *Why is the head of the* consecrandus *anointed with chrism?*

*A.* The reasons of this ceremony are evident, from the beautiful prayer which follows it. Its object is to beg of God, by this exterior unction, that the interior unction of the Holy Spirit may descend upon and fill the soul of the Bishop elect. His two first fingers and his hands are also anointed with chrism, that the Holy Spirit may make them fruitful and powerful to bless, consecrate, and sanctify all that they touch in the episcopal ministry. Priests in their ordination are anointed with the oil of catechumens, Bishops with chrism, which latter indicates more fully the plenitude of the unction of the Holy Spirit.

Q. *Why does the consecrator deliver to the consecrated the pastoral staff and ring?*

*A.* The former, to put him in possession of the episcopal authority; and the latter, to remind him that he has contracted a species of marriage with the Church. The book of the Gospels is put into his hand that he may be reminded that one of his first and most indispensable duties is to announce the Gospel to those who are committed to his care.—Matt. xxviii. 19; Acts vi. 4; 1 Cor. i. 17; ix. 16; Conc. Trid. sess. 5, c. 2, de reform.

Q. *Why is the book of the Gospels held always open over the shoulders of the new Bishop until the time it is put into his hands?*

*A.* To remind him that he ought to be himself filled with the Gospel before he preaches to others. That he must first have learnt to bear the yoke of Christ, before he can efficaciously teach others to carry it.

Q. *Why does the new Bishop say Mass with the consecrator?*

*A.* This universal usage of the Church represents the unity of the episcopacy and the sacrifice. In the Greek Church, the newly-consecrated Bishop communicates first, and then distributes

the communion to the consecrator and assistants. — Pont. Eccl. Græc. The mitre given at the end of Mass, being peculiarly the ornament of a Bishop, represents, as it were, a helmet given by the Church to her Bishops, to render them terrible to the enemies of salvation. The gloves given to the new Bishop represent the purity and innocence of Jesus Christ, with which the Bishop ought to be clothed, to render agreeable to God, and useful to the people, the sacrifices and prayers which he offers. The *Te Deum* is chanted in thanksgiving to God for the grace he has bestowed in giving another Bishop to guide his Church. The enthronization puts the new Bishop in possession of his episcopal chair, and the assistant Bishops conduct him through the church, that the people may see him and receive his benediction; which benediction, in the presence of his seniors, is by them ceded to him as the first exercise of the jurisdiction he has received. These words, *ad multos annos*, which the new Bishop addresses thrice to the consecrator, are an expression of his thanks, a wish that his consecrator may live long for the good of the Church.

Q. *What should the people do who are present at a consecration?*

*A.* They should pray fervently to God for the person to be consecrated, unite spiritually in the prayers of the Church, and enter into the spirit of all these holy ceremonies. To do this well, they should procure a pontifical, which will enable them to follow the consecrator through all the ceremonies and prayers in this holy rite.

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SECTION XIII. — THE DUTIES OF THE PEOPLE TO THEIR BISHOPS, PRIESTS, AND OTHER MINISTERS OF THE CHURCH.

Q. *What do the people owe to Bishops?*

*A.* Respect, love, obedience to their ordinances, and frequent prayer that God may direct them. — 1 Thess. v. 12, 13; Matt. xxiii. 2, 3; Luke x. 16; Heb. xiii. 17; Colos. iv. 3, 4; see also Epist. St. Ignat. Ep. Antioch. We should pray on the anniversary day of their consecration, that God would daily fill them more and more with the episcopal spirit. On the day that they hold an ordination, we should pray that they may choose and ordain those whom God has chosen — that God may sustain them in every great enterprise for the good of the Church, and strengthen them to fight nobly against the enemies of truth and religion — that God may preserve them from danger; and in all their decisions guide them by truth and justice to what is most for his glory and the good of souls. In a word, the

people should interest themselves for their Bishop, as he interests himself daily for them; their mutual prayers should be holy and unceasing. — Colos. iv. 3, 4; James v. 16; Eph. i. 16; Philip. i. 4, 9; 2 Tim. i. 3; Rom. x. 1; Colos. i. 9. When the Bishop dies, the people should offer fervent prayers for the repose of his soul, and with equal earnestness beg from God a worthy successor; nor should they cease their prayers until that successor takes possession of his diocese. Of course, the Holy Chief Pontiff of the Church has still a higher claim upon our prayers.

Q. *Are we justified in criticizing the conduct of Bishops, or blaming them, or murmuring against them?*

*A.* This is a dreadful crime, which may have the most pernicious effects, and which God condemns and punishes severely. Exod. xxii. 28; Numb. xii. 10; xiv., xvi.; Eccli. xviii. 13; lxv. 22. This sin is often followed by rash judgments, contempt for the most holy ordinances, hatred of truth, open persecutions and calumnies, &c. These have been punished in the most signal manner often; but the most dreadful punishment inflicted by God is that of withdrawing good pastors, and permitting those wolves who are destitute of God's Holy Spirit to take their place. — Osee xiii. 11; Isa. lvi. 10; Zach. xi. 16; Job xxxix. 30; and the texts last above quoted. When God punishes with indifferent pastors, we should be humble and penitent, and never cease to pray in silence; still, however, charitably covering, not exhibiting, the faults of the Lord's anointed, dreading the malediction of Cham, one of the children of Noah. — Gen. ix. 25.

Q. *What are the duties of the people to their other pastors?*

*A.* The same nearly as towards their Bishops, whose assistants these pastors are. The people, in addition, are bound to provide for the pastor, and pay all the necessary expense of their Church and service; on this account tithes were introduced. — Matt. x. 10; 1 Tim. v. 17; 1 Cor. ix. 7; 1 Cor. iv. 1. The people should honor and respect their pastors as the ministers of Christ, the dispensers of the mysteries of God. They should request them to do nothing but what is according to the laws of the Church, and the respect due to their own character, and offer up constant and fervent prayer for them.

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SECTION XIV. — ON THE RELIGIOUS STATE; RULES TO BE FOLLOWED FOR THE ENGAGEMENT AND SANCTIFICATION OF THOSE WHO ENTER THAT HOLY STATE.

Q. *Are the ministers of God the only persons consecrated to God by their state of life?*

*A.* All Christians are consecrated to God by Baptism; but

besides this general consecration, those who embrace a religious state of life are especially consecrated to God.

Q. *Is a religious life holy?*

*A.* Certainly; it is both holy and worthy of admiration, since those in that state renounce all affection for, and the possession of, all the advantages and pleasures of this world; they renounce their will and liberty, to spend their lives in obedience to others, and to be occupied only with the service of God. This renunciation is made by three solemn vows: by the vow of chastity, the pleasures of the world are renounced; by the vow of poverty, its riches and good things; and by the vow of obedience, ourselves, our liberty, and our will are renounced. The first represses the concupiscence of the flesh; the second, the concupiscence of the eyes; and the third, the pride of life; and thus are renounced the three sources of all sin.

Q. *At what time did the religious state commence in the Church?*

*A.* As to certain traits of it, we have an excellent model in the first Christians of the Church of Jerusalem, amongst whom all things were common; no one possessed any thing exclusively his own. But, properly speaking, it commenced about the end of the Pagan persecution, in the commencement of the 4th century, in Egypt, under the direction of St. Antony and other great and holy men. St. Benedict, who lived in the fifth age, is regarded as the father of religious communities in the west; but there were, even before his time, some religious communities in the west, as is evident from the history of his life, from the writings of St. Gregory the great, from the life of St. Martin of Tours, and many other authentic monuments of antiquity. — See Acts iv. 32; St. Athan. in Vit. Antonii.

Q. *Were these communities very numerous?*

*A.* Yes; one superior had often the spiritual direction of three thousand religious. — See Pères du Desert; St. Aug. de Moribus Eccl. Cath. cap. 31; St. Chrys. Hom. 8 in Matt.

Q. *What kind of lives did these solitaries lead?*

*A.* Lives more angelic than human; their lives were spent in God and for God; and multitudes in religious communities live so at present. In this sort of work we cannot descend to particulars; but nothing is calculated better to inspire us with love and respect for religious establishments, than the study of the holy, devout, mortified, and pure lives these religious lead. — St. Chry. Hom. 14 in Tim.; St. Aug. sup. citat. cap. 31.

Q. *What motive should we have in embracing a spiritual life?*

*A.* To fly the corruption of the world, and avoid all participation in it, — Jerem. li. 6; Apoc. xviii. 4, — to do penance for our sins; to consecrate ourselves entirely to God; to sanctify

ourselves by holy poverty, obedience, silence, retirement, and the other exercises of a religious life. If, however, any one enter that holy state for the sake of ease, pleasure, pride, or ambition, or, in a word, to gratify any worldly passion, such a one will be miserable, and make others miserable in this life, and his misery here will be only a prelude to that which is eternal. Amongst the Orders which have been, and are, the joy and ornament of the Church, that may be chosen to which we have the greatest inclination, provided we allow no worldly or bad motive to influence our choice. Orders or religious houses, where the discipline and rule are relaxed, should be avoided; no compacts should be made that violate any of the canons of the Church, and we should take no step without the advice of the Bishop or his appointed substitute, along with that of a prudent spiritual guide.

Q. *What must we do to sanctify ourselves in a religious state?*

*A.* We should exactly follow the rule and discipline of the house, be content to occupy the lowest place, shun all superiority, except when compelled to accept from obedience; give up completely and entirely our own will, avoid all commerce not necessary with the world, shun private friendships, speak little, be always occupied; ever ready to obey, even in indifferent things; in fine, be always ready to serve others, but never exacting service from them. Such conduct will induce all to respect and love us, will render our lives tranquil and holy here, and give us a foretaste of the joys of heaven. Parents, whose children show an inclination for a religious life, should show them clearly all the above virtues, and be satisfied that they are likely to practise them, before they encourage their offspring to enter a state which is a sure path to heaven, if our lives correspond with its holiness, but which, otherwise, is surrounded with difficulties and dangers which expose us to evident destruction.

Q. *What should the faithful do when present at the profession of a religious?*

*A.* They should consider the instruction given, and use it to shun the dangers of the world. They should pray for the person consecrated to God, that his or her sacrifice may be acceptable, and that such may be blessed with final perseverance. They should not come to such a ceremony with the spirit of curiosity or dissipation, which irritates God, scandalizes the Church, and gives heretics and the impious occasion to blaspheme. The religious of the community should avoid, what is too common on such an occasion, every thing like pomp in the novice to be received; this pomp has been renounced in Baptism, and the admission of it, even for a moment, into a Convent is an abomination. They should be rather united in prayer, in

renewing their own vows, and in great recollection of their duties and obligations.

Q. *What is the cause of the different habit we observe in different Orders?*

*A.* When these Orders were instituted, each took the habit of its country or locality; the fashions of the world have changed, whilst the Orders as to dress have remained the same. In civil corporations, armies, and communities, a distinguishing habit is assumed, and why not the same useful distinction for the same purpose in religious Orders? Mark how much difference there is between one nation and another in the matter of dress, and you will not be surprised at the different dresses of religious. The scapular has nothing extraordinary about it; it is worn by all the Benedictines, and, in its original, was only an outer dress to preserve their real garments, while they were employed in manual labor. There is, therefore, nothing mysterious in the different habits; religious must follow, in this, the order of their superiors or congregations. — Conc. Trid. sess. 25, de Regul. c. 19.

## CHAPTER IX.

### ON THE SACRAMENT OF MATRIMONY.

#### SECTION I. — GENERAL OBSERVATIONS.

Q. *What is Marriage or Matrimony?*

*A.* A lawful society or contract between man and woman, which God himself has established for the propagation of the human race. — Gen. ii.; Matt. xix.

Q. *When is this society lawful?*

*A.* As often as the laws are observed in its formation.

Q. *Was Marriage always a Sacrament?*

*A.* Jesus Christ raised it to that dignity; before this, it was only a civil contract, which was indissoluble even to death.

Q. *Were not the Jews allowed to repudiate their wives?*

*A.* Yes, on account of the hardness of their hearts; but this was not so from the beginning. Marriage was intended by God to be indissoluble.

Q. *Was it lawful for a woman to have many husbands?*

*A.* This was never allowed; it was always considered a horrible crime, which would occasion a frightful confusion in the human race.

Q. *Was a man allowed to have many wives at a time?*

*A.* In the beginning, marriage was intended to be a society between one man and one woman, as Jesus Christ informs us. — Matt. xix.; Mark x. In the old law a plurality of wives was permitted, for the multiplication of the human race. This is evident from the example of the most holy patriarchs, Abraham and Jacob, and by the words of Moses in Deut. xxi. 15; xxv. 15. But Jesus Christ brought the question to its original state, and forbade the plurality of wives. — Luke xvi. 18; Matt. xix; Mark x.; Rom. vii. 2; 1 Cor. vii. Hence it is evident that Luther, Melancthon, and Bucer were seducers, since, contrary to the formal law of Christ, they had the audacity to permit Philip, Landgrave of Hesse, to marry a second wife during the life of the first, without even repudiating the first wife, or ceasing to cohabit with her. — See Luther's Consultation, end of 6th Book of *Variations*, by Bossuet.

Q. *Are second, third, and fourth marriages permitted to widowers and widows?*

*A.* St. Paul's permission is general, and hence the Latin Church allows all these marriages. In the Greek Church, a fourth marriage has not been permitted for a considerable time. — St. Basil. Ep. Canonic. ad Amphil.; St. Greg. Nazian. or 37.

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SECTION II. — ON MARRIAGE AS A SACRAMENT.

Q. *How do we know that Jesus Christ has raised Marriage to the dignity of a Sacrament?*

*A.* St. Paul calls it a *great Sacrament.* And the constant and universal tradition of all ages and Christians regards it as a Sacrament of the new law. — See Controv. Catech. — Eph. v. 32; St. Amb. lib. i. in Abraham, c. 7; St. Aug. de bono Matrim. c. xviii., xxiv.; et lib. de fide et bonis moribus, c. xvii.; Conc. Lateran, cap. *cum in Eccles. extra de Simonia.*

Q. *In what is the Marriage of Christians a Sacrament?*

*A.* In this, that it is a sensible sign, which confers grace upon those who receive it, and which represents the holy union of Christ with his spouse the Church.

Q. *What is the sensible sign in Matrimony?*

*A.* The mutual consent which the parties give, along with the required formalities; and we may add, as the opinion of some able theologians, the benediction of the priest who unites them in the bond of wedlock.

Q. *What is the grace produced by this sensible sign?*

*A.* The grace of living together in peace and harmony, of bringing up their children in the fear of God, of preserving

inviolable fidelity to each other, and aiding one another in the struggles, as well as rejoicing with one another in the joys, of life.

Q. *At what time did Jesus Christ give to Marriage this sacramental grace?*

*A.* The Holy Fathers tell us that he did so when he was present at the marriage of Cana. — John ii.

Q. *Whence does Matrimony draw all its virtue?*

*A.* From the merits of Christ, and from his union with the Church, which is represented by marriage.

Q. *In what does Marriage represent the union of Christ with his Church?*

*A.* As Jesus quitted his Father to unite himself to the Church, so does man quit his parents to unite himself to his wife. The Church was formed from Christ, as woman was formed from man. Jesus is the head of the Church, and man is the head of his wife. Jesus and the Church form only one body, and the same is the case with man and wife. One spirit animates Christ and his Church, and the same should be the case with married persons. Jesus loves his Church, and the Church loves Jesus; so should the man love his wife, and the wife her husband. Jesus is inseparably united to his Church; he will never abandon her; this union will never be broken; and the union between man and wife can terminate only with the death of one of the parties. Jesus enriches his Church with all blessings and graces, and his Church contributes all she can to his honor and glory; so should the man act towards his wife, and the wife to her husband. — Gen. ii.; Matt. xiv., xix., xxvii. 20; 1 Cor. vii.; Eph. i. 23; iv. 4; v. 23; 1 Cor. xii. 27; Col. iii. 18, 19.

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## SECTION III. — ON THE SUBJECT OF MARRIAGE, AND THE IMPEDIMENTS WHICH RENDER IT INVALID OR ILLICIT.

Q. *Who are those who may receive the Sacrament of Matrimony?*

*A.* All who have attained the lawful age, and who are not prevented by any impediment. The age required of men in most continental countries is fourteen years completed; and of women, twelve completed. In these countries of our own, as we have, properly speaking, no canon law, we must follow the generally adopted custom, when such violates no canon of the Church.

Q. *What are the impediments which are an obstacle to Marriage?*

*A.* They are of two kinds; the first render marriage null, even after it has been contracted; the second render the contract of marriage sinful, but do not render it null, when once contracted.

Q. *What are the impediments which annul Marriage?*

*A.* There are fourteen, which are known to theologians by the following names: Error, condition, a vow of chastity, relationship, crime, difference of religion, violence, Orders, the bond of marriage, public honesty, affinity, impotency, rape, and clandestinity.

Q. *What are the impediments which render the contract sinful, but do not annul it?*

*A.* The prohibition of the Church, espousals, or solemn engagements contracted with another, a simple vow of chastity or religion.

Q. *Has the Church power to establish impediments which render Marriage null?*

*A.* Yes; and she has always used that power. — Con. Trid. sess. 24, can. 4, de Matrim.

Q. *What do you mean by the impediment called* error?

*A.* That the marriage is null, when there is an error as to the person espoused; for example, Peter intends to marry Mary; he is deceived, by having Ann put in Mary's place; he gives his consent to Ann, believing her to be Mary. In such case, his marriage with Ann is null. The consent, which is the essence of marriage, has here not the object consented to, but another, and hence the contract must be void.

Q. *When the error regards the qualities, not the person, — for example, Peter believes he is marrying in Mary a rich, noble, wise person, but after marriage he finds quite the contrary, — is the Marriage null?*

*A.* No; errors of this kind are presumed not to affect the reality of the consent, excepting always the error, which goes under the name of *condition*, and which forms the second impediment.

Q. *What do you mean by this impediment, called* condition?

*A.* That when a person marries one who is a slave, believing that one to be free, the marriage is null, because a slave is completely under the power and control of his or her master, and consequently cannot be at the disposal of another; if, however, one marries a slave, having previous knowledge of that state of slavery, the marriage is valid, because the consent here is accompanied by knowledge and deliberation, and no deceit or wrong is inflicted.

Q. *What is meant by the impediment called* vow?

*A.* That persons having made a solemn vow of chastity or religion, cannot marry; and that, if they do, their marriage is null. This the church has ordained, because she regards solemn vows as a spiritual marriage, which binds us to Jesus Christ during our whole lives, in a state of holy chastity.

Q. *What do you mean by the impediment of* relationship *or consanguinity?*

*A.* That it is forbidden to consanguineous relations to contract marriage within the fourth degree, inclusively; and that such contract is null, unless a dispensation be obtained previously. This impediment has been established by the Church, to extend charity by the multiplication of alliances; to prevent crimes, to which the familiarity with which relations live might give occasion, if they had reason to hope that they might be married; to prevent marriage between relations, which is always more or less repugnant to public decency, and often followed by bad consequences, as regards the minds and bodies of the fruits of such marriages.

Q. *What is meant by the impediment of* affinity?

*A.* There are three sorts of affinity: That which is contracted by marriage; that contracted by criminal communication, or any similar crime of impurity; and that spiritual affinity contracted by the sacrament of Baptism or Confirmation. The impediment of affinity, contracted by marriage, by which a man becomes allied to all the relations of his wife, and the wife to all the relations of her husband, nullifies marriage to the fourth degree, inclusively. The impediment arising from criminal communication extends only to the second degree, in regard to those who are relations of either of the criminal parties, and there is no impediment if the crime be not completed; liberties do not involve affinity *to the amount of an impediment*, although they are always very sinful.

The impediment of spiritual affinity consists in this, that there is a spiritual relationship between the person baptizing and the infant baptized, and also between the baptizer and the father and mother of the baptized. There is the same relationship between the infant baptized, or confirmed, and the sponsors; and also between the sponsors and the parents of the baptized, so that marriage is null, if contracted between persons thus spiritually connected.

Q. *Why is carnal communication an impediment to* marriage?

*A.* Because it occasions naturally a relationship; spiritual affinity also has been always considered by the Church as a sort of relationship.

Q. *What do you mean by the impediment which is called* crime?

*A.* I mean homicide or adultery committed in any of the following ways: a man kills his wife, with the design of marrying another with whom he has an adulterous intercourse; or he kills the husband of the woman he cohabits with. If he afterwards marry this woman, such marriage is null, even although he had no previous agreement to marry her, and even though such wo-

man knew nothing of the murder. The case is of course the same as regards the woman, when she is the machinator or murderer. Again, if one commit this crime of homicide, in consequence of a mutual promise between the perpetrator and the husband or wife of the murdered person, in order to contract marriage when in widowhood, such subsequent marriage is still null and void. Adultery, committed under a promise, prevents and nullifies a contract of marriage between the parties. A woman who, during the life of her husband, marries a second, cannot be married, even when a widow, to the adulterer, unless in the case where the crime was committed in ignorance. The case is the same when the husband is the implicated person.

Q. *Why has the Church established this impediment of* crime?

*A.* To prevent married persons from even thinking of inflicting any injury on one another, with a view to future marriage with another; and to render conjugal fidelity as perfect as possible, by the removal of every temptation.

Q. *What do you mean by the impediment called* religion?

*A.* That it is not permitted to Christians to marry infidels who are not baptized; and, if such marriage is contracted, it is null and void. The reasons of this impediment are, that such marriage cannot be a Sacrament, and that they expose the Christian party to the loss of faith by being so closely allied to infidelity. In the case where both parties at the time of marriage are unbaptized infidels, and where one of the parties afterwards becomes Christian, the marriage should be again ratified, with the consent of both parties; and when thus ratified, it is valid and indissoluble. — St. Paul, 1 Cor. vii.; St. Aug. lib. 1, de Adul. Conjug. The marriage of Catholics with heretics is not allowed, but is valid when there is no other impediment than heresy.

Q. *What mean you by the impediment called* violence?

*A.* That the marriage is null, when the consent of either party is not a *free consent*, but a consent extorted by any considerable unjust violence. This impediment has been established, that the rich and powerful may not presume to use violence in this matter to the poor; and because violence is directly opposed to that free consent which is the essence of marriage.

Q. *What do you mean by the impediment of* Orders?

*A.* That a marriage contracted with or by any one in holy Orders is null; the reason we have already given in the tract on celibacy. Such is the ordinance of the Church; no such marriage can be valid without a previous dispensation from the Head of the Church.

Q. *What mean you by the impediment of* Marriage?

*A.* That married persons cannot, until widows, marry again, no matter *how long* the absence of one party from another;

husbands and wives have returned after an absence of thirty and forty years.

Q. *What do you understand by the impediment of* public honesty ?

*A.* That, for example, an affianced bride, if the matter be broken off again by death, a solemn vow of chastity, or the mutual consent of the parties, or a marriage with another and new party, cannot marry the father or brother of the man to whom she was affianced ; and if she do, the marriage is null and void. The same is of course the case as regards the male party of the affiance. The Church has always considered this impediment as a protection to honor and public decency.

Q. *What mean you by the impediment of* impotence ?

*A.* That, if the parties or party are perpetually in a state which disqualifies either or both for the consummation of marriage, it is null ; if, however, this disqualification be not perpetual, or, being perpetual, has supervened after marriage, such marriage is good and valid. The invalidity arises from the fact, that such an obstacle frustrates the principal end of marriage.

Q. *What do you understand by the impediment* clandestinity ?

*A.* That marriage must not be a secret or clandestine contract, made before unauthorized persons, but public, and strictly according to the rule approved by the Church for each particular country.

Q. *What do you mean by the impediment rape or* raptus ?

*A.* That, to carry one off against her own will, or against the will of parents or guardians, or curators, renders marriage with such person null and void, until she is again set at liberty, and ready to give her free consent.

Q. *Is it easy, without very strong reasons, to obtain a dispensation as regards these impediments which render Marriagé null ?*

*A.* The Council of Trent says that they are seldom to be dispensed with, and never without very strong reasons ; and it remarks, as to the second degree of relationship, that a dispensation is to be granted only to great and important personages, such as princes, and accorded only for some great public end. — Sess. 24, de Reform. Matrim.

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## SECTION IV. — ON THE IMPEDIMENTS WHICH RENDER MARRIAGE ILLICIT, BUT DO NOT MAKE IT VOID.

Q. *What are the impediments which make Marriage illicit, but not null ?*

*A.* The prohibition of the Church. Sponsalia contracted with another, and a simple vow of chastity or religion.

Q. *What do you mean by the* prohibition of the Church?

*A.* That it is a great sin to marry in opposition to the prohibition of the Church forbidding such marriage or marriages, in certain times and places, and with certain persons, or according to certain formalities.

Q. *What are the times during which the Church forbids Marriage?*

*A.* From the first Sunday of Advent till the day of the Epiphany, inclusively; and from the first day of Lent till Low Sunday, inclusively; and there are some dioceses where marriage is forbidden on Sundays, festivals, and fast days. — Conc. Trid. sess. 24, de Reform. Matrim. c. 10. The object of the Church, in these prohibitions, is to turn the attention of her children, on these devout or penitential times, not to worldly enjoyments of any kind, but to prayer, penance, and mortification; and in this she is imitating St. Peter, St. Paul, and the prophets, who recommended at times abstinence even to married people, always, however, with the mutual consent of the parties. — Joel ii. 16; 1 Cor. vii. 5; 1 Peter iii. 7. When the above prohibition is removed by dispensation, the parties thus dispensed with should celebrate their marriage without pomp or festivity, to conform as much as possible to the spirit of the Church during the penitential seasons.

Q. *Where should Marriage be celebrated?*

*A.* In Catholic countries, where the canons can be observed, the Sacrament of Marriage is forbidden to be celebrated except in the church; and unless a dispensation be obtained, the church should be that of the parish.

Q. *Who are the persons with whom the Church forbids us to contract Marriage?*

*A.* Besides unbaptized infidels, whose marriage with Catholics is null, the Church forbids marriage with heretics and excommunicated persons, so long as the excommunication is in force. The Church gives her Sacraments only to those within her bosom.

Q. *What are the formalities which the Church requires to be observed before the celebration of Marriage?*

*A.* The publication of banns, on three previous Sundays or Holidays, in the parish church of the parties. — Conc. Trid. sess. 24, de Reform. Mat. A careful examination of the parties, that it may clearly appear that they are free to contract marriage, and sufficiently instructed and disposed to receive that Sacrament. The banns are published, that an opportunity may be given to the public to give notice of any objections or impediments they may know, and that the pious may pray for those to be united in wedlock. We may here also observe, as the opinion of some,

that the king or chief ruler of any country may forbid marriage for good reasons, and that if he do, we are bound to obey his laws in this matter. — Rom. xiii. 1.

Q. *In what does the impediment called* sponsalia *or* affiance *consist?*

*A.* In this, that so long as the affiance subsists, persons bound by it are not at liberty to contract marriage with any other than the affianced; a solemn word and promise is here pledged between the parties, which cannot, without sin, be violated. The sponsalia, however, are dissolved by the death of one of the parties, or by the profession of religion made by one of the parties, which is a civil death. They are also dissolved by the mutual consent of the parties themselves, setting each other free.

Q. *What are the vows which render Marriage illicit, but do not make it void?*

*A.* Simple vows of chastity, or celibacy, or religion. It is evident that to violate a promise made to God is sinful. These vows do not, however, nullify marriage, since the Church declares that this is effected only by *solemn vows;* and it belongs to the Church to extend or restrain the impediments to marriage, as she thinks proper.

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## SECTION V. — ON THE PREPARATION FOR MARRIAGE, AND THE MANNER OF SPENDING THE WEDDING DAY.

Q. *When people are married, what end should they have in view?*

*A.* To live in peace, and in the fear and sanctification of the Lord, with one another; to bring up their children in a Christian manner; and to have in marriage a lawful remedy for concupiscence. To attain these ends, marriages should never be contracted but with persons of probity and fearing God. — Gen. xxiv. 2; Exod. xxxiv. 15; Deut. vii. 3; Judges xiv. 3; Tob. vii. 12; 1 Esd. ix. 2; 2 Cor. vi. 14. In the choice of a husband or wife, care should also be taken, that parties be on an equality as to age, fortune, condition, humor, and inclinations. — St. Chrys. hom. 73 in Matt., and de Virginitate, chap. 53, 54, 55; St. Amb. lib. i. in Abraham, c. 20.

Q. *What are the dispositions necessary to enable persons to enter in a holy manner into the married state?*

*A.* They should be humble, always considering the married state inferior to that of virginity. They should be sincere and just to each other, using no artifice, but making known to each

other every circumstance which each has a right to be aware of. — See Tobias vii.; St. Amb. lib. iii. de Offic. c. 14. They should be instructed in the principal mysteries of faith, and in the particular duties of married persons. — Conc. Mediolan. sub. Titul. Matrim.

Q. *How should we prepare ourselves for marriage?*

*A.* By prayer, good works, and the reception of the Sacraments. — Con. Trid. sess. 24, c. 1. Those who, in preparing for marriage, think only of vanity, expense, feasting, and diversion, and who do their Christian duties only as a matter of routine and necessary preparation, banish from themselves the benediction of Heaven, and prepare for themselves much bitterness in after life. — St. Chrys. hom. 48, 56 in Gen.; and 12 in 1 Ep. ad Corinth. Persons affianced should not dwell in the same house; they should seldom see each other, and never without witnesses, and they should redouble their prayers and good works. On the day, and during the marriage ceremony, the parties should pray earnestly that God would bless their union, and the witnesses should be employed in the same manner. The day of marriage should be a day of holiness; it should not be spent in dissolute profanity, so contrary to the holiness of a spotless Christian life, and to the holiness of Christianity. — St. Chrys. hom. 73, in Matt. The marriage day may be spent in joy, in festivity, in the delicious society of relations and friends; all this is reasonable and founded on Scripture, and Jesus Christ approves of it, by his presence at the marriage of Cana; but excesses, indecent dances, dangerous words and diversions, should be all avoided. — Gen. xxiv. 54, xxix. 22; Tobias ix. 10; John ii.; Tobias vi. 18, viii. 4.; 4 Con. Carthag. can. 13; 5 Con. Milan. de Matr. Part 3.

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## SECTION VI. — DUTIES OF MARRIED PERSONS TOWARDS EACH OTHER.

Q. *How should Christians comport themselves in marriage?*

*A.* With wisdom, honesty, purity, and not with that infidel brutality which knows not God, and which abandons itself without order or restraint to the guidance of passion. — Tob. viii. 5; ix. 12; 1 Thess. iv. 3; Heb. xiii. 4; 1 Peter iii. 1; St. Clem. Alexand. lib. 2 de pædag.

Q. *What are the mutual duties of married persons?*

*A.* These duties may be reduced to mutual love, mutual aid, mutual peace, and a mutual desire to serve God and instruct and rear the family in the fear of God. See these duties in detail. --

1 Cor. vii.; Eph. v. 23; 1 Thess. iv. 3; Heb. xiii. 4: 1 Pet. iii. 1; Ps. xxxi. 10; Eccl. ix. 9; Eccli. xxv., xxvi., xxxvi., 23; xl. 23.

Q. *What are the principal faults which destroy the happiness of marriage, and which married persons ought to avoid?*

*A.* Excessive affection, which induces them to live in mutual excesses, and to flatter each other in these; jealousy, infidelity, wrangling, and neglecting to give each other mutual support, as well as the fell destroyer of family peace, drunkenness, &c.

Q. *How should husbands conduct themselves towards their wives?*

*A.* They should love, protect, and treat them with kindness; give them good example; be respectful to them; forgive their weaknesses; show confidence in them, as far as prudence will permit. Wives should never be allowed to domineer. The husband should always be in reality the head of his house and family. — Coloss. iii. 18; Eph. v. 25; St. Chrys. hom. 10, in ep. ad Colos.

Q. *How should wives conduct themselves towards their husbands?*

*A.* They should respect, honor, and obey them, even when they are in ill humor; lead them by every means to virtue; gain them to God by the patience, uniformity, and good example of their lives; be frugal and careful of their goods, and do nothing of importance without consulting them. — 1 Cor. xi. 3; 1 Pet. iii. 1; Coloss. iii. 18; Eph. v. 23; St. Chrys. hom. 26, in 1$^{m}$ ep. ad Corinth.

Q. *How should women be dressed and adorned?*

*A.* With decency and modesty becoming their situation in life, but always without sumptuous luxury and vanity. St. Peter and St. Paul forbade Christian females the use of gold, precious stones, and other extravagantly sumptuous habits. — 1 Tim. ii. 9, 10; 1 Pet. iii. 2; St. Chrys. lib. de Virg. c. 7; August. ep. 162. In the matter of dress, the wife is bound to obey her husband, provided he orders nothing excessively extravagant, or contrary to modesty.

Q. *How should married people conduct themselves in the crosses, trials, and difficulties of life?*

*A.* They should remember that these trials are inseparable from the married state. They should accept them with patience, offer them as a voluntary sacrifice to God, and in satisfaction, with those of Christ, for their sins. — 1 Cor. vii. 28; St. Basil. de Virgin.

SECTION VII. — DUTIES OF PARENTS TOWARDS THEIR CHILDREN.

Q. *What do parents owe to their children as soon as they are born?*

*A.* 1st, Infant Baptism without delay. 2d, The appointment of religious godfathers and godmothers. 3d, The parents ought not to have them sleeping in the same bed with themselves until they are a year and a day old. 4th, They should take the most tender care of them. Mothers, during the time of their pregnancy, should be cautious that nothing may happen through their fault which will prevent the child from coming to its full time; and they should bear the inconvenience of pregnancy, and the sorrows and pains of childbirth, with patience, mindful that these are the consequences of sin.

Q. *How should mothers conduct themselves after childbirth?*

*A.* In conformity with the example of the holy women mentioned in Scripture, they should themselves nurse their own children when that is possible — a duty which has been always taught by the Fathers of antiquity. — Gen. xxi. 7; 1 Kings i. 21, &c.; 2 Machab. vii. 27; Luke xi. 27; St. Basil, hom. 21; St. Chrys. hom. in Ps. 50. If the mother is unable to do this, she should intrust her child to a nurse who is virtuous, good tempered, and intelligent; and, as soon as she is able, she should visit the church to return thanks to God, and to receive the benediction of his minister; and in doing this, she should offer her child to God, beg grace to bring him up well, and earnestly entreat pardon for her sins.

Q. *What rules should parents follow in the training of their younger children?*

*A.* They should accustom them early to the duties of religion, and induce them to love it. — St. Chrys. Hom. 12, in 1am ad Corinth. Never allow any evil inclination to be gratified. — St. Aug. lib. ii. Confess. c. 3, n. 5, 6, 7. Never do any thing in their presence which may give them scandal; be careful as to the children whose company they keep; chastise them when indocile, but never in anger. — St. Jerom. Ep. ad Lætam; St. Aug. Conf. lib. ii. Choose as masters for them persons of good manners and morals, who love and practise religion; prevent them from learning any thing tending to cherish in their hearts the love of vanity or worldliness, and watch over the purity of their morals, as well when they are awake, as during the hours of their repose, especially after they have attained the use of reason.

Q. *When children have advanced in life a little, how should parents treat them?*

*A.* With sweetness, without any admixture of harshness or cruelty; even punishment should be mingled with kindness and charity. An honest occupation, according to their circumstances and talents, should be sought for them. In the choice of their state of life, their own inclinations should be consulted, but never forced; in fine, all should be treated with equal justice and affection. — Eph. vi. 4. See the evil effects which Jacob's predilections for Joseph produced. — Gen. xxxvii.

Q. *How should mothers treat their daughters who have arrived at the years of perfect reason?*

*A.* They should be careful that the spirit of vanity and the world should not taint them; that they do not attend common balls, spectacles, or other profane and dangerous assemblies; that they keep the company of a select few, and these modest and religious; that they be employed industriously, like the woman mentioned in Prov. xxxi. 10; that they love prayer, spiritual reading, the worship of God, and the poor who are especially God's children; that they never allow familiarities that are improper, even from relations of a different sex. These young women should be treated with tender kindness, nor should they be forced either into marriage or a religious state; if they are inclined to marriage, as a matter of course, the parents have a right to see that the husband is a man of virtue and religion. If, on the other hand, they wish to be religious, before they enter on that state, the parents should have their vocation tried by enlightened spiritual guides, who may be able with certainty to say that they are capable of making that generous sacrifice to God. — Fenelon sur l'Education des Filles.

Q. *How should parents treat their children in the distribution of temporal goods?*

*A.* They should not impoverish one to enrich another, but give equal justice to all, according to the laws of their country. St. Jerom and St. Augustine recommend to parents to give to the poor a portion of their goods, equal to the portion given to one of their children. — Jerom. ep. 34, 150; St. Aug. Serm. 86 or 43, de diversis.

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## SECTION VIII. — ON THE DUTIES OF MARRIED PERSONS AS REGARDS THEIR DOMESTICS.

Q. *How should married persons conduct themselves towards their servants?*

*A.* They should act towards them as parents and pastors; love them; provide for their spiritual and corporal wants; and consider this obligation as a most important duty. — Eccli. vii. 22,

23; Eph. vi. 9; Colos. iv. 7; 1 Tim. v. 8; Clem. Alex. lib. v. de pædag.; St. Jerom. lit. 22. To aid them spiritually, they should induce them to obey God and His Church; see that they are instructed in the duties of their religion and of their particular state; make them attend the parochial instructions and exhortations; take care that they be not drunkards, swearers, or in any other way immoral; keep them constantly engaged; give them good example, that they may love and practise religion; dismiss the incorrigible, that they may not corrupt others; and be always kind without much familiarity. As regards their temporal welfare, masters should take care to pay exactly their wages, and adhere faithfully to engagements made with them. — Levit. xix. 15; Deut. xxiv. 15; Tobias iv. 15; St. James v. 4. They should render every kind of service to their servants or their families that truth or justice will permit. — Gen. xv. 2, exemp. Abrah. et Eliezer. And, finally, if old and faithful servants, some provision should be made for their old age, by rewarding them according to their merit. — Eccli. vii. 22; xxxiii. 31.

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### SECTION IX. — ON DIVORCE.

Q. *Can the bond of marriage be ever broken?*

*A.* If it be question of the bond, a marriage celebrated before the Church, when there is no annulling impediment, and when such marriage is consummated, can never be broken but by the death of one of the parties. — Matt. v. 32; xix. 7; Mark x. 11; Luke xvi. 18; Rom. vii. 2, 3; 1 Cor. vii. 10. Before consummation, either of the parties may, without the consent of the other, embrace a religious state; and the abandoned party may, after the profession of the other, marry another. — Conc. Trid. 24, c. 6. No injury is here done to the abandoned party, because the above condition ought to be understood in every case by the parties contracting, as a condition permitted by the Church.

Q. *Is divorce permitted in any other case?*

*A.* In every other case the marriage bond subsists till the death of one of the contracting parties; one cannot marry again during the life of the other, but there are several cases where it is lawful for married people to separate from each other, either for a time or perpetually, as to cohabitation. — Trid. Sess. 24, c. 8. This may be done by *mutual* consent. In this, however, all married persons must be careful to have the best advice; for, no matter how good the object they have in view, even were it to imitate the Blessed Virgin and St. Joseph, without good counsel they may be deceived, and expose themselves to temptation.

—1 Cor. vii. 5. Besides the above voluntary separation, Jesus Christ permits married persons to separate on account of adultery, but even the innocent party is not permitted in such case to marry another. — Matt. v. 31, 32; Trid. sess. 24, can. 7; Pallav. Hist. Con. Trid. lib. 22, cap. 4. The wife has the same right to separate from her husband on account of adultery, as the husband has to separate from her for the same cause. — St. Jerom. ep. 30; St. Aug. lib. 1; Serm. Christ in monte, cap. 16; Innoc. III. ibid. 32, quest. 5, cap. *Christiana*. Trid. Sess. 24, can. 7. If, however, parties cohabit together after one is aware of the adultery of the other, separation is not permitted, because it is here to be presumed that the innocent party has forgiven the guilty; such is the decision of both the civil and canon law. See Lex *Crimen* 11 de Adulterio, et lex quæsitum 40, et omnes canonist. If both parties are equally culpable, each loses the right to separate from the other; this has always been the doctrine of the Church. — Innoc. III. de *adulteriis* et *stupro*. cap. *tua fraternitas*.

Q. *What are the other cases in which separation is permitted?*

*A.* 1st, When either party makes an attempt on the life of the other; 2d, When one strikes violently, or seriously injures or outrages the other, and when there is reason to fear that the violence will continue. — St. Chrys. Hom. 26. 3d, When one becomes a heretic or infidel, and there is evident danger that the other will be seduced. — St. Aug. Serm. Super. Mont. c. 27, 28; St. Thom. in 4 dist. 35, quæst. unic. art. 1.

Q. *May a separation take place as often as it is permitted by the law?*

*A.* St. Paul tells us that what is permitted is not always expedient. — 1 Cor. x. 23. Hence, nothing should be done with precipitation, but after much prayer and frequent consultation with the wise, the enlightened, and the disinterested; and all this is especially necessary, when there is no other way of gaining the erring or guilty party.

Q. *How ought married persons to live after a separation?*

*A.* They ought to live in a state of purity, such as that to be observed in widowhood; the culpable party should labor to merit, by his good life, the pardon of the fault which has caused the separation, although the innocent party is never bound to associate or cohabit again with the guilty party; still there are cases where, after long penance and trial, it will be better that a reunion take place, if the reluctance of the innocent party be not extreme, and if the union take place after due and wise deliberation and advice. — St. Aug. de adult. conjug. lib. 2, c. 5.

SECTION X. — DUTIES IN CASE OF DEATH OF ONE OF THE PARTIES.

Q. *How should married persons behave on the occasion of the death of one of the parties?*

*A.* All care should be taken of them during the last illness; all useful remedies, both corporal and spiritual, should be procured; and, at an early period of the illness, preparation should be made for the reception of the last Sacraments of the Church, and the settlement of all worldly affairs. In this awful hour, conjugal love and every other consideration should yield to the love of God, and to the attainment of eternal happiness. — St. Paul, Eph. v. 35. When death has taken place, we may indulge in sorrow and grief, but always within bounds, and according to the dictates of faith and religion. — 1 Thess. iv. 13; St. Aug. Serm. 172. Fervent prayers should be offered, and alms given for the repose of the departed. An inventory according to law should be taken, the will of the deceased should be exactly implemented, and the party surviving should resolve earnestly to be in future devoted to God, and in all things to do his holy will, and watch with great care and anxiety over the affairs as well as the family (if there be any) now committed to their care.

Q. *What are the proper duties of widows and widowers?*

*A.* To live chastely, to be occupied frequently in prayer, to avoid idleness, company, and all occasions of sin, to shun the world, to read pious works, to spend life in occupation of some kind, and in penance and mortification; to be careful, without avarice, of the goods which belong to the family; to be ever employed in works of charity and mercy, such as feeding the poor, visiting the hospitals, comforting the afflicted, and consoling those in distress. — 1 Tim. v. 10; Luke xxi. 3; 3 Kings xvii. 8, 9; St. Chrys. hom. 36 in 1$^{am}$ ad Timoth. If widows are desolate or distressed, they should then with greater fervor pray to God, and put all their trust in him. — 1 Tim. v. 5. Widows should avoid luxury and prodigality; they should not imitate worldly females, whose condition St. Paul deplores — 1 Tim. v. 6; but rather study, in the Holy Scripture and ecclesiastical history, the lives of Judith, Anna the prophetess, St. Olympias, St. Paula, St. Marcella, and an infinite number of others whom we cannot name here. — St. Amb. de Viduis.

# PART FOURTH.

## CHAPTER I.

### ON PRAYER IN GENERAL.

#### SECTION I. — WHAT IS PRAYER, AND WHAT ARE ITS DIFFERENT KINDS.

Q. *What is prayer?*

*A.* The elevation of our minds and souls to God, which we do by praising and adoring him, by thanking him for his blessings, asking his graces, offering to him our persons, our goods, our actions, our sufferings, &c. Hence there are five kinds of prayer, *adoration*, *praise*, *thanksgiving*, *petitioning*, and *offering*.

Q. *In how many ways may one apply himself to any of these five kinds of prayer?*

*A.* We may do so either interiorly or exteriorly, publicly or privately. Interior prayer is the language of the heart, not of the lips: this we call sometimes mental prayer. — 1 Kings i. 13. Exterior prayer is that which we manifest by words, and this is called vocal prayer. This prayer must, however, be also interior; it must spring from the heart, otherwise it will prove false and hypocritical, and God will reject it as such. — Isa. xxix. 13. Public prayer is that of the Faithful assembled in the Church, such as the divine Service and Office. Private prayer is that which each individual or family exercises as individual children of the Church of God.

Q. *Which of the two, public or private prayer, is most agreeable to God?*

*A.* Both are agreeable to God in proportion to their fervor; both are commanded by God; but public prayer is more efficacious in itself, for the following reasons: 1st, When the whole Church in a body prays to God, it has more power to obtain its

request, than has each individual; a holy violence, as Tertullian remarks, is then offered to God, and this violence is agreeable to him. — Tertul. Apol. ch. 39. 2d, The weak and the tepid, praying with the rest of the faithful, partake in the fervor of the more perfect around them, and consequently their prayers will be more readily heard; 3d, Christ expressly says, that where two or three are gathered together in his name, he will be in the midst of them; and hence we have more reason to expect his presence when the whole Church is assembled in prayer. — Matt. xviii. 20.

Q. *What is the most perfect of all prayers?*

*A.* That which Christ himself has taught, and which on that account is called the Lord's Prayer. This prayer contains the substance of all we can or ought to desire or ask from God, as we shall see when we come to its exposition?

Q. *What is the most perfect of all the public prayers of the Church?*

*A.* The holy sacrifice of the Mass, which contains all the kinds of prayer, adoration, praise, thanksgiving, petition, and offering, and in which august sacrifice Jesus Christ himself, the author of all grace and all good, is offered to his Father, by the whole body of the Church.

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## SECTION II. — ON THE NECESSITY OF PRAYER.

Q. *On what do you found the necessity of prayer?*

*A.* Upon the precept of Jesus Christ; on his example; on our own necessities; on the absolute empire of God over man; and the immensity of the favors he confers and has conferred.

Q. *What is the precept of Christ in this matter?*

*A.* He tells us to pray always, and never to faint or cease our prayers. — Luke xviii. 1. Prayer is the desire of our hearts; if this desire has God always for its object, and if this desire is never interrupted, then our prayer is continual, and we fulfil, as St. Augustine says, to the letter, the precept of Christ. — St. Aug. in Ps. xxxvii. n. 14. We cannot always be upon our knees, we cannot always be forming acts of love for God, but we can be habitual in our wishes to be united to him; and this habitual desire of holy union with him is a species of continual prayer. Thus, when we offer him all our actions, sigh occasionally for him, recall him to our minds in the midst of our daily occupations, and frequently raise our hearts to him, we are in a manner continually united to him in prayer. — Aug. lit. ad Prob.

Q. *Why have you said that the necessity of prayer is founded on the example of Christ?*

*A.* Because he has desired to instruct us, as well by his example as his words, on this subject. Prayer occupied a great part of his life; even during night he was occupied with prayer; and for every important event of his life he prepared himself by prayer. — Luke vi. 12; ix. 29; John xvii., &c.

Q. *Why do you say that the necessity of prayer is founded on our wants?*

*A.* Because from ourselves we cannot derive any thing good or useful to salvation, not even a good thought; all comes from God through Jesus Christ, and it is only by prayer that the graces of Jesus Christ are communicated to us. — John vi. 66; xv. 5; xvi. 23; 2 Cor. iii. 5.

Q. *Do we not receive the grace of God by the Sacraments?*

*A.* Yes, but the administration of the Sacraments is always accompanied by prayer; and it is only by the merit of our prayers, or those of the Church, that we receive from God the grace to participate worthily in the Sacraments; thus prayer is still as it were the key of grace.

Q. *Why do you say that the necessity of prayer is founded on the absolute dominion of God over man?*

*A.* Because this dominion obliges us to adore, to bless, to praise him; to offer him our actions, our persons, our goods, and beg him to supply our wants.

Q. *Why is prayer founded on the great number of blessings we receive from God?*

*A.* Because these blessings engage us to testify our gratitude, to make acts of homage and thanksgiving, and give us confidence to approach the throne of mercy to beg new favors.

Q. *What are the blessings for which we should be grateful to God?*

*A.* They are either general, or particular, or personal. The general are common to all men; such as creation, preservation, redemption, &c. The particular are those that are common to many, but not to all; such as justification, participation in the Sacraments, the Word of God, and the other ordinary blessings of religion. The personal are all those blessings which each individual receives from God; such as Christian Baptism, training, the knowledge of truth, sorrow for sin, patience in affliction, &c. All these are gifts of God's goodness; we should make a good use of them, and never cease to thank him. — Ps. xxxiii. 2; 1 Thess. v. 18.

Q. *Who are bound to pray?*

*A.* All who have the use of reason; because all are bound to labor for salvation, which none can do without prayer.

SECTION III. — TO WHOM SHOULD WE ADDRESS OUR PRAYERS, AND FOR WHOM SHOULD WE PRAY?

Q. *To whom should we address our prayers?*

*A.* To God alone, as the source of all good and all grace, and to Jesus Christ as our only Mediator of redemption; we pray to the Blessed Virgin, Angels, and Saints, as our intercessors with Jesus Christ. — Conc. Trid. sess. 25.

Q. *Should we pray only for ourselves?*

*A.* Charity tells us to pray for all; pray, says St. James, for one another, that you may be saved; for continued prayer availeth much. — James v. 16. Hence, we ought to pray for all men, kings, princes, magistrates, our neighbors, our enemies, the just, sinners, and even for heretics and infidels. — 1 Tim. ii. 1; Coloss. iv. 3; 1 Thess. v. 25; Acts xii. 5; Matt. v. 44.

Q. *Is it a good thing to recommend ourselves to the prayers of the faithful?*

*A.* It is a holy practice, approved by all the faithful of the Old and New Testament, and confirmed by the example of the Apostles. — 1 Kings vii. 8; 4 Kings xix. 20; Judith viii. 29, 31, 33; 2 Thess. iii. 1, 2; Philem. 4; Heb. xiii. 18.

Q. *Are the prayers of the just for others always heard?*

*A.* To the prayers of the just is accorded the conversion of sinners, but all the sinners for whom the just pray are not converted. God is merciful to some, and just to others. Sometimes he punishes without regard to the prayers that are offered. — Eccl. vii. 14; 1 John v. 16; Ambr. lib. 1, de pœnitent.; St. Aug. Tract. 102, in Joannem.

Q. *What should we ask for others?*

*A.* All that we ask for ourselves; viz., eternal life, and all spiritual and temporal blessings conducive thereto.

Q. *Can we pray for the dead?*

*A.* The Scripture teaches us that it is holy and wholesome to do so. — 2 Machab. xii. 46; and the Church has always taught and practised this duty. — St. Aug. de cura Mortuor. c. 1; Conf. lib. 9, c. 13; see Fathers quoted on the offering of Mass for the dead. We should pray, however, only for the souls in Purgatory; those in heaven require not our prayers, and prayers will be useless to those in hell.

Q. *What should we ask for the dead?*

*A.* That they may be solaced and delivered. We should pray for all, but especially for our relations, benefactors, and all such as are in need of our aid. — St. Aug. de cura Mortuor.

## SECTION IV. — ON THE EFFECTS OF PRAYER.

Q. *What are the effects of prayer?*

*A.* The chief are the following: By prayer we honor God, we advance ourselves in the practice of all virtues, we receive strength to resist temptations, we appease the anger of God, and obtain mercy for ourselves and others; we obtain what we ask, if just and reasonable, and for our real good. — Ps. cxl.; Matt. xxvi. 41; Gen. xxxii.; Exod. xxx. 10; xxxii. 10; Ps. cv. 23; Ezech. xiii. 5; Luke xi. 1; Isa. lviii. 9; John xvi. 24; James v. 17.

Q. *Do we always obtain what we ask in prayer?*

*A.* Always, when we are properly disposed, and ask of God only what we ought, in the proper manner.

Q. *When we pray, what ought to be our disposition?*

*A.* There are four dispositions in which we may be. We may be in a state of grace, or we may be in mortal sin, but penitent; we may be heretics, or infidels, yet desirous to discover truth, and embrace it; or, in fine, we may be impenitent sinners, who desire to remain in our guilt. This position once understood, we reply, all that are in the three first dispositions have their prayers heard, when they ask what they ought and as they ought; but the last class pray in vain; nay, they insult God. — Ps. cxliv. 18; Matt. vi. 6; xi. 28; Luke xviii. 1; Acts x. 4; St. Aug. Serm. 115; Job xi. 13–15; Prov. xxviii. 9; John xv. 7; 1 John iii. 21; Isa. i. 15; Matt. xv. 8. When we persevere in sin, and are determined not to abandon the evil, our prayer is a mockery of God; but it may sometimes happen, that we would wish God to destroy in us the love of sin, and that we are so disposed as to be willing to turn to God, if this criminal love were rooted out. To pray then that God would do this for us is always useful; such prayer contains in itself good, though weak desires, to do well; and is the effect of God's grace.

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## SECTION V. — THE THINGS WE SHOULD ASK OF GOD, AND THE CONDITIONS OF PRAYER.

Q. *What should we ask of God?*

*A.* Whatever is just and reasonable, or lawful. — John xv. 7. We should ask some things absolutely, such as eternal life and the graces necessary for its attainment; other things we may ask conditionally, such as blessings that are not necessary means to secure salvation. These we should always ask, on condition that God sees them good for us, and will be pleased to grant them. — Matt. vii.; St. Aug. in Ps. xxxvi. It may happen, that

what is in itself good, but not necessary, might be hurtful to us, and hence, we should ask such things with submission to God's holy will.

Q. *Name some of these things which, if granted, our prayers might be dangerous.*

*A.* A state of life, for example, which would require more of us than that for which God intended us; riches, which may be made a means to salvation by *one*, and a source of ruin by *another.*

Q. *When we ask what we ought, how should we pray in order to be heard?*

*A.* We should pray in the name of Jesus; in spirit and in truth; with humility and compunction; with attention, confidence, and perseverance.

Q. *What do you mean by praying in the name of Jesus?*

*A.* We should ask, through the merits of Christ, and in union with Him, what is necessary for our salvation; for there is no other name through which we can be saved; He is the Mediator, through whom alone we can have access to God. — Acts iv. 12; 1 Tim. ii. 5.

Q. *When we ask the Saints to pray for us, do we pray in the name and through Jesus?*

*A.* Yes; for we merely ask the Saints to obtain for us what we ask through Jesus; even the Saints themselves can only have access to God through Jesus Christ. — Conc. Trid. sess. 25. Whether we adore, or praise, or thank, or petition the Almighty, all should be done in the sacred name of Jesus.

Q. *What do you mean by praying in spirit and in truth?*

*A.* We mean that our hearts and souls must speak, and we must earnestly desire to be heard, and this because God is a Spirit, and wishes that those who adore Him should do so in spirit and in truth; to act otherwise is to do what God complains of. — John iv. 23; Matt. vi. 5; xv. 8; Isa. xxix. 13.

Q. *What do you mean by praying with humility and compunction?*

*A.* To pray with a heart full of sorrow, penetrated with a sense of its misery, its wants, its weaknesses, and humbled with a full sense of its guilt; without this our prayers will not be heard. — Eccli. xxxv. 21; Isa. lxvi. 2; Luke vii. 7; xviii. 13.

Q. *What do you mean by praying with attention?*

*A.* That we should address God without wilful distractions, thinking earnestly of what we ask, and to Whom we are speaking; without this, our prayers will be useless. Distractions are *voluntary*, either when we turn away from prayer, to think voluntarily on other matters, or when they are caused by that *voluntary* dissipation of mind which is too common amongst Christians.

Q. *What should we do to avoid these distractions?*

*A.* We should prepare our souls for prayer, that we may not be considered as men tempting God. — Eccl. xviii. 23.

Q. *How do we tempt God, when we pray without preparation?*

*A.* We tempt God, when we expose ourselves to offend him; we offend God, when we pray voluntarily without attention; and we always expose ourselves to pray without attention, when we pray without preparation.

Q. *What should be our preparation for prayer?*

*A.* One is remote, that is, we should live well, be detached from the things of this world, and lead a well-occupied and serious life; because, if our hearts are on this world, we shall ever be infallibly distracted in prayer. — Isa. i. 15; St. Aug. 35, Tract. in Joannem. The more immediate preparation for prayer, is a pious recollection of what we are about to do, the placing ourselves in the presence of God, the earnest consideration of what we are to ask, and the act of beseeching God that he would enable us to pray well.

Q. *What is it to pray with confidence?*

*A.* To pray with faith, and with a firm assurance that God can hear us and show us mercy, and with a lively hope that he will do so; without this disposition, God will not hear us. — Wisd. i. 1 2; Mark xi. 24; James i. 5, &c.

Q. *What motives have we to pray with confidence?*

*A.* That God is able to grant what we ask. — Matt. viii. 2, &c. That in order to obtain his aid, we must pray. — Matt. vii. 7. That he desires to be merciful, and that the graces we have received are pledges of what he will yet do. — Matt xi. 28. That whatever our crimes be, we must never despair, because the power of God and his mercy are still greater. That he has promised to grant what we ask, if we ask aright. — Matt. vii. 8; John xvi. 23. That Jesus is our support, our Mediator, and advocate. — 1 John ii. 1. That sinners, as wicked as we, have had their prayers heard and their petitions granted. — 2 Paral. xxxiii. 13; Luke vii. 37; xv. 18; xviii. 13; xxiii. 40. That the Holy Spirit prays in us and for us, to help our weakness; and that the prayers of that Holy Spirit are always heard. — Rom. viii. 26.

Q. *What do you mean by perseverance in prayer?*

*A.* That we should ever pray without ceasing, because Jesus has ordered it. — Luke xviii. 1; 1 Thess. v. 17; Eph. vi. 18. We have every day new wants and temptations; hence, we continually need help from Heaven. In fine, God often grants what we ask, only on condition that we persevere in prayer. — Luke xi. 5; xviii. 1; Matt. xv. 22, &c.

Q. *Why does God thus delay to hear us, and yield often only to perseverance in prayer?*

*A.* To try our faith and confidence; to punish want of fervor in our prayers. We pray with lukewarmness, because our desires for the things of God are weak, and He does not grant our requests, until they are urged with ardor and sincerity. In fine, God delays our requests to make us feel more sensibly our misery, weakness, and wants; and to render us humble, vigilant, and anxious to be delivered. — Eccli. ii.; St. Aug. Tract. 102, in St. Joan.

Q. *Should we add any thing to prayer in order to obtain what we ask from God?*

*A.* Yes; we should fast and give alms. — Tob. xii. 8; Judith iv. 8; 1 Machab. iii. 47.

Q. *Does God always hear those who pray with these dispositions and conditions?*

*A.* Yes; but he does not always hear as we wish, or grant what we ask; the essential object of prayer is our salvation; God directs all our prayers to that end. When we ask for particular blessings, He does not always grant them, even though they be good, because, as He knows what is best for us, and as what we ask might not, in our circumstances, be conducive to our greater good, He on account of our own real good refuses our request; thus, for example, we may be saved whilst poor, and lost by riches, if God granted them to us.

Q. *Does God sometimes grant to the wicked what they pray for through avarice or cupidity?*

*A.* Yes; but when He does so, it is that they may feel the whole weight of His wrath; such men are delivered up to the desires of their corrupt hearts. — St. Aug. in Ps. xxvi. Hence, we should thank God when He refuses our prayers, by punishing us with afflictions, and we should beg of Him not to grant to us any thing which might turn to our spiritual ruin. — St. Aug. in Ps. liii.

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## SECTION VI. — THE POSTURE WE SHOULD TAKE WHEN WE PRAY.

Q. *In what posture should we be when we pray?*

*A.* In public prayer, we should act in this as the ministers of religion. In private, provided the heart be sincere, we can pray in any position, and pray well; St. Paul prayed on his knees. — Ephes. iii. 14. Jesus prayed, being prostrate on the earth. — Matt. xxvi. 39. Elias prayed whilst he sat. — 3 Kings xviii. 42. Moses, David, and Jesus Christ prayed with their eyes and hands raised to heaven. — Exod. xvii. 11; Ps. cxx. 1; John xvii. 1. During the Paschal time, and on all Sundays, the spirit

of the Church is, that in public we should pray erect. The early Christians prayed with their faces turned to the east. — Tertul. Apol. c. 16. It is a holy practice, whilst praying privately, to turn towards the nearest church in which the Blessed Sacrament reposes, as the holy Jews turned towards the temple of Jerusalem. — Dan. vi. 10. In a word, we may pray at all times and in all positions and circumstances; and, if our hearts be right, God will hear us.

Q. *Why pray erect during the Paschal time, and on Sundays?*

*A.* In honor of the resurrection of Christ.

Q. *Why pray with the face to the east?*

*A.* The ancient Christians did so, because Christ is styled in Scripture the rising Sun. Whatever posture we may take in prayer, we must always remember that it is not the body, but the spirit, which must be properly disposed; the position of the body is only a sign of our interior disposition; hence, as a matter of course, all indolent and indecent, or arrogant positions, must be avoided. — Isa. i. 15; lviii. 3; Amos vi. 1.

Q. *Are we obliged to set aside a particular time for prayer?*

*A.* If we take prayer for that permanent disposition of the heart which makes us ever love God, and live for him alone, it must be the occupation of all our time; for every moment we must be in the habitual disposition to love God, to honor, to obey him, and to be united to him. Jesus spoke of this kind of prayer when he said we should pray always and never faint. — Luke xviii. 1. But, as our indispensable occupations and our natural weakness prevent us from being at all times able to be actually engaged with God, we are bound to set aside some time for this special purpose.

Q. *For what ends?*

*A.* To excite ourselves to love God without ceasing; to prevent this love of God from languishing in our hearts; to renew the fervor of charity in our souls, lest it be altogether extinguished; to obtain strength against temptations; to acknowledge our sins, make satisfaction for them, and implore the mercy of God.

Q. *What are the times we should set aside for prayer?*

*A.* All Sundays, Feast and Fast days, are especially ordered for that holy exercise. We ought also to redouble our application to prayer when we are sick, afflicted, tempted, or in any danger of soul or body. — Ps. xlix. 15; James v. 15; Tobias iii. 1. We should pray fervently in all public afflictions or calamities. — Judith iv. 8; 1 Machab. iii. 44; Osee vi. 1. Like Jesus, we should pray when we begin and end every business of importance. — Luke vi. 12; 1 Machab. iii. 47. When we have received any favor from God, we should pray; in a word,

we should pray for ourselves in almost every vicissitude of life, and for our neighbors, when in the various situations in which we would pray for ourselves.

Q. *Ought we not to give some time every day to prayer?*

*A.* This is one of the ways of fulfilling the precept of Christ, which tells us to pray always. We ought, at least, to pray every morning and evening, and we would do well to pray often during the day. The royal prophet prayed seven times a day, and arose every night for the same holy purpose. — Ps. cxviii. 62, 164. It is after this holy model that the Pastors of the Church have their office divided into three prayers for the night, which are called *nocturns*, and seven for the day. — See Constit. Apostol. lib. viii. c. 34; St. Jerom. Ep. 7, ad Lætam; and P. Thomassin, Discip. Eccl. p. 1, lib. i. c. 34, 35.

In ancient times, the people, in so far as they were able, attended the public offices in the Church, especially Lauds at daybreak, which were then called *Matutinæ Laudes*, whilst what we now call Matins were called *Officium Nocturnum*. They also attended Vespers at sunset, and thus they began and ended the day, serving God with the ministers of his Church; like the Church, then, we should imitate the royal prophet in serving God seven times a day, and in saying some short and fervent prayer, if we awake during the night.

Q. *What should we do at morning prayer?*

*A.* We should adore God through Jesus Christ; we should thank him for his graces, and especially for preserving us during the night; we should ask pardon for our sins, offer him all the actions of the day, ask his grace, that we may not offend him, and implore the Blessed Virgin and the Angels and Saints to pray with us, that we may obtain these blessings.

Q. *What should we do at night?*

*A* We should again worship God, thank him for the blessings of the day, examine our actions for that day, ask pardon for our sins, resolve not to sin again, but to do penance for sins already committed; pray God to preserve us from sins and illusions during the night, and commend ourselves piously to the Blessed Virgin and the court of heaven.

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## SECTION VII. — ON THE PLACE SET ASIDE FOR PRAYER, AND ON RESPECT FOR CHURCHES.

Q. *In what place should we pray?*

*A.* Habitual prayer may be every where offered, because at all times and in all places we ought to love God, to sigh after him, and wish to be united to him. Public prayer should be

offered in the church or chapel appointed for that purpose. Private prayer may be offered any where; for this, however, if we can, we should choose retirement, that we may pray with more attention, liberty, and without vanity or show of devotion. — Matt. vi. 6. If a church be at hand, we should go there to pray, in the presence of Jesus, and in a house set aside for prayer; whilst there, we should imitate the publican in kneeling far from the Altar of the Holy Sacrament, and this we should do out of the spirit of humility. — Luke xviii. 13.

Q. *Where should we pray when in the church?*

*A.* The sanctuary is for the clergy, the nave for the people. Laics, during the service of Mass, are not allowed to enter the sanctuary, out of respect for Jesus Christ, his ministers, and the laws of the Church. Females are forbidden the sanctuary absolutely. If men by any privilege are permitted, they ought to behave modestly, considering well the sanctity of the spot where they have liberty to pray.

Q. *Have you any thing else to add?*

*A.* St. Paul orders females to appear in church always covered or veiled. — 1 Cor. xi. 5–10. This order they, however, disobey often, when they make the church a theatre for displaying their attractions, and appear in dresses any thing but modest. They ought to come in whatever dress God has permitted to them.

Q. *What else would you add?*

*A.* In church, the bearing of all should be humble, modest, edifying; strict silence should be observed, except when prayers are recited aloud; we should love propriety in the house of God, and do what we can to ornament and embellish it; we should never defile it by any indecency, such as spitting on the floor, and its walls or its windows should never be daubed with coats of arms, which are mere matters of worldly pride. Jesus Christ, his Cross, and his Saints, are the true arms of the Christian Church; even the porch of the church should be respected, and should not be made a place for talking or profanity. — Matt. vi. 1; St. Chrys. hom. 74 in Matt., and hom. 36 in 1 ad Cor.

# CHAPTER II.

## ON PRAYER IN PARTICULAR.

### SECTION I. — ON MENTAL PRAYER.

Q. *What is mental prayer?*

*A.* The prayer of the mind or heart which is not externally expressed. When we pray well in this manner, we do what is often recommended in Scripture. — 1 Kings i. 13; 3 Kings viii. 42. This kind of prayer is not more difficult than vocal prayer; when we are accustomed to it, it is as easy to speak to God with our hearts as with our lips.

Q. *Why, then, is this kind of prayer considered difficult for many?*

*A.* Because people form a false idea of it; they imagine that it must be composed of abstract reasoning and curiously arranged spiritual thoughts, whilst in reality it is nothing more than a movement of the soul towards God in faith, hope, or charity. When this is sincere, the prayer is efficacious, and this may be the work of a mind incapable of profound reasoning or peculiarly elevated ideas.

Q. *When is our mental prayer good?*

*A.* We pray well, whether we speak or are silent, as often as, with hearts seeking God, we feel our weakness and our wants, are sorry for our sins, willing to do penance for them, resolve to amend, labor earnestly for salvation, ask God to help us, thank him for favors granted, offer him all our actions, and make to him a generous sacrifice of all our passions. To these holy thoughts and desires we are impelled by pious reading or reflection on the guilt of our sins; the truth, justice, and goodness of God, and the other great eternal truths of religion. Such are the last four things to be remembered.

Q. *Is this sort of reflection easy for all?*

*A.* All who have the use of reason may practise it to a certain extent; for example, in order to excite contrition for our sins, in so far as we can do it, we have only to consider that God is good and benevolent to us, that he sent his Son to die for us, that he has a heaven prepared for us, that it is black ingratitude for us, then, to offend him; from this reflection we will naturally be sorry for past offences, and hate them. This hatred will lead us to inquire what has led us into sin; we shall then discover the occasion of our crimes. From this the step is easy

to the formation of holy resolutions, not only against sin, but against all occasions of sin; and in all these reflections God is helping us by his inspirations and his grace. In this simple manner we pray mentally on any holy subject.

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SECTION II. — ON MEDITATION, ITS NECESSITY AND FACILITY.

Q. *What do you mean by meditation?*

*A.* To meditate is to occupy one's mind with reflections on the whole or the details of any subject or project which is placed before it. Were you about to build a dwelling, you would meditate on all the details of your project before you commenced; were religion placed before you as a subject, you would naturally meditate on its object, its end, and the means it affords for the attainment of that end.

Q. *Should we in this manner often meditate on the law of God?*

*A.* Nothing is more necessary than such meditation; nothing is more earnestly recommended by the Scriptures and the Fathers. — Deut. vi. 7; Ps. xxxii., xxxvi., lxxii., lxxvi.; Prov. iv. 21; vi. 21; viii. 34; Eccl. iv. 17; xii. 12; Eccli. vi. 28–37; St. Aug. lib. 11, Conf.

Q. *When should we meditate on the law of God?*

*A.* The Scriptures say we should do so day and night. — Deut. vi.; Ps. i. 2. That is, not that we should be actually always meditating; but that that holy law should be clearly impressed on our hearts, so that it should be our guide on all occasions; for which end we should have it often before us, and be mentally occupied with reflections upon it.

Q. *What is the most proper time for meditation on the law of God?*

*A.* The morning, after the example of David, that we may conform our actions to it during the day; and the evening, that we may examine in what we have failed. — Ps. v. 5; liv. 18; lxii. 27.

Q. *Can those who are unable to read meditate on the law of God?*

*A.* All can think on the great truths of religion laid before them, in lectures, instructions, sermons, the good example of neighbors, and the events, such as sickness, death, &c., which happen every day around us.

Q. *Is such meditation necessary for all?*

*A.* There can be nothing more so. The Holy Spirit informs us that all disorders spring from a neglect of this duty, because people will not think in their hearts. — Is. lvii. 1; Jer. xii. 11; Aggeus i. ii.; St. Bernard. lib. 1, de Consider.

Q. *On what subjects should we reflect?*

*A.* On death, judgment, hell, heaven, sin, the commandments, the maxims of the gospel, the duties of our particular state. Sterile meditation will, however, avail nothing; our meditations must work on the heart, produce holy resolutions, and make us watchful to keep these resolutions; then will our meditations be real prayer.

Q. *Are all Christians thus bound to pray?*

*A.* Every one is bound to observe the law of God; to lament in spirit his violations of that law; to ask pardon of God; to resolve on amendment, and to watch over the execution of such good resolution: now, to do all this is to pray and meditate.

Q. *Is all this difficult?*

*A.* Not for those who desire to live well, or who are sincerely penitent; it is difficult only for those who wish to continue in their disorders, whose hearts are in this world, who never pray well, because they never think seriously of God or of themselves.

Q. *Give some simple method of meditation for those who have not practised it.*

*A.* We should begin by interior recollection, remembering that we are in the presence of that God who fills the universe, and who is with us and in us; we should be humbled in His presence, and profoundly adore Him, acknowledging our nothingness; and, filled with sorrow for our sins, we should ask the aid of His Holy Spirit, and beg that our hearts may be filled with His love. This preparation being made, we should read or think over the subject chosen for our meditation, and allow the mind to dwell on it deliberately in all its parts and details; this we may continue as long as we feel that our hearts and minds are really interested, and then we should make such acts and resolves as are suited to the subject. Should we be distracted, we ought to turn more affectionately to God for help, and again renew our attention to the subject of our meditation: we should finish our meditation by thanking God, begging pardon for the faults and defects we have been guilty of, and begging Him to enable us to keep the good resolutions we have made; during the day we should often call to mind any reflection which has made a touching impression on us.

## CHAPTER III.

### ON VOCAL PRAYER.

Q. *Is vocal prayer useful?*

*A.* To be convinced of its utility, we have only to read the Psalms and Canticles of Scripture, to consider the prayers of the Church, and read St. Paul's exhortation, to pray God with the tongue and sing the praises of the Lord. — Eph. v. 19; Coloss. iii. 16.

Q. *Is oral or vocal prayer necessary?*

*A.* Yes; we should pray with the tongue as well as with the heart. Christ has left us a form of prayer which we are bound to recite; we should join in the public prayers of the Church, and join with her in singing the praises of God. Prayer with the lips will, however, be useless, unless performed with the proper conditions.

Q. *What are these conditions?*

*A.* The same as we have stated when treating of mental prayer; we must pray through Jesus Christ in spirit and in truth, with humility and compunction, with attention, confidence, and perseverance.

Q. *Is it useful to recite forms of prayer which we find in approved books?*

*A.* Most useful. The Lord's Prayer, the psalms, canticles, and other prayers used in and by the Church, are the most excellent forms the people can use; but we must recite these prayers with the heart as well as the lips. — Is. xxix. 13. When we make acts of faith, or hope, or love, we must feel them in our inmost souls; we must not depend on the length of our prayers so much as upon the love, the sorrow, the humility, the earnestness, the faith and hope with which they are accompanied. — Matt. vi. 7. Prayer is never too long when the heart speaks, but without this it is useless, nay, offensive to God.

Q. *In what language should we pray?*

*A.* In any language; God understands all languages. Our ordinary prayers are best said in the language we understand best. — 1 Cor. xiv. 15. In every case, as to public prayer, we should hear and obey the Church. As regards the Catholic practice of having a portion of the public service in Latin or Greek, when we come to speak of the Holy Sacrifice, we shall show that such is quite conformable to the doctrine of St. Paul.

# CHAPTER IV.

## ON THE LORD'S PRAYER.

### SECTION I. — GENERAL IDEA OF THAT PRAYER, EXPLANATION OF ITS PREFACE.

Q. *What is the most excellent and most perfect of all vocal prayers?*

*A.* The Lord's Prayer, so called because Jesus Christ is its author. — Matt. vi. 9. This admirable prayer contains the substance of all we should ask, and points out the order in which we should ask. It contains seven short petitions; the first three relate directly to God, and indirectly to us; the last four directly regard our wants and necessities.

Q. *How often should we repeat this prayer?*

*A.* Every day, and often each day, as it is a remedy against our daily sins. — St. Aug. Ser. 17.

Q. *Why do we, in the beginning of this prayer, call God our Father?*

A. To draw down His mercy upon us, by addressing Him as His own children; to excite ourselves to live worthy of Him who is our Father by creation and adoption, and to pray to Him with all confidence.

Q. *Why do we say* our Father, *and not* my Father?

*A.* Because we ask not for ourselves alone, but for all Christians, who are God's children and our brethren; and because we ask in the name of the Church, of which we are all members.

Q. *Why do we add these words,* Who art in heaven?

*A.* Because heaven is the most noble part of the universe, and that in which God manifests his glory and perfection with most lustre, and to excite ourselves to seek with ardor to dwell in that glorious place, where our heavenly Father reposes, and where he communicates himself to his Saints with such blessed magnificence and munificence.

### SECTION II. — ON THE FIRST, SECOND, AND THIRD PETITIONS.

Q. *When we say,* Hallowed be thy name, *do we desire that the name of God should acquire any new degree of sanctity?*

*A.* No; God possesses in an infinite degree all perfections. What we desire and ask is, that the name of God may be known,

honored, and served, by us and all men, as it is in heaven. Hence, by these words, we ask — that all infidels may be converted, that all heresies may be destroyed, and all heretics and schismatics united to the Church; that all crimes which dishonor the sacred name of God may cease, that all sinners may repent, that all men may practise virtue; that we may ourselves be, by our virtues, worthy of the exalted title of the children of God. In fine, that we and all Christians may daily increase in perfection, and persevere in virtue till the end.

Q. *From what principle does this petition spring?*

*A.* From charity; that is, from the love of God, ourselves, and our neighbors; because, if we love God, we will desire that he be known, served, and honored; if we virtuously love ourselves, we will desire to know, serve, and honor the holy name of God; and if we love our neighbor, we will wish him the same blessings.

Q. *What say you of those who dishonor God's name by oaths, blasphemies, &c.?*

*A.* That so long as they are not penitent, they pronounce their own condemnation. As often as they repeat the Lord's Prayer, their hearts give the lie to their lips, — they dishonor and profane what they ask in prayer to be sanctified.

Q. *What should we do, to wish sincerely that God's name be sanctified?*

*A.* We should enter into the spirit of this petition, wish in our hearts what our lips pronounce, labor ourselves to sanctify God's name, and do all in our power to make others sanctify it.

Q. *What do we ask of God by these words,* Thy kingdom come?

*A.* That he may reign over all his creatures as absolutely as he does over the Angels and Saints in heaven. That is, that all may acknowledge his absolute dominion, and joyfully submit to it; that the just may enjoy without ceasing the paternal protection of God, and that their enemies may be either converted or confounded; that God's Church may be extended to all places, and the empire of the devil and sin be destroyed; that Jesus may reign in all hearts, and that his justice and sanctity may rule us here, and be our enjoyment in his kingdom hereafter: that Jesus may come to judge men, and to humble his enemies. — Ps. cix.; St. Cyp. in Orat. Domin.

Q. *What think you of those who repeat this prayer whilst they are opposing this universal rule of Jesus?*

*A.* They condemn themselves; they pray that Jesus may rule all, whilst, by their acts, they show that the devil rules themselves.

Q. *Why do we pray that God's kingdom may come, after having prayed that his name may be sanctified?*

*A.* Because we can labor to sanctify the name of God only in proportion to the grace which we receive from Jesus reigning in our hearts.

Q. *What is the third petition?*

*A.* Thy will be done on earth as it is in heaven.

Q. *What do we ask of God by these words?*

*A.* That he enable us to do his will as the Angels and Saints do it; that is, that we do in all things what God desires us to do.

Q. *What does God wish us to do?*

*A.* That we struggle to conquer our enemies — the world, the flesh, and the devil; that we sin not, and that we repent, if we have sinned; that we practise virtue, and fulfil our vocation, whatever it may be, and comply with all its obligations; and that, by good example and counsel, we be lights to our neighbors. In a word, that we labor to sanctify ourselves, and be the means of sanctifying others. — 1 Thess. iv. 3.

Q. *What do we in this petition desire that God may grant us?*

*A.* That he may give to us and all men grace to obey him, and to fulfil all our duties to him, whether these be general, particular, or personal, which we have elsewhere explained in detail; we also beg of God to give us grace to submit ourselves to the decrees of his kind providence in our regard, and beg that others may be equally submissive.

Q. *Explain yourself a little more.*

*A.* The decrees of Providence are either conformable to our inclinations or opposed to them. If conformable, then, when we say, *Thy will be done*, we pray that we may make a good use of God's gifts, and that he may grant nothing which may turn out to our disadvantage. If not conformable to our inclinations, we pray with Jesus that God's will, and not ours, may be done; we thank God, for example, that by adversity he punishes our sins, and in his charity corrects us, and beg of him to enable us to make a good use of our sorrows and afflictions. — Matt. xxvi. 39; Heb. xii. 5.

Q. *Why do we ask God to aid us in obeying him, and in submitting to the decrees of his Providence?*

*A.* Because our corrupt nature tends constantly to disobey him, and because, without his grace, we cannot obey him, or persevere in his service.

Q. *Why do we say,* Thy will be done, *immediately after these words,* Thy kingdom come?

*A.* Because, that God's kingdom may come for us, it is necessary that the will of Jesus be complied with by us, and that we submissively comply with his orders.

Q. *Are these three petitions in any way connected?*

*A.* Each depends on the other. We ask grace to sanctify the name of God; this we cannot do, unless Jesus reigns in our hearts. Jesus does not reign in us, except when we do his will.

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## SECTION III. — ON THE LAST FOUR PETITIONS OF THE LORD'S PRAYER.

Q. *What do we ask of God by these words*, Give us this day our daily bread?

*A.* That he would give us daily all that is necessary for our spiritual and temporal welfare. As bread is the first and most important necessary of life, the Scripture ordinarily expresses, under the name of bread, whatever is necessary either for soul or body. — Gen. iii. 19; xviii. 5; xxviii. 20; Ps. xiii. 4; xli. 4; lii. 5; Isa. iii. 7; iv. 1; Prov. ix. 5; xxx. 8. Jesus Christ teaches also, by this expression, to ask only what is necessary, and not to seek what is superfluous.

Q. *Why do we say*, this day?

*A.* That we may not fix our hearts on riches, but seek what is daily necessary; and to teach the rich that they hold their wealth only by the day, because God each day may deprive them of it for the next. — 1 Kings ii. 5, 6, 7; see also the history of Job. That the good, as well as the sinner, require daily God's grace, and that all should humbly depend on him. Jesus has thus taught us not to annoy ourselves with providing for to-morrow, but to do our best contentedly, and leave the rest to him. He who clothes the flowers of the field with so much beauty, will not forget his children, if they do their duty.

Q. *Is it permitted to ask corporal goods, such as food, clothing, &c.?*

*A.* Yes, but with due submission to God's holy will, we should ask nothing but what he wills for us, and we should not murmur when our petition is refused; hence, in the previous words of the prayer, we pray that God's will may be done, and not ours.

Q. *Why does God permit some of his servants to be deprived of the necessaries of life?*

*A.* To prove their faith, to detach them from this world, to give them an opportunity to do penance, to exercise their patience, and to crown them in heaven; he always loves us, and does what is for our greatest good. — St. Aug. Civ. Dei, lib. 1, c. 8, 9.

Q. *What spiritual blessings are comprehended under the name of bread?*

*A.* Chiefly three: the Word of God, the grace of Jesus Christ, and the Holy Eucharist. Our spiritual and corporal bread is called our daily bread, because each day we require such aid in some shape or other. As our bodies are nourished with bread, so it is in and through Jesus, his Word, his grace, and his Sacraments, that we spiritually live, move, and have our being. — Matt. iv. 4; John xv. 5.

Q. *What connection has this petition with the foregoing three petitions?*

*A.* We ask in this that succor for soul and body which God knows is necessary to enable us to accomplish his will, to the end that, in doing his will, we may reign in him, and he in us, and that thus his holy name may be sanctified in us and by us.

Q. *What do we ask of God by these words,* Forgive us our trespasses, as we forgive them that trespass against us?

*A.* That he would pardon us, as we pardon others, and that he would be merciful to us, as we show mercy to others; our sins are called trespasses or debts in this petition, because they render us answerable to the justice of God, and are sure to be punished here or hereafter; here, by chastisements, sickness, adversity, poverty, or by voluntary penance; hereafter, by the pains of purgatory, if they are only venial, or by the eternal torments of hell, if they are mortal, and unrepented of.

Q. *May those who are not conscious of any sin neglect to recite this petition?*

*A.* No; to be conscious of no sin, is not justification. The judgment of God, who sees our hearts, is often different from ours. — 1 Cor. iv. 4. If we say we have no sin, we deceive ourselves, and the truth is not in us. — 1 John i. 8; 3 Kings viii. 46.

Q. *Do those who repeat this prayer always receive the remission of their sins?*

*A.* If they have not a true sorrow for sin, and a firm resolution to return to God, and to satisfy him by penance, their prayer is not heard, they only mock God; if they have the above dispositions, and their sins be venial, prayer made in the proper spirit will obtain their forgiveness. If the sins are mortal, this prayer will not efface them; but, if well made, it will dispose us to obtain grace from God, that we may apply the remedies which God has appointed for the remission of mortal sin. — St. Aug. Enchir. c. 71; Civ. Dei, c. 72.

Q. *Why are these words, "as we forgive them that trespass against us," added to this petition?*

*A.* To induce God to pardon ourselves, seeing that we voluntarily obey him in pardoning others, and to teach us that the

forgiveness of every offence is, on our part, an indispensable condition to our own forgiveness. Hence, to entertain any animosity towards our neighbors, or to wish revenge, is to pray for our own condemnation; for we then ask God to treat us as we treat others; we refuse to forgive, and consequently we pray God not to forgive ourselves. — Matt. vi. 15. We must banish all resentment, and sincerely love our enemies as we love ourselves.

Q. *What connection is there between this and the preceding petitions?*

*A.* We wish to glorify God, and to reign with him; to this end, we must do his will. To do his will, we need spiritual and temporal aid; we need his mercy, that our sins be no obstacle; and to obtain that mercy ourselves, we must show it to others.

Q. *What is the sixth petition?*

*A.* Lead us not into temptation.

Q. *What do you mean by* temptation?

*A.* In general, it means experimental attempts to discover truth; in this sense God never tempts, for he is truth by essence; he knows all things. It means also the trial to which God subjects our virtue, and thus he tempted Abraham when he ordered him to slay Isaac. Thus also does he try by affliction, poverty, &c., many of his beloved children. — Heb. iv. 13; Gen. xxii. 12; Deut. xiii. 3; Tobias xii. 13; Prov. xvii. 3; Eccli. ii. 5. In a bad sense, this word means inducing to sin, and in this sense it is applied to the devil, and to any thing or person that leads us to offend God. — Matt. iv. 3.

Q. *What do you mean by, to lead into temptation?*

*A.* To induce any one to do a bad action; to be negligent in preventing sin, when this is in our power, or to place one wilfully in such circumstances as may occasion his fall.

Q. *Does God lead any one to sin or temptation?*

*A.* To say that he does, would be direct blasphemy; we are led to sin by the world, the flesh, and the devil. — James i. 13. God, in his just and incomprehensible judgments, permits sin. — St. Aug. Serm. 57. He abandons men, in punishment of their guilt, to the corrupt desires of their own hearts, and leaves them in possession of riches, honors, &c., which they abuse. — Rom. i. 24–28.

Q. *Why does God act in this manner?*

*A.* To exercise either his justice or his mercy. — St. Aug. de don. persever. He does so either to punish sin when we are obstinately impenitent, or to show mercy, when we struggle to rise from sin, and practise virtue.

Q. *What do we ask of God in this petition?*

*A.* That he will not permit us to be tempted so as to fall; that he may enable us to overcome the tempter; that he may not abandon us to the corruption of our own hearts; that he may grant us what will conduct to heaven, and nothing else; and that, if we fall, he may give us help to rise again.

Q. *Is temptation a sin?*

*A.* To yield to it is a sin, but if we yield not, we do not sin; on the contrary, we gain a victory for Christ over his and our enemy. Jesus, though he could not sin, was himself tempted.—Matt. iv. 1; Heb. iv. 15.

Q. *What should we do that we may not yield to temptation?*

*A.* We should pray fervently and be ever vigilant; that is, we should avoid the occasions of sin; we should be always occupied in some duty; we should love retirement, and fill our souls with the great truths of religion, which will serve as invincible arms against the assaults of our enemies. — Eph. vi. 16.

Q. *What should we do when we are actually tempted?*

*A.* We should redouble our prayers; make frequently the sign of the Cross; meditate on the truths of religion; reveal these temptations to our Confessor, and do what he orders.

Q. *What should we do when we have actually fallen?*

*A.* Ask pardon of God; do penance instantly, and be more and more vigilant as to the future. — Eccli. xxi. 1.

Q. *What connection has this with the other petitions?*

*A.* After having implored God's mercy as to past sins, we here beg to be preserved from sin in future.

Q. *What do we ask of God by the last petition*, but deliver us from evil?

*A.* That he would deliver us from the empire of the devil and all subjection to that tyrant; that he would deliver us from the dominion of sin. — Ps. cxviii. 133. That he would deliver us from all the pains of sin; and, in fine, that he would deliver us from temporal evils, such as sickness, poverty, war, famine, pestilence, &c. We ask, however, deliverance from temporal evils with perfect submission to the will and wisdom of God; when these temporal evils are for our good, they are a blessing to us instead of a curse; when riches or prosperity are a curse to us, as often as we say this prayer we beg God to rid us of them. We may not always be aware of this, because we do not reflect, because our prayers are without attention or devotion; still, in spite of ourselves, the direct meaning of our prayer is as above. — St. Aug. in Ps. xxxvii.

Q. *Why does God send us temporal afflictions?*

*A.* To punish sin and give us the means of doing penance

for it; to increase and purify our love for him; to make us feel our frailty; to detach us from this world, and make us sigh unceasingly for a better world.

Q. *How should we receive temporal afflictions?*

*A.* With patience, resignation, in a penitential spirit, and with thanksgiving.

Q. *What connection has this petition with the previous?*

*A.* It is in a manner a recapitulation of the whole; for, to ask God to deliver us from all evil, is to beg of him to preserve us against temptations, to pardon our sins, to grant us the necessary temporal and spiritual blessings, to enable us to do his will, to sigh for his kingdom, and to live in such a manner that we may sanctify his name.

Q. *What means the word* Amen, *which we find at the end of so many prayers?*

*A. So be it*, or, *I consent to this or that act or petition*; and it is usual, whether we pray alone or in common, to express our entire concurrence in the sentiment of the prayer. When the Priest is praying in Latin, the people answer *Amen*, even though they do not know every word, or any of the words the Priest utters; all are quite aware that the Priest is praying, and praying for the general object of prayer with which all are acquainted. Besides, the people have the prayers that the Priest utters in Latin translated into their own tongue.

Q. *Why do the people repeat the last petition of the Lord's Prayer when said at Mass, instead of the Amen, which is in this case said by the Priest?*

*A.* The Priest offers the Sacrifice in the name of Jesus; he recites the Lord's Prayer, which is an abridgment of all prayers. The people, in whose name this prayer is said, repeat aloud the seventh petition, which contains, as we have seen above, all the other petitions, and the Priest in the name of Christ answers *Amen*, as if he said, that God, having regard to their faith and the earnestness of their prayer, had heard their petition through the holy Sacrifice then being offered. — Catech. Conc. Trid. Part 4, de verbo *Amen*.

## CHAPTER V.

### ON THE ANGELIC SALUTATION.

Q. *What is the most celebrated of the prayers which we address to the Blessed Virgin?*

*A.* The Angelical Salutation, so called because it is composed chiefly of the words of the Angel Gabriel addressed to the Blessed Virgin, when he announced the Incarnation of the eternal Word. This prayer is composed of three parts: the words of the Angel, the words of St. Elisabeth when the Blessed Virgin visited her; and the words which the piety of the people and the authority of the Church have added. This prayer contains praise, thanksgiving, and petition.

Q. *What praise do we give to the Blessed Virgin in this prayer?*

*A.* The greatest that any *creature* can receive. We say, in the words of the Angel, that she is full of grace, that the Lord is with her, and that she is blessed above *all other women.*

Q. *What mean the words*, full of grace?

*A.* That God conferred on her the plenitude of his gifts, favors, and mercies, so that in this she had no equal amongst creatures.

Q. *What mean the words*, the Lord is with thee?

*A.* That she was in a peculiar manner the Temple of God, being filled with the graces of the Holy Spirit, and being the Mother of the Son of God.

Q. *What mean you by*, blessed art thou among women?

*A.* That she was singularly preëminent amongst all the daughters of Eve for the exalted blessings she received, in being chosen before all to be the mother of Jesus, and in being a *mother* and at the same time a *virgin.*

Q. *What is the act of thanksgiving in this prayer?*

*A.* When we say, *Blessed is the fruit of thy womb*, we bless and thank God for having through Mary given us Jesus Christ, the greatest gift and mercy that God could have given to men.

Q. *What is the petition in this prayer?*

*A.* We beg the Blessed Mary to pray for us to the Almighty. She is in reality the mother of Jesus, who is God and man, and in this quality we have the best surety of her access to, and her power with, her divine Son.

Q. *Why do we say*, pray for us sinners?

*A.* That our miseries may excite her compassion, and induce her to crave for us the mercy of her Son. We ask her to pray

for us *now*, because every moment of our lives we need help from her divine Son; and we ask her to pray for us at the *hour of our death*, because that will be the severest hour of our trial, when temptations will be most dangerous, and sin most to be dreaded.

Q. *Why is this prayer commenced by an act of praise?*

*A.* To honor the Holy Virgin, addressing her in the words of the Angel; we then add to this praise an act of thanksgiving for the Incarnation of the Word in the womb of the Blessed Virgin, by which she was rendered glorious, by which our redemption commenced, and through which our hope is excited. The very fact that Jesus became incarnate in her womb only for our redemption, gives us hope in the prayers which we address to him through her intercession.

Q. *Ought we to say this prayer often?*

*A.* Yes, because it is a holy practice; the intercession of the Blessed Virgin must be more effectual than that of any other Saint, for no other had so intimate a connection with Jesus. This prayer should be said morning, noon, and night, and as often as we feel in danger; as also in sickness and in the hour of temptation.

Q. *Why is the bell rung at what is called the* Angelus, *morning, noon, and night?*

*A.* To warn the Faithful to give to prayer the beginning, middle, and end of each day; to thank God three times a day for the ineffable blessing of the Incarnation; to pray God that, through the merits of his incarnate Son, we may arrive at eternal glory; to make us bear ever in mind the part which the Blessed Mary bore in this mystery; and to beg that she will, by her prayers, obtain for us the graces that are to us the fruits of the Incarnation.

Q. *Are we bound to recite this prayer?*

*A.* There is no obligation, but piety prompts us to this holy practice. We must, however, when we repeat it, do so in the proper spirit of prayer, as already explained, and when we can, say it on our knees, except on Sundays, and during the Paschal time, when the Church says this prayer in an erect posture.

# CHAPTER VI.

## ON OTHER PUBLIC PRAYERS OF THE CHURCH.

### SECTION I. — ON THE LANGUAGE IN WHICH PUBLIC PRAYERS ARE SAID.

Q. *Why does the Church in her public prayers use a language unknown to the people?*

*A.* In the beginning of the Church, the public prayers were said in the vulgar tongue; but this tongue having ceased to be the vulgar tongue of all, the Church still retained it on account of the great inconveniences she would have had to contend with by changing it. Again, although Latin is not the vulgar tongue now of all the Western Church, still it is more universally known than any other one tongue. Besides, in the time of St. Augustin, many people in Africa knew not the Latin tongue, and Cardinal Bona shows that the German, French, English, and Poles, as well as other northerns who embraced Christianity, did not know Latin; still that language was retained in the liturgy. — St. Aug. Let. 209, ad Pap. Celest.; Bona, Liturg. lib. 1, c. 5, n. 4.

Q. *What inconveniences do you speak of?*

*A.* If the Church prayed publicly in every vulgar tongue, the wording of her prayers would be subject to perpetual changes, because living languages are not the same, even for half a century; hence, in these changes of words, and terms, and idioms, errors would insensibly creep into the dogmas of faith — dogmas correctly expressed and understood in the original language. For example, in France, only one kingdom, the public service would be celebrated in four different languages, and each of these perpetually changing; in England, four languages would also be required, without taking into account the changes in each, and a multitude of provincialisms. Hence, again, an infinity of changes would be necessary, changes always attended with danger to the true faith. If such changes were made, besides the danger to the faith, a Christian out of his own country could not understand the public service of his own Church, nor could a Priest be of any use except in his own province.

The French psalms of Beza and Marot are now scarcely intelligible. The French Protestant version of Conrart would now be unintelligible. It is with great difficulty that a Frenchman can now understand the Geneva Bible. In Scotland we could

scarcely now understand a sermon preached by a covenanting parson, and English was a very different language six centuries ago from what it is at present. Such would be the difficulties of adopting the vulgar tongue in the public liturgy of the Church; she is not the Church of one province or kingdom, but the Church of all, and hence there is a sort of universality in her language; she speaks a language which is unchangeable, into which no errors can creep, and she speaks this one language to all.

Q. *Is not the use of an unknown tongue opposed to the preaching of St. Paul?* — 1 Cor. xiv. 5, &c.

*A.* St. Paul was not speaking of the divine service at Corinth, for it was in Greek, and hence a well-known tongue there. St. Paul only requires any unknown tongue to be interpreted (ver. 5.) Now, the Church commands her pastors to interpret her whole service to the people, and the people have the whole service in the original and in the vernacular, as well as in their own prayer books. — Con. Trid. sess. 22, c. 8. St. Paul was speaking, in the above passage, of the gift of tongues, and the abuse of that gift by the frivolous and vain. — See Controversial Catechism on this subject.

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## SECTION II. — ON THE CEREMONIES OF THE CHURCH IN GENERAL.

Q. *Why so many ceremonies in the public service of the Church?*

*A.* To turn our hearts to God, and inspire us with respect for his sovereign majesty; to make us enter into the spirit of the mystery celebrated, and to consecrate to the service of God as many of his creatures as we can employ in worshipping him, as they are all his. To have the service of God performed with becoming decency and order, and, by the very ceremony, to represent to our minds the mystery commemorated or celebrated. The Church, to facilitate the conversion of Jews and Gentiles, retained some of the ceremonies of the Jews and others that had been copied by the Gentiles from the Jews. These ceremonies, being in themselves perfectly innocent, were rendered holy by being adopted in the service of the true God; all such ceremonies were derived from the Jews, and had God for their author, and consequently there was nothing wrong in using them, when their use and end were to glorify the true God.

Q. *Does not Jesus Christ say we are to adore God in spirit and in truth?*

*A.* Jesus Christ does not by these words condemn external adoration; he merely wishes us to know that all such worship must, to be pleasing to God, be accompanied by the heart and

mind, that, whilst we employ both body and soul in the worship of God, the worship of the body, and what is material, receives its value from the worship of the internal spirit; and hence, all Catholic ceremonies are considered only an outward expression of the worship of the soul.

Q. *Are not the pomp, dress, rich ornaments, &c., of the Church opposed to the simplicity of the Gospel?*

*A.* The simplicity of the Gospel consists in humility, poverty of heart, modesty, and an interior contempt for the honors and vanities of this world. In the old law the magnificent temple of Solomon was pleasing to God; and in the new, Christ praised the liberality of Magdalene, who poured out the precious ointment in his honor, and reprehended sharply the parsimonious spirit of the disciple who opposed this profusion. — Matt. xxvi. In the first ages, the Church was continually persecuted, and consequently could not ornament the house of God, or use much ceremony in the public service; but the moment persecution ceased, noble temples were erected and magnificently adorned, and the Church has ever regarded the munificence of princes towards the temple of the Almighty as a mark of their piety.

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SECTION III. — ON THE USE OF TORCHES, LAMPS, ETC., IN THE PUBLIC SERVICE.

Q. *Why, during public prayers, does the Church use torches, lamps, and tapers?*

*A.* In ancient times, much of the service was during night, and hence the necessity of light; such was particularly necessary during the times of persecution. After the persecution ceased, they were continued, as St. Jerome tells us, in open day. — St. Jerom. contra Vigil.

1st, To imitate what antiquity had consecrated. 2d, As a sign of joy. 3d, As a symbol of Jesus, who was the light of the world. 4th, As a symbol of our faith, which is a spiritual light conducting to Jesus. — Prudent. Hym. in S. Laurent. The use of lights in the Church during the day is as old certainly as the third century. — Ibid.

Q. *Why is a light carried before the Celebrant or Deacon, when he goes to sing the Gospel?*

*A.* Because the Priest officiates in the person of Christ, who is the light of the world, and because the Gospel which the Deacon sings or announces is to us the light of Jesus.

Q. *Why, at the Offertory, do the people bring up lighted tapers, which they give to the Priest?*

*A.* To show that they wish to be consumed in the service of

God, as that taper which they present, and to make some offering to the Altar and Priest, which are in a certain sense consecrated to God for their good. In some churches bread, and in others oil, are offered instead of the tapers.

Q. *Why is the coffin surrounded with torches?*

*A.* To witness that during life the deceased had true faith, and that, through the merit of that faith, we hope for them a glorious resurrection.

Q. *Why is there a lamp burning before the blessed Sacrament?*

*A.* Out of respect for that adorable gift of God, and in obedience to the order of God, who commanded a sacred light to burn before the ark.

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## SECTION IV. — ON THE USE OF INCENSE, DIFFERENCE IN CEREMONIES, AND MUSIC.

Q. *Was Incense used in very ancient times in the public service of the Church?*

*A.* It is mentioned in the fourth of the Apostolical Canons, which proves its use in the first three centuries. St. Ambrose speaks of its use, lib. 1, in cap. 1 Luc. Its antiquity is clearly proved by its constant use in all the churches of the world, and by the most ancient liturgies, such as those of St. Basil, St. Chrysostom, and others of a still earlier date. Besides, God himself ordained the use of it in the old law. — Exod. xxix., xxx., xl.

Q. *Why does the Church use Incense?*

*A.* We offer Incense to God to do him homage as our sovereign, and to show our desire that our prayers should ascend as sweet odors in his sight. We scatter the odor of Incense around the Altar, to pray Jesus, represented in the Apocalypse by the Altar, to receive our prayers represented by the Incense. — Apoc. v. 8. When we Incense the Cross, or any other object of veneration, we refer the honor to the original, not to the material object before us.

We Incense the Gospel to show our respect for God's Word, and to represent the sweet odor that is shed from heaven on all who keep that Word; we Incense offerings made to God to entreat his acceptance of them; we Incense the Faithful to urge them to raise their hearts to God in fervent prayer, and to be disposed, like the Incense, to be consumed in his holy service; and hence, Incense is offered at various and solemn parts of the public service, such as the *Offertory*, the *Benedictus*, and the *Magnificat*, &c. The Altar is first Incensed, and then the Faith-

ful, to show the union which exists between Jesus as the head, and the Faithful as the members of his mystical body.

Q. *Why do we Incense, in a special manner, Bishops, Priests, Kings, and Princes?*

*A.* As a mark of the honor we give them, being, as they are, the ministers of Heaven for different ends. For the same reason some are only once Incensed, whilst others receive it twice or thrice, according to their different dignities.

Q. *Why do we Incense relics, and the bodies of the dead?*

*A.* To testify our respect for what was sanctified by the sweet odor of the grace of Christ, to honor the memory of those who have died in the true faith, and to show that we offer for our departed brethren the Incense of prayer.

Q. *Are not these mysterious and figurative explanations very Judaical?*

*A.* Every thing the Jews did is not wrong, merely because they did it, nor is the time for figures and emblems entirely passed. At present we know God only by the aid of figures and emblems, nor shall we be independent of these aids until we reach heaven; as we are composed of bodies and souls, we need the aid of sensible signs to elevate our minds to things that are spiritual.

Q. *Why do we observe slight differences in the rites and ceremonies of the Church services?*

*A.* In those usages that are derived from Apostolical tradition we observe no differences; in others which the Apostles left to the prudence of their successors we observe differences; but these are in minor matters — matters regarding which we have no precept, either in Scripture or tradition. In matters where there is no precept, the distance of one Bishop or people from another, the different manners of different nations, and their different conveniences and necessities, are quite sufficient to account for many differences in the usages and ceremonies of the public service. When, however, we find any usage universal over all churches, we may, with St. Augustin, conclude that such usage is Apostolical. In practice, we must follow the usage of the diocese where we reside.

Q. *In ancient times, was any part of the service chanted?*

*A.* In very early times it was the custom that one should chant the whole Psalms, whilst all the others in silence accompanied him spiritually. In course of time this usage was succeeded by the present system of alternate chanting by all. — Card. Bona, de Psalmod. c. 16.

Q. *May we employ musical instruments in the divine service?*

*A.* Certainly; since the Holy Spirit exhorts us to this often in the Psalms cxlix. 2; cl. 3, 4, 5. There are churches abroad

where the organ has never been admitted, for example the Papal Chapel at Rome, and St. John's of Lyons, and others ; but in most countries the organ and other instruments have been used for many centuries. — Bona, loco citat.

Q. *How should we use such instruments in churches?*

*A.* Only to praise God, and aid the Clergy and people in chanting the public service, and never for any profane purpose, or merely to please the ear. We must do all things in order, and with proper intentions. — 1 Cor. xiv. 40. The choir should sing gravely and modestly, pronounce distinctly, and sing with the heart as well as the mouth, remembering that God wishes to be praised and adored in *spirit and in truth.*

## CHAPTER VII.

### THE SACRIFICE OF THE MASS.

#### SECTION I. — ON SACRIFICE IN GENERAL, WHETHER INTERIOR OR EXTERIOR.

Q. *What is the most excellent of all the prayers of the Church?*

*A.* The Sacrifice of the Mass.

Q. *What do you mean by the word Sacrifice?*

*A.* Taken generally, it means all those acts of religion by which reasonable beings offer themselves to God, and unite themselves with him. — Aug. de Civ. Dei, lib. 10, c. 6. Prayer, the praise of God, contrition, mercy, as well as other good works, and the observance of the law of God, are called Sacrifices. — Ps. xlix. 14 ; l. 19 ; iv. 6 ; Eccli. xxxv. 2 ; Heb. xiii. 15.

In a particular sense, however, Sacrifice means something distinct from these other acts of religion. In this sense, by the word *Sacrifice* we mean the offering of something exterior and sensible, made to God by a lawful minister, some destruction or change being made in the thing offered, by which we recognize the power of God, and render him, as reasonable beings, the sovereign homage due to him.

Q. *Why do you say an offering of something* exterior *and* sensible ?

*A.* To distinguish the Sacrifice which is exterior and visible from that which is interior or invisible.

Q. *What is an* interior *and* invisible *Sacrifice?*

*A.* The offering which we make of ourselves to God, desiring to unite ourselves to him to do all his will. You have an example of this Sacrifice in the person of Jesus Christ, who declares his readiness to do his Father's will in the redemption of the world. — Ps. xlix. 14; Heb. x. 5, 6, 7. Thus we also offer this Sacrifice to God in faith, by offering to him our understandings; in hope, by sacrificing to him every temporal good, and the desire of them; and in charity, by giving our will to love him, more than any other good.

Q. *What is a* visible *or* exterior *Sacrifice?*

*A.* The offering of something *sensible* and *visible*, as the ancient Sacrifices in Jewish times, or, as at present, the offering of the Body and Blood of Jesus Christ, under the appearance of bread and wine. To honor God, however, a Sacrifice of this kind must be always accompanied by *interior* Sacrifice, although the thing offered be *exterior*, because God is a Spirit, and must be adored in spirit and in truth. — John iv. 24; Ps. l. 18. The exterior Sacrifice is the expression of the interior one. The Jewish Sacrifices, when they wanted the interior spirit, were rejected by God. — Isa. i. 11; Mich. vi. 7; Jerem. vii. 21; Ps. l. 18; and thus will it be, also, with Christians who do not Sacrifice themselves interiorly to God, as often as they offer with the Priest the holy oblation of the Altar. The Sacrifice of the Body and Blood of Jesus Christ will ever be pleasing to God, but the action of the Faithful, who do not feel *interiorly*, can give no honor to God. St. Augustin writes admirably on this, lib. x. de Civ. Dei, cap. 5, 6, 19.

Q. *Why do you say that a Sacrifice is an offering* made to God?

*A.* Because to *God alone* is sovereign worship and adoration due, and hence to God alone can we offer Sacrifice, which by all people has been believed to be the sign of sovereign worship. — St. Aug. lib. x. de Civ. Dei, cap. 4, 19.

Q. *Why do you say Sacrifice must be offered by a* lawful minister?

*A.* Because God has ordained that exterior Sacrifices can be offered only by ministers chosen by himself for that purpose. In the law of Moses this duty was confined to Aaron and his descendants, and in the new law it is restricted to lawfully-ordained Bishops and Priests. Even during the law of Nature Melchizedech is called a Priest of the Most High, which leads us to believe that, even from the beginning, there was a select body or race to offer external Sacrifice.

Q. *Why do you say that* some change or destruction *must take place in the* thing offered?

*A.* To distinguish the Sacrifice, properly so called, from a simple offering. When Aaron offered the Levites to God, he

made a simple offering, no destruction or change took place, and hence it was no Sacrifice; but when animals were *slain* or *burnt*, or when blood, wine, or water, were *poured out* on the Altar, true Sacrifices were offered, as the offering was changed or destroyed. — Num. viii. 22. Offerings are said to be destroyed when live animals are put to death, and their remains burnt; or when inanimate things, such as oil, wine, &c., were consumed on the Altar. Sometimes the thing destroyed was not the Sacrifice exactly, but the result or produce of that destruction was the offering, as in the case of Incense — the vapor or perfume, or rather what that perfume represented, was the offering agreeable to God. Hence the ordinary expression, that God received this or that Sacrifice as an agreeable odor. — Exod. xxix. 18, 25, 41; Levit. i. 9, 13, 17; iii. 5, 16; iv. 31, &c.

Thus the Church offers to God in the Sacrifice of the Mass, the bread and the wine, only to change them into the body and blood of Christ by the consecration, which is the great sacrifice that Jesus Christ and his Church offer to God, as we shall soon explain. A true sacrifice sometimes took place without the real destruction of the thing offered. It sufficed, if such a change took place in the state of the offering as might be regarded a mystical destruction; such was the sacrifice of the emissary he-goat, which was neither burnt nor slain, but, laden with the sins of the people, was sent into the desert. This perpetual expulsion of the he-goat was, in regard to the people, a mystic destruction, as this goat never was seen by them again. This, however, was a real sacrifice, as we shall afterwards prove.

Q. *What do you call the thing offered in sacrifice?*

*A.* The victim or host. But the word *victim* is properly applied only to living things offered, whilst the word *host* may be applied either to animate or inanimate offerings. The act of slaying the victim is called immolation, and he who immolates or destroys the host is called Priest, Sacrificer, or Pontiff. — Levit. xxi. 10.

Q. *Why have you said that sacrifice is an offering made to God, by which we acknowledge his power, and render to his Sovereign Majesty the homage due to him by reasonable creatures?*

*A.* Because reasonable beings can imagine nothing more suitable than sacrifice to give to God the honor and worship which are due to him.

Q. *Is it by the interior or by the exterior sacrifice that we render due worship to God?*

*A.* By both; we can give no stronger proof to God, of our homage to him or reverence for him, than that of giving ourselves to him without reserve; we adore Him in this perfect manner when we love him above all things, and this love is an

interior sacrifice of the most perfect kind. — Lev. xxi. 10. We honor and adore Him by external sacrifice, which is the expression of that which is internal, inasmuch as we, by this act, testify to God our interior homage to his Infinite Majesty.

Q. *How do men by exterior sacrifice testify this disposition of their hearts to God?*

*A.* By the change or destruction of the thing offered. They protest to God — 1st, That they regard Him as the absolute Master of all things, and every thing else as nothing. — Ps. xxxviii. 6. 2d, That he has no need of men's goods, as in offering them to him we change or destroy them. — Ps. xv. 1. 3d, That God is absolute Master of life and death, and that they are, like the victim offered, ready to die whensoever it shall please God. 4th, That by sin they have merited death, and being prohibited from inflicting this punishment on themselves, they substitute another victim, whose death they beg God to accept in satisfaction for their debts to him. 5th, That they are ready to be sacrificed in and for God and his glory, as is the victim which they offer to him. Those who offer to God exterior sacrifice, without having these interior dispositions, are hypocrites, whose sacrifice will be rejected. — Isa. xxix. 13; Matt. xv. 8.

Q. *What other homage do we render to God by sacrifices?*

*A.* We thank God for his blessings, we implore his mercy, that our sins may be forgiven, and we ask all necessary graces.

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## SECTION II. — THE OBLIGATION OF OFFERING TO GOD INTERIOR SACRIFICE.

Q. *Are we bound to offer any sacrifice to God?*

*A.* Yes, it is an indispensable duty for all reasonable creatures to offer to God the interior sacrifice of their being.

Q. *On what is this obligation founded?*

*A.* 1st, God made all reasonable beings that he might be honored and glorified by them, and this honor and glory we can give him only by the voluntary offering of ourselves to him. 2dly, It is just that the creature should submit to the Creator; but we submit truly only when we will or wish without restriction what God wills or wishes, and in this disposition we cannot be, except when the heart yields to practise the virtues which God has commanded. 3dy, Justice requires that we should pay what we owe; now, we have received all from God, and we should give all to God, by consecrating to him our hearts and souls by faith, hope, and charity. This is our first Sacrifice, and with this we offer him ourselves, with all that we are, and thank him for all he has done in our favor. 4thly, Men offend God,

and hence have continual need for his mercy and forgiveness; now, this we can obtain only by the sacrifice of a contrite and humble heart. 5thly, We require the aid of Heaven constantly, and of this aid we can render ourselves worthy only by the practice of those virtues by which we make ourselves willing Sacrifices to God. Hence interior Sacrifice is necessary — *first*, to honor God as our Sovereign; *second*, to acknowledge with gratitude his blessings; *third*, to obtain pardon of our sins; *fourth*, to secure the temporal and spiritual aid of which we stand in need.

Q. *Does any change or destruction take place in the interior sacrifice which reasonable creatures offer to God?*

*A.* None as regards angels or men in a state of innocence, as before the fall of our first parents, because these subject their will perfectly to the will of God. But in all men since the fall, this destruction or change takes place, as owing to the continual rebellion of our passions and concupiscence; we cannot, for example, offer to God the sacrifice of our love without in a manner dying to our criminal passions and inclinations, and laboring to destroy within us all that is opposed to God's holy will. Hence this death of our passions, without which we cannot love God, makes our love for God a true sacrifice.

Q. *At what times are we obliged to offer to God this interior sacrifice of our love?*

*A.* At all times and in all places, as we must love God, be attached to him, act for him, do his will, and submit to his providence, always and every where; but as we cannot every moment be engaged in prayer or in thinking of God, it will be sufficient if we offer this interior sacrifice frequently, to excite our hearts to the love of God, and to awaken our faith, by which we live.

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## SECTION III. — ON THE OBLIGATION OF EXTERNAL AND SENSIBLE SACRIFICES, AND ON THE SACRIFICES WHICH PRECEDED AND FOLLOWED THE LAW OF MOSES.

Q. *Should we offer to God any exterior Sacrifice?*

*A.* We should. St. Augustin says, the devils formerly exacted exterior sacrifice from men, precisely because they knew that men were obliged to offer such to God. — Lib. 10, de Civ. Dei, c. 19.

Q. *On what is this obligation founded?*

*A.* On our obligation to testify publicly to God by some sensible sign the internal disposition of our hearts, as regards his sovereign majesty. That the exterior act, which strikes us

more vividly than that which is interior, may make us enter into the interior dispositions of which the exterior are only the sign. That we may edify our neighbor, and induce him by our example to give to God what is due to him; and that we may obey God, who orders us to give him interior as well as exterior worship. In all ages, as we have already explained, external Sacrifice has been universally considered as the most proper means to testify to God our interior dispositions towards his infinite majesty.

Q. *What things should we offer to God in exterior sacrifice?*

*A.* Before the law of Moses, each one was free to offer to God what he considered most worthy of God's infinite greatness and goodness. Abel offered the choice of his flock; Cain offered the fruits of the earth; Noah sacrificed birds and animals; Melchizedech offered bread and wine. In the written law, God, through Moses, determined what should be the victims, and the ceremonies by which they should be accompanied. Lastly, in Jesus Christ, all these sacrifices were abolished; they were only shadows and figures of him, and drew from him all their virtue. We now offer to God only his divine Son Jesus Christ, and, in offering this heavenly victim, we offer to the eternal Father a worship and a sacrifice truly worthy of him. — St. Aug. de Civit. Dei, lib. 10, c. 19, 20. To offer now to God any inferior sacrifice, would be to dishonor Jesus Christ. — St. Aug. loco cit.

Q. *Why have you said that the ancient sacrifices were accepted only because they were types and figures of Christ?*

*A.* Because the blood of oxen and bulls could not appease God, or secure his mercy for us. — Heb. x. 4. The interior sacrifice of man's heart was equally unavailing; we required the blood of a divine Mediator; hence God received these ancient sacrifices only because they testified the faith of the offerers in the future Messiah, whom they anxiously expected. The sufferings of Jesus for our sins had a restrospective effect in the reconciliation of man to God, which effect was, so far as reward was concerned, suspended till the blood of Christ was actually shed. Hence the just of all ages had to wait the coming of Christ, and the redemption he offered for them, before they could share in his triumph, or enter that heaven, the portals of which were opened for them by the actual effusion of his blood, and his victory over death. — St. Paul, Heb. vi., vii., viii., ix., x.

## SECTION IV. — PARTICULAR EXPLICATION OF THE JEWISH SACRIFICES.

Q. *Give a detailed explanation of the sacrifices of the Jews.*

*A.* These were of two kinds; those in which blood was shed, and those which took place without the effusion of blood. There were three kinds of bloody sacrifices, the Holocaust, the Sacrifice of the pacific host, and the Sacrifice for sin.

The Holocaust was a Sacrifice in which the victim was entirely consumed by fire, to render, by this total immolation and consumption of the entire victim, full and unreserved homage to the sovereign majesty of God. Other victims were consumed only in part. The peace, or peace-making offering or Sacrifice, was instituted to thank God for his graces, or to beg them from him. The word peace, as used in Hebrew, means all the blessings and graces which we wish for, and this Sacrifice was offered to obtain them from God, and to thank God for them. — Levit. iii. The Sacrifices for sin were those offered for its expiation. — Levit. iv., v.

Q. *What were the principal ceremonies accompanying the bloody Sacrifice?*

*A.* He who wished the Sacrifice offered, put his hand on the head of the victim at the door of the tabernacle, and presented it to the Priest, who immolated the victim on the altar of Holocausts, and in offering it to the Lord, scattered its blood around the altar. When the Priest offered for himself, he himself touched the head, at the door of the tabernacle, and then immolated it; and when the Sacrifice was for all the people, the chiefs only laid their hands on the victim's head, in presenting it to the Priest for immolation. — Levit. i. 4, 5; iii. 2; iv. 4; iv. 15.

The above ceremonies were common to all the Sacrifices. The following were the particular ceremonies of each: In the Holocaust, the victim was, after the skin was taken off, which belonged to the Priest, entirely consumed; none of it was eaten. — Levit. i.; vii. 8. In Sacrifices offered for the sins of particular persons, and in peace Sacrifices, one part of the victim was burnt on the altar of Holocausts, a second part outside of the camp, and a third part was eaten with most profound respect, by the Priests alone, when the Sacrifice was offered for the sins of the people; and by the Priests and people, when the Sacrifice was one of peace. When the Priest offered for his own sins, no part of the victim was eaten; all that was not consumed on the altar was burnt outside of the camp. — Levit. vi., vii. The Sacrifice for sin always commenced with a Holocaust. — Levit. xii., xiv., xvi. When the sin to be expiated was that of the High Priest himself, or when the ignorance of all the people was to be

expiated, the ceremony was that which you will find, Levit. iv., from verse 1 to the 22d.

You will find the description of the solemn yearly Sacrifice, offered only by the High Priest, for his own and the people's sins, and to purify the tabernacle. — Levit. xvi.; Heb. ix. The High Priest alone had this privilege of entering the Holy of Holies once, and only once, a year; no one ate of the victims offered on these grand occasions; all that was not consumed on the altar of Holocaust, was burnt outside of the camp. — Lev. vi. 30; xvi. 27; Heb. xiii. 11. When Sacrifice was offered for the sins of individuals, the Priest did not enter the sanctuary, but touched the altar of Holocaust with the blood of the victim; and, in peace Sacrifices, the blood of the victim was not carried into the sanctuary at all. — Levit. iv. 23, 30, 34. For the Sacrifice of the red cow, see a complete detail in Numb. xix.

Q. *Why did not the people eat a part of the Sacrifice for sin, when they ate a part of the peace Sacrifice?*

*A.* Because it was required that those who ate any part of the Sacrifice should be pure, and those for whom the Sacrifice for sin was offered, were considered impure or unclean, since they required such Sacrifice. Hence, when the Priest offered for his own sin, and when the High Priest offered the great annual Sacrifice, as these were both Sacrifices for sin, neither Priests nor people ate of the immolated victims. — Levit. iv. 12; vi. 23; xvi. 27; Heb. xiii. 11.

Q. *What were the unbloody Sacrifices?*

*A.* They were of three kinds: the Sacrifice of fine flour, the emissary he-goat, and the sparrows; to say nothing of the perfumes and libations of wine which were poured out at every Sacrifice. The exact detail of the ceremony and Sacrifice of fine flour, you will find in Levit. ii. As regards the emissary he-goat, the High Priest offered two such to God; he immolated one, and offered it for sin; the other he charged with all the sins of the people, offered it to God, and then sent it into the desert. — Levit. xvi. When a house was infected with leprosy, the Priest took two sparrows, he immolated one, and dipped the other in the blood of the slain one, which he then allowed to fly away. — Levit. xiv. 49. This, as well as the Sacrifice of the red cow, were the only ones which were not made at the Altar of Holocausts.

Q. *How were the Sacrifices of perfumes and wine offered?*

*A.* A composition of perfumes, ordered by God himself, was burnt on the Altar of perfumes, and the smoke or incense offered to God. — Exod. xxx. And the law commanded a certain portion of wine to be poured out to his honor, on all the Sacrifices. — Gen. xxxv. 14; Exod. xxix. 40; Levit. vii. 29; ix. 17; xiv. 31; xxiii. 13; Numb. vi. 17; xv. 4, 5.

Q. *To have a just idea of these Sacrifices, what considerations must we make?*

*A.* We must principally consider eight things:—

1. To whom the Sacrifice is offered, who is God alone.

2. The victim or host offered. That victim was, 1. Chosen out of other creatures of the same kind to be offered in Sacrifice, and by this it was separated from ordinary use, and in a manner blessed and consecrated. 2. It was offered to God. 3. It was immolated. 4. It was burnt in whole or in part. 5. What was not consumed was eaten.

3. We must consider, the Priest who immolates, offers and consumes by fire, or otherwise, the victim.

4. The people must be considered, who cause the Sacrifice to be offered, and who corporally partake of it, if it be a peace-offering, or spiritually, if it be a Sacrifice for sin, of which they are forbidden to eat.

5. We must consider the accompanying ceremonies, each of which has its reason and use.

6. The Temple and the Altar where the Sacrifice was offered must occupy our attention.

7. We must reflect well on the ends and reasons of these Sacrifices, which are to acknowledge and honor the sovereign dominion of God over all his creatures. To obtain the remission of our sins. To thank God for his blessings, and to ask his help and his grace, to aid us both temporally and spiritually.

8. We must consider what is signified and represented by each of the Sacrifices and ceremonies, for St. Paul tells us that all these were figures of what was to come. Hence, it is of importance that we should examine them profoundly.

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## SECTION V. — EXPLANATION OF THE THINGS PREFIGURED BY THE SACRIFICES OFFERED BEFORE THE LAW OF MOSES.

Q. *To what purpose were all the ancient Sacrifices?*

*A.* To testify to God, by some sensible external act, the interior Sacrifice of our heart, and to prefigure the Sacrifice offered once by Jesus Christ on the Cross, and now continued on every Altar in the Church, and in heaven also, as St. Paul explains it. — Heb. ix. These ancient Sacrifices were each too imperfect to represent the whole of the Sacrifice of the Cross, and hence each of these prefigured only some one particular part of the adorable Sacrifice of Calvary.

Q. *What did the Sacrifices of animals and birds, which were put to death, prefigure?*

*A.* Jesus Christ, who was immolated on the Cross, and who is,

for this reason, called in the Apocalypse the Lamb who was slain from the beginning of the world. — Apoc. xiii. 8. He was in a manner immolated in each of these slaughtered animals, as it was prospectively from his blood these ancient Sacrifices drew all their virtue.

Q. *What did Melchizedech's Sacrifice of bread and wine signify?*

*A.* The Sacrifice of the body and blood of Jesus Christ, which was to be offered up over the whole earth under the appearances of bread and wine; as Melchizedech was, according to St. Paul, a figure of Jesus Christ, so did his Sacrifice prefigure that of the Redeemer. The eternal Priesthood of Jesus Christ is beautifully prefigured in Melchizedech, who is represented, not like Aaron, whose Priesthood was to have an end, but as one everlasting, for he is, "without father or mother, without genealogy, beginning or end," and hence the Psalmist says, Ps. cxix., that Christ was to be a Priest *forever, according to the order* of Melchizedech: here the perpetuity of the Priesthood, as well as in part the nature of the Sacrifice of Christ, are beautifully prefigured. The titles, king of justice, and king of peace, which were given to Melchizedech, were emblematic of Christ, to whom they, not in figure, but in reality, belonged. — Heb. vii. 1, 6, 7; Heb. vii. 2, 4, 5, 6, 7, 8, 9. The words Melchizedech, king of Salem, mean in the original, *king of justice, king of peace.*

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SECTION VI. — EXPLANATION OF THE THINGS REPRESENTED BY THE SACRIFICES OFFERED UNDER THE LAW OF MOSES.

Q. *What did the bloody Sacrifices of the Jews signify?*

*A.* The Sacrifice of the Cross on which Jesus Christ shed his blood.

Q. *What did the unbloody Jewish Sacrifices prefigure?*

*A.* They are regarded as a figure of the Holy Sacrifice of the Mass, which takes place without the effusion of blood.

Q. *Why were the victims, after immolation, burnt either in whole or in part?*

*A.* That by their destruction men might acknowledge the sovereign dominion of God, and that the smoke of these victims might ascend as a sweet odor to his throne, testifying our humble acknowledgment of his infinite majesty, and representing Jesus Christ, who, after his immolation on the Cross, rose again, and by his Ascension raised himself even to the throne of God. — St. Aug. Quest. 33 in Num.

Q. *Why is it, that in the Holocaust all was consumed by fire, whilst in the Peace Sacrifice, and in the Sacrifice for the sins of*

*individuals, a part only was burnt, and the rest eaten, either by the Priests alone, or by the Priests and the people?*

*A.* The Holocaust was the most perfect Sacrifice, as it was offered to God whole and entire. It represented the complete and perfect Sacrifice of Christ immolated on the Cross, and consummated by his Resurrection and Ascension. The Peace Sacrifice, and the Sacrifice for sin, represented the Sacrifice of the Mass, in which the Priests alone, or the Priests and the people, ate of the victim offered. The Sacrifices in which no one communicated, or in which a part was consumed out of the camp, represented our Savior's Sacrifice on the Cross, which took place outside the gates of the city of Jerusalem.

Q. *Why was there no Sacrifice for sin without a previous Sacrifice of Holocaust?*

*A.* To teach us that every Sacrifice for sin must derive its efficacy from the Sacrifice of Calvary, represented by the Holocaust, and also to show us by the union of these two Sacrifices, that the Sacrifice of the Mass is not different or separated from that of the Cross, but is a continuation of it, and is at the same time a Holocaust, a pacific, and a sin Sacrifice. — St. Aug. lib. x. de Civit. Dei, c. 20; lib. xvii. c. 20.

Q. *What was signified by the fact, that those who offered Sacrifice for sin did not communicate?*

*A.* That in the new law we must be free from mortal sin, when we approach the holy communion. In the old law the Sacrifices did not remit sin, and hence sinners remained charged with their sins even after the Sacrifice was offered; but Christ crucified for us, purifies us from sin, and hence, if otherwise previously prepared, we can partake of the victim offered. — Heb. xiii. 10.

Q. *Why did those who ordered, or offered Sacrifice, place the hand on the head of the victim?*

*A.* To signify that it was substituted in their own place; that their guilt rendered them worthy of death; and that, like the victim, they were disposed to die, should it be God's will.

Q. *What signified the sprinkling of the blood of the victim around the Altar?*

*A.* The shedding of our Savior's blood around the Cross when his side was opened. The immolation of the victim on the Altar of Holocausts, which was outside of the Tabernacle, as well as the red cow sacrificed outside of the camp, signified that Jesus should suffer on Calvary, which is outside of the city of Jerusalem. — Heb. xiii. 11.

The Sacrifice of the red cow was a very lively image of the death of Christ in many ways. 1st, The High Priest led the victim out of the camp for immolation, and the High Priest of the Jews condemned Jesus, and Jesus was led out to suffer.

2dly, The red cow was immolated in the presence of the whole people, and Christ suffered in the presence of the whole people. 3dly, The sprinkling of the blood towards the gate of the Tabernacle, the veil of which still remained closed, signified that the blood of Christ, thus prefigured, would efficaciously open the gates of heaven. 4thly, The red cow was totally consumed, even to the skin, to signify the plenitude and perfection of the Sacrifice of Calvary. 5thly, Those who requested or offered the Sacrifice, remained unclean until the evening, and the Jews, who put Christ to death, have been doomed to a kind of uncleanness until the evening of this world. 6thly, The lustral water could purify only when mixed with the ashes of the victim, and we cannot be purified, or receive any grace, except through the death of Jesus Christ.

The Priest touched the horns of the altar with the blood of the victims, to mark that sins can be effaced only through Jesus, of whom the altar was a type. The blood of the victim in solemn sacrifices, carried by the High Priest into the Tabernacle, had the same signification. In fine, the entry of Jesus into heaven was represented, according to St. Paul, by the solemn sacrifice which was offered only once a year. This was offered only by the High Priest, who represented Jesus Christ. After immolating the victim on the Altar of Holocausts, (an image of the Cross) he passed into the first part of the sanctuary, he penetrated the veil which, according to St. Paul, was an image of Jesus Christ in the flesh; and from thence he entered into the Holy of Holies, which represented heaven. He carried with him the blood of the victims, to offer it to God, as Jesus offers for us in heaven, forever, the blood which he shed on Calvary.

Q. *What was represented by the sacrifice of fine flour?*

*A.* The sacrifice of the Mass, in which Jesus is offered without the effusion of blood, under the appearances of bread and wine. The oil and incense mixed with the flour represented the unction of the Holy Spirit, of which Jesus Christ, represented by the flour, was full; it represented also prayer, without which no offering can be agreeable to God.

Q. *What signified the sacrifice of the emissary goat?*

*A.* The sacrifice of the Mass, which takes place without the actual destruction of the thing offered, for Jesus Christ is not actually put to death. One of the goats was put to death, and the other, or emissary one, was sprinkled with the blood of the one immolated. The immolated one represented the sacrifice of the Cross, and the other the sacrifice of the Mass, which has all its virtue from the Cross; and as the sacrifice of the two goats was only *one offering*, so is the sacrifice of the Mass *one* with the sacrifice of the Cross.

The emissary goat, laden with the sins of the people, typified Jesus, laden with the sins of the world. The goat immolated represented the human nature of Christ, which suffered death; the emissary goat His divine nature, which could not die. The two goats made but one sacrifice; and Jesus offered himself, both God and man, to his Father. As man, he died, as God he subsisted, and could not die. — St. Cyril of Alexand., letter to Acacius. The sacrifice of the sparrows had the same signification as that of the goats.

Q. *What was signified by the pouring of wine on all the sacrifices?*

*A.* It may be regarded as a figure of the blood of Christ, from which all the ancient sacrifices had prospectively any virtue they possessed. In Gen. xlix. 11, it is said that the Messiah should wash his robe in wine, to signify the effusion of his blood on the Cross. The sacrifice of perfumes typified prayer, which was to ascend as a sweet odor in the sight of God.

Q. *Do we find in the sacrifice of Jesus Christ all that we have observed in the ancient sacrifices?*

*A.* Yes; all are realized in the sacrifice of the Mass. We have a people, who present to the Priest what is necessary as the matter of the sacrifice; who offer, by the hands of the Priest, to God, this sacrifice, as one of adoration, expiation, thanksgiving, and petition; one, in the fruits of which, all are made participators. The sacrifice of the Cross is the source of all; but in the sacrifice of the Mass, which is a continued application of that of the Cross, we have the accomplishment of all that was prefigured in the ancient sacrifices.

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## SECTION VII. — THERE HAS EVER BEEN, AND THERE EVER WILL BE, AN EXTERIOR OR SENSIBLE SACRIFICE IN THE CHURCH.

Q. *Do we know that an exterior or sensible sacrifice has ever, and ever will be, offered to God in his Church?*

*A.* We know it, by the testimony of Scripture and tradition.

Q. *How is it proved from Scripture?*

*A.* It is attested by both the Old and New Testaments. The proofs from the former are, the figures which represented, and the prophecies which foretold, such sacrifice. These figures we have already explained. We shall now speak of the prophecies.

In Malachias i. 10, we find, — "I have no pleasure in you, saith the Lord of Hosts. I will not receive a gift of your hand; for from the rising of the sun even to the going down, my name is great among the Gentiles; and in every place, there is a sac-

rifice, and there is offered to my name a clean oblation." Three things are clear from this prophecy: That God rejected the sacrifices of the Jews; That he substituted in their place a clean oblation, a new and pure sacrifice; And that this new sacrifice should be offered every where, from the rising to the setting sun.

Now, the sacrifice of the Cross was not offered actually every where, but only in one place. The sacrifice of our love is not an exterior one, nor is it absolutely pure and clean, even according to Protestants; besides, it is not a new sacrifice, for it was offered in every age by those who labored to please God. It is question here of an exterior sacrifice; the word used by the prophet, *minchah*, signified amongst the Jews an oblation of *flour, oil, and wine*, which they were ordered to offer to God morning and evening. — See Buxtorf. Dict. Heb.; see also Interpret. on Malach. i. 10; and Levit. vii. 29. This pure and clean sacrifice, to be offered in every place, can be no other than the sacrifice of the Mass, which is the only one answering the above description, offered every where, by all nations and peoples. Such is the interpretation of all the early Fathers, who, even according to Protestants, taught the true and pure religion of Christ. — St. Justin, Dial. contra Tryphon.; St. Iren. lib. 4, con. Hæres.; Tertul. lib. 3, con. Marcion, c. 22; Euseb. lib. 1, Demonst. Evan. c. 6; St. Chrysos. in Ps. xcv.; St. Aug. de Civ. Dei, lib. 18, c. 35; St. Jerom. in cap. 2 Malach.

Q. *How do you prove the same truth from the New Testament?*

*A.* From the words used in the institution of the Eucharist. From the writings of the Apostles, where it is evident they had altars, on which the sacrifice was offered, and from which Christians communicated; and, in fine, from a celebrated vision of St. John in the Apocalypse.

The three Evangelists who speak of the institution, as well as St. Paul, who repeats these words, do not say, this is my Body which *shall* be broken for you, or this is my Blood which *shall* be shed for you. They all, in the original Greek, use the present tense or time: This is my body, which *is* broken or delivered for you; this is my blood, which *is* shed for you. St. Matthew's words are, as to the cup, This is my blood, which *is* shed for many, for the remission of sins. The uniform use by all who relate the institution of the *present time*, proves beyond cavil that Christ *actually then* and *there* did offer a real Sacrifice; for, surely to give his body, and shed his blood, was a true and propitiatory Sacrifice. — Matt. xxvi. 28; Mark xiv. 24; Luke xxii. 19, 20; 1 Cor. xi. 24.

St. Paul, 1 Cor. x. 14, institutes a comparison between the

Altars of the Pagans and Jews, and those of the Christians, and says that we cannot be partakers of the Altars whereon Sacrifice is offered to devils, not to God; that we cannot be partakers of the table of the Lord and the tables of devils. Now, these Pagans had real Altars, these Jews had real Altars; therefore St. Paul supposes clearly, that the Christians had Altars, and this truth is placed beyond doubt in Heb. xiii. 10, &c., where the same Apostle says, "We have an Altar, whereof they have no power to eat who serve the Tabernacle." Now, without Sacrifice there can be no Altar.

In the Acts of the Apostles, chap. xiii. ver. 2, mention is made of Sacrifice offered to God by the Apostles: "And as they were [sacrificing or] ministering to the Lord, the Holy Ghost said to them." The Greek word here used for sacrificing or ministering, has been employed and consecrated by the Church since the earliest ages, to signify the Sacrifice of the Mass.

In the Apoc. v. 6, "And, behold, in the midst of the throne, and of the four living creatures, and in the midst of the ancients, a lamb, standing, as it were slain;" or, as the Greek has it, as if *immolated*. This continued condition of Jesus Christ in heaven, as a lamb continuously being offered for sin, seems to be realized only in the Holy Sacrifice of the Mass, where he is daily immolated in a mystical manner on all the Altars of the world.

Q. *What says tradition as to this ever-existing Sacrifice in the Church?*

*A.* The constant, uniform, and universal tradition of all Christians, place the truth of the proposition beyond all doubt. To begin with the Councils; almost all these mention the Holy Sacrifice of the Mass, and make canons regarding it. We may here mention a few out of the many: the first general Council of Nice, Can. 18; that of Ancyra, Can. 1; that of Laodicea, Can. 3, & 13; the second of Carthage, Can. 3, 8, 9; the Council of Trullo, Can. 14, 47; the first of Orleans, Can. 28; the third of Orleans, Can. 6, 7, 14; and the twelfth of Toledo, Can. 5. These Councils were all between the year 323 and the year 681, so that even according to Protestants the pure ages of the Church believed in, and offered, the Holy Sacrifice of the Mass: the same truth is proved by the complaint made against Dioscorus, in the Council of Chalcedon, anno 451, that out of avarice he had refused wine in Libya for the *Holy Sacrifice*, and thus deprived both Priests and people of the Holy Sacrifice. This complaint was received and sustained by the Council.

The liturgy or missals, used in every age over all the world, are another all-powerful argument for the perpetual existence and use of the Holy Sacrifice of the Mass. The liturgies of

St. Basil and St. Chrysostom, who lived in the 4th century, are still in use over all the East. That used in the Western Church is not less ancient, to say nothing of those that are more ancient than either of the above. Now, from all these it is evident that the Church has always offered a true exterior Sacrifice, under the appearances of bread and wine.

The same great truth is proved by the perpetual use in the Church of the words *Altar*, *Sacrifice*, *Oblation*, *Mystic Immolation*, Priest, &c., and by the express testimony of the Fathers of the Church, who have written or spoken of the Eucharist in the 1st Cent. quoted in sect. 7; in the 2d Cent. St. Iren. lib. 4, contra Hæreses, c. 34; Tertul. cited sect. 7; in the 3d Cent. St. Cyprian, Lit. 66, to the Clergy and Faithful; in the 4th and 5th Cent. Euseb. cited in sect. 6; St. Optatus, lib. 6, contra Donat.; St. Gregor. Nazian. Orat. 1, et Orat. 2, contra Julian.; St. Cyril Hier. Catech. 5 myst.; St. Chrysos. lib. 6, de Sacerd.; St. Jerom. cited sect. 7; and St. Aug. lit. 140 or 120, lib. Conf. c. 13; de Civ. Dei, lib. 10, c. 20.

It is, in fine, certain that when Luther and Calvin appeared, the Holy Sacrifice of the Mass was being offered up in every part of the world, and by all Christians, even heretics and schismatics. It is also quite certain that no man has ever been able to trace the Holy Sacrifice to any human source; no man, no set of men, no Pope or Bishop, can be pointed out as its inventor; it springs, then, from Christ; for, as St. Augustine says, whatever is used every where, and at all times, in the Church, and yet cannot be traced to any human origin, must of necessity rest on apostolical tradition, and consequently have sprung from Christ, the source of all truth. — Lib. de Baptis. contra donat. c. 24.

Q. *What is the meaning of the word Liturgy?*

*A.* It is a Greek word, which signifies in general any public or external function or ministration. By usage, the Church has consecrated it to express the Holy Sacrifice of the Mass, and amongst Christians it has only this sigification. The word Mass is most probably derived from *missa* or *missio*, which means *sent* off or sending off; for, in ancient times, the penitents and catechumens were allowed to be present at the preparatory prayers of the Sacrifice, but were *dismissed* or sent immediately before the commencement of the Sacrificial act, whilst the faithful were permitted to remain during the whole of both parts, and were then *sent* off or *dismissed*. Hence, by a common figure of rhetoric, in course of time the *Missa*, as being brief, was used to express the Holy Sacrifice, as well as all the accompanying prayers.

## SECTION VIII. — ON THE NATURE OF THE SACRIFICE OF THE MASS.

Q. *What is the Sacrifice of the Mass?*

*A.* The Sacrifice of the body and blood of Jesus Christ, which Jesus Christ and his Church, by the ministry of his Priesthood, offer to God, to continue and represent the Sacrifice of the Cross.

It is a true Sacrifice, for it is an offering of something exterior or sensible, made to God by a lawful minister, accompanied by a destruction or change in the thing offered, and offered for the ends and objects for which Sacrifice should be made to God. It is *exterior*, the body and blood of Jesus Christ are offered under the appearance of bread and wine; it is made *to God*, for to God alone do we offer it, we only commemorate the Saints. The *ministry is a lawful one*, for the Bishops and Priests and people are the lawful descendants of the infant Church, established by Christ and his Apostles. A certain *destruction or change* takes place; this destruction was real on the Cross. The Mass is a *continuation* of the Sacrifice of the Cross, and has a direct connection with it, representing sacrificially the immolation which took place on the Altar of the Cross; in the same way as when the High Priest of old offered, in the sanctuary, the blood of the victim which had been previously slain on the Altar; he offered a true Sacrifice, although the bloody immolation did not take place then or there.

There is, besides, a mystical and representative destruction in the Mass. The separate consecration of the body of Christ, under the appearance of bread, and of his blood, under the appearance of wine, represent the separation of his blood from his body on the Cross. The bread and the wine are in a *manner destroyed;* that is, they are changed into the body and blood of Christ, just as formerly the perfumes were destroyed by fire, to produce the incense or smoke, which was principally offered to God as an agreeable odor. In fine, as we shall see afterwards, the Mass is offered to attain all the ends for which Sacrifice was ever offered to God.

Q. *Why do you say that Bishops and Priests, in offering this Sacrifice, are only the ministers of Jesus?*

*A.* Because Jesus Christ is the High Priest as well as the victim; it is he who works the miraculous change, and he who offers his body and blood to his Father. The Priest is the organ, or animated instrument in the hand of Jesus; still Jesus offers the Sacrifice; hence the Priest speaks in his person, *This is my body, this is my blood.* Jesus is the sacrificing offerer of the victim, Bishops and Priests are his deputies or subordinates; they are

also called ministers of the Church, because they are chosen by her to offer Sacrifice in her name. Mass is also offered by the whole people, but they have no part in the sacerdotal act of consecrating or immolating; they acquiesce in the act of the Priest, and offer along with him, and offer themselves, with Jesus to God. Thus Jesus Christ, the Priest, and the whole Church, make the one great Sacrifice to God the Father.

Q. *Why have you said that the Sacrifice of the Mass is only a continuation of that of the Cross?*

*A.* Because in both, the same Priest offers the same victim. There is no difference, except in the manner of offering; the one was a bloody, the other is an unbloody Sacrifice. Nor is there any multiplication of Sacrifices; all the Masses offered up in the world are one with the Sacrifice of the Cross. Of the above two truths we have a figure in the sin Sacrifices of the Jews; the Priest offered the victim to God in slaying it, yet he afterwards carried the blood of this victim to the sanctuary, and offered it there again. The second Sacrifice was one with the first, of which it was a continuation, and the two acts were but one Sacrifice.

Q. *When did Christ institute this Sacrifice?*

*A.* The night before his Passion. When taking bread, he said, "This is my body, which is given for you;" and taking the chalice, he said, "This is the chalice, the New Testament in my blood, which shall be shed for you." By the words, "Do this for a commemoration of me," Jesus Christ gave power to his Apostles and their successors to do what he had done, to offer this Sacrifice as he had offered it. — Matt. xxvi. 26; Luke xxii. 19; Mark xiv. 22; 1 Cor. xi. 24, 25, &c.; see Counc. Trent. sess. 22.

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SECTION IX. — ON THE OBJECTS AND ENDS FOR WHICH THE SACRIFICE OF THE MASS IS OFFERED.

Q. *For what objects and ends do we offer the holy Sacrifice of the Mass?*

*A.* For the same ends for which the Jews anciently offered all their Sacrifices. The Holy Mass is the accomplishment of all former Sacrifices amongst God's people. As a HOLOCAUST, we offer this holy Sacrifice to acknowledge God's sovereign majesty; we offer Jesus whole and entire, as he offered himself on the Cross, and this must be the most agreeable Sacrifice to God; we offer Jesus, and with him ourselves. As a PROPITIATORY Sacrifice, we offer it to God for the remission of sin; for this is clearly indicated by the words of the institution where

Christ says, "This is my body, which *is broken for you;* this is my blood, which is shed for many *for the remission of sin.*

The tradition of every age since Christ holds the Mass to be truly propitiatory. Indeed, what could we offer to God so well calculated to appease him as the body of his divine Son, which was broken, and the blood which was shed for us, on the Cross? The ancient sacrifices appeased God, only as figures of the death of Christ. The sacrifice of the Mass appeases him, not as a mere figure, but as being one with, and a perpetual continuation of, the sacrifice of the Cross, through which alone sin is forgiven. The sacrifice of the Mass is a *sacrifice of thanksgiving*, and hence it is called Eucharistic, which means thanksgiving. In offering Jesus, we thank God for all his blessings. Finally, it is an *impetratory* sacrifice. We offer it to obtain from God all the goods and graces, whether spiritual or temporal, which we require. We offer Jesus, who is our only Mediator and effectual pleader before his Father.

Q. *Does the Mass, heard with faith, remit mortal as well as venial sins?*

*A.* It secures the remission of venial sins, without recourse to the sacrament of Penance; and it appeases God, and obtains from him the proper dispositions to receive with fruit the sacrament of Penance, through which mortal sin is forgiven. Jesus, who redeemed us on the Cross, commands us still to have recourse to the Sacraments which he instituted; but these Sacraments draw all their virtue from the Cross; and as the sacrifice of the Cross was propitiatory, so is the Mass, which is one and the same with it.

Q. *To whom is the sacrifice of the Mass offered?*

*A.* To God alone, as may be seen by the prayers used, which are all addressed to God. When such words as *the Mass of the Blessed Virgin*, or *the Mass for the Dead*, are used, they only express that such Mass is celebrated in memory of the Blessed Virgin, or for the Dead.

Q. *Why do all Masses commemorate the saints, the living and the dead?*

*A.* Because the Mass is the sacrifice of the whole Church. Jesus Christ offers it; he is the head. The Church militant, united with him, offers it along with him. With these the Church triumphant joins, and both Churches implore the mercy of God, through Jesus, for the Church suffering. (More on this afterwards.) For the same reason we commemorate the Angels, that, in this great sacrifice, the Church of heaven may unite with that on earth, that we may rejoice in their triumph, and thank God for their victories, that we may excite ourselves to

imitate them, that by their intercession we may obtain the grace which we require.

Q. *Is this practice ancient?*

*A.* It is now, and has ever been, observed by the whole Church. All the ancient liturgies and ancient fathers attest it. — St. Just. Apolog. 2; St. Cyp. Lit. 34, 37; St. Cyr. of Jerusal. Catech. Mystag. 5; St. Chrys. Hom. 21, in Acta Apost.; St. Aug. lib. 8, de Civ. Dei, &c.

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SECTION X. — FOR WHOM IS THE SACRIFICE OF THE MASS OFFERED?

Q. *For whom is the Holy Sacrifice offered?*

*A.* For all men living, especially the faithful, and for the dead who are in purgatory. St. Paul, 1 Tim. ii. 1, tells us to pray for all men. The present practice of the Church is to pray for all infidels, heretics, and schismatics, secretly, but not publicly, except on Good Friday. In ancient times, Priests, but especially Bishops, prayed publicly for all; and in Holland this practice has continued till the present day. St. Celest. let. 1 ad Ep. Gallic.

Q. *Do we offer Sacrifice for the damned?*

*A.* No; their pains are eternal; they can neither be abridged nor mitigated.

Q. *How is it proved that Sacrifice can be offered for the souls in Purgatory?*

*A.* By the testimony of all the Fathers of the Church. — Tert. de Coron. Milit. c. 3; de Castit. c. 11; de Monog. c. 10; St. Cyp. Ep. 66; Euseb. Vita Constan. lib. 2; St. Cyr. Hieros. Catech. Myst. 5; St. Epiph. contra Hæres. 75; who declares that Aerius was a heretic for saying that prayers for the dead were useless. — St. Chrysos. Hom. 3, in Philip. Amb. lit. 39. Indeed, all, without the exception of one, hold the Catholic doctrine on this subject.

Read the 4th Council of Carthage, anno 398, can. 79; the Council of Orleans in 553, can. 15; and a host of others, and your conviction will be confirmed.

Besides, there is not one liturgy that was ever known, which does not contain these prayers for the dead. To offer Sacrifice for the dead was the universal practice of the Church in the time of St. Chrysostom — he expressly declares it. — Hom. 69, ad Popul. Antioch.; St. Augustin makes the same declaration as to his own time. — Serm. 172 or 32 de Verb. Apost. When Luther and Calvin appeared, prayers, in the Holy Sacrifice, for the dead, were universally used. No time can be pointed out

when this practice was commenced; it is therefore, it must be, according to St. Augustin's rule, so often quoted, grounded on apostolic tradition.

Q. *When the Church offers Sacrifice for the living, what does she ask?*

*A.* Besides the great ends of all Sacrifice, she begs God to give the grace of conversion to sinners, the grace of perseverance to the just, and salvation to all.

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## SECTION XI. — ON THE PECULIARITIES OF MASS FOR THE DEAD.

Q. *What is the spirit or intention of the Church, when she offers the Holy Sacrifice to God for the dead?*

*A.* That she may obtain solace for the souls suffering in Purgatory, and to pray God, that he would shorten the period of their sufferings, and bring them soon to himself.

Q. *Was the Holy Sacrifice at all times, as at present, offered for each particular person who dies?*

*A.* The Holy Sacrifice was always offered for all, as it is the Sacrifice of and for the whole Church; but in ancient times, as well as now, it was applied to individuals both living and dead. — Tert. lib. de Monog. c. 11; St. Cyp. Ep. 66; Euseb. lib. iv. c. 71, and all the Fathers.

Q. *On what days do we offer Mass specially for the individual dead?*

*A.* On the day of the death, the body being present. — Tert. lib. de Anima; Euseb. Vita Constantin.; St. Aug. Confess. lib. 9, c. 12. On the third day after death, because Christ rose on that day; on the seventh day, because that was the day of the Lord's rest; on the thirtieth day, and on the anniversary. — Constitut. Apost. lib. 8, c. 42; St. Amb. de Resurrec.; Tert. de Coron. Milit. cap. 3. These fixed days are appointed, lest indefinite periods for discharging our duty to the dead might lead to our forgetting them altogether.

Q. *Can Mass, in black vestments, be said any day for the dead?*

*A.* No; and in this matter the friends of the deceased should take the advice of their pastor, and submit to it.

Q. *Is the practice of preaching a funeral oration over the dead very ancient?*

*A.* St. Ambrose preached the funeral orations of the emperors Valentinian and Theodosius; St. Gregory Nazianzen also preached such orations. The object of such sermons is to teach us to prepare for death, to make us imitate the good, pray for the imperfect, and labor to avoid the fate of the wicked.

SECTION XII. — ON THE VARIOUS MANNERS OF CELEBRATING MASS.

Q. *In how many ways is Mass celebrated?*

*A.* Chiefly in two, viz.: solemnly, with all the accompaniments and ceremony of the Church; and without any solemnity, without attendance or music. The former is called High Mass, and the latter Low or Private Mass.

Q. *Had the ancients these different modes of offering the Holy Sacrifice?*

*A.* St. Justin Martyr mentions the order of solemn Mass. — 2 Apolog. pro Christ. Relig. Tertullian does the same. — Apol. c. 39. It is found in the apostolical institutions, lib. 8, and hence down through all antiquity. The practice of low Mass is equally ancient. — See Tert. de Fuga, c. 14; St. Cyp. Lit. 5; Euseb. lib. 4, c. 45, de Vita Constant.; St. Greg. Nazian.; Orat. Fun. in Patrem; Vita St. Amb. per Paulin.; St. Aug. de Civit. Dei, lib. 22, c. 8; Card. Bona Liturg. lib. 4. See, in a word, all the Fathers of the early and pure ages.

Q. *Is it permitted to celebrate Mass when there is no one to communicate?*

*A.* The Church (Conc. Trid. sess. 22 de Miss. Sacrif.) approves of it; besides, the celebrating Priest always communicates sacramentally, and the hearers should communicate spiritually.

Q. *Why does the Priest always communicate?*

*A.* Because this is necessary for the integrity of the Sacrifice, and because the Church commands this practice. The people, when they do not communicate sacramentally, should do so in spirit and desire. The Sacrifice is that of the people, as well as that of the Priest; and hence they should unite in the offering, and in communicating, either actually or in desire; but even though none should communicate, either actually or in desire, except the Priest, the Mass is still a true Sacrifice offered to God, to adore him, to thank him, to appease him, and to obtain from him the graces we stand in need of. — Card. Bona Liturg. lib. 1, c. 14.

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SECTION XIII. — ON THE PLACES WHERE MASS OUGHT TO BE CELEBRATED.

Q. *In what places should Mass be celebrated?*

*A.* By the Apostles it was celebrated in private houses. — Acts ii. 46. St. Paul mentions churches set aside for that purpose. — 1 Cor. xi. 22. In times of persecution Mass was offered every where, in the prison or the cave, where the people could

assemble. In times of peace and liberty, Mass was always celebrated only in churches, except when the circumstances or necessities induced the Bishops of each diocese to dispense with this order.

Q. *Are private or domestic chapels permitted?*

*A.* The emperor Constantine had one in his own palace. The Bishops have for many ages granted this privilege to the great and good, as well as to others when there was great necessity; but this privilege was granted under condition. 1st, That Mass should not be said in these private chapels on great festivals; that all should be in the parish church on such days. 2d, That no stranger Priest should say Mass in such chapels without the express permission of the Bishops. 3d, That persons should be at their parish church at least one out of every three Sundays. 4th, That the Bishop's orders should be exactly obeyed in every matter connected with such places; that the sacred vases, linens, ornaments, &c., should be proper and decent, and that the parish Priest should, from time to time, visit such places, and report accordingly to his Bishop. — Conc. Trid. sess. 22, de Obser. in Celeb. Miss.

Q. *Is the use of Altars in the Church for Sacrifice of ancient standing?*

*A.* St. Paul speaks of them. — 1 Cor. x. 21; Heb. xiii. 10. See also Tert. lib. 1, ad Uxor. c. 7; St. Iren. lib. 4, c. 34; St. Cyp. Ep. 66; St. Chrysost. de Sacerd. lib. 6; St. Aug. Confess. lib. 9, c. 12. In the early ages these Altars were either of wood or stone, and we find this the case up to the time of St. Gregory of Nyssa, who speaks of one of stone. — Orat. de Jesu Christi Baptismo. There were even Altars of gold and silver, but for many ages back, stone Altars alone have been used, and all others prohibited, except in cases of stern necessity. Altars are of stone, because they represent Christ, who is called in Scripture the corner-stone. — Ps. cxvii. 22; Matt. xxi. 42; Eph. ii. 20.

Q. *Is the placing of relics under the Altar an ancient practice?*

*A.* We cannot tell its origin, but we know that it existed in the fourth century. — St. Jerom. contra Vigilant.; St. Aug. contra Faust. lib. 20, c. 21, &c. This practice is founded on Apoc. vi. 9, where St. John saw under the Altar the souls of martyrs; and on the ancient practice, in times of persecution, of celebrating Mass in caves and on the tombs of martyrs. By this the Church shows that the saints are incorporated with Jesus Christ, of whom the Altar is a figure.

Q. *Is the use of many Altars in the same Church ancient?*

*A.* The Greeks have only one Altar in each Church, as only one Mass is said each day; but they have a number of chapels near, but not attached to the Church, in each of which Mass is

said. In the Latin Church the erection of many Altars in the same Church is as old at least as St. Ambrose, who alludes to it in his Letter ad Soror. lit. 20, 33, or 14; St. Gregory the Great also mentions it, lib. 5, lit. 50; see Card. Bona, lib. 1, c. 14.

Q. *What say you of small consecrated slabs of stone or marble, used as portable Altars?*

*A.* They are mentioned by Bede in the seventh century. — Hist. lib. 5, c. 11, and by Hincmar, Bishop of Reims, in the ninth century. — Capit. anno duod. Episcop. Instead of portable Altars, the Greeks consecrate linen clothes, which they place over the unconsecrated Altar, and which they call *Antiminsia.* — Bona, Lit. lib. 1, c. 4. The use of linen covers for the Altar, of corporals, palls, and other Altar furniture is ancient, as to all. The use of flowers on the Altar is not ancient, nor is it at present permitted in most cathedrals; but it was usual, even in the time of St. Aug., to strew these about the Altar. — De Civit. Dei, lib. 22, c. 8.

Q. *Of what kind must the chalice and paten be?*

*A.* In ancient times they were of any material. The present discipline is, that they must be of gold or silver; and if of silver, the cup must be gilt as well as the upper part of the paten; on these there should be no engraving but that connected with piety and religion.

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## SECTION XIV. — ON THE ANTIQUITY AND SIGNIFICATION OF THE VESTMENTS USED AT THE ALTAR.

Q. *Why do Bishops and Priests use vestments at the Altar very different from ordinary dress?*

*A.* In ancient times the ordinary dress of ecclesiastics was similar in form to the present Altar vestments, and for the Altar, those of a finer quality were used; it is, therefore, the fashions of the world that have changed, and not the forms of the clerical vestments. — Ferrarius de re vestiaria.

Q. *Is it proper that in sacred functions particular habits should be used?*

*A.* The soldier, the barrister, the magistrate, the judge, have found such distinction useful and necessary, and why should the august service of God not have its distinguishing and its expressive vestments? In the old law God ordered it himself; in the new it has ever been in use; even Protestants have not got rid of it altogether.

Q. *Why are these vestments of different colors?*

*A.* To signify the mysteries honored. White is used on the days we commemorate the glorious mysteries of Jesus Christ,

and on the festivals of the Blessed Virgin; Red for the martyrs; Violet in penitential seasons, such as Lent; Green for the ordinary Sundays and week days; and Black for the dead. This is matter of ecclesiastical discipline; different usages have obtained in different places.

Q. *Have these vestments any special meaning?*

*A.* Yes, the Amiet, or Amice, which is placed on the head and round the neck, is symbolic of the guard we should have over our words and eyes. The Alb and Surplice, both white, are symbols of the purity and spotlessness which ought to be the characteristics of every minister of God. The Cincture, or Girdle, represents chastity. The Maniple is a symbol of the fruits of good works. The Tunic and Dalmatic of the Subdeacons and Deacons are robes of joy, to indicate the spiritual gladness of those who serve the altar.

The Stole is the sign of authority and power. In ancient times Bishops and Priests wore the Stole constantly; now the Pope alone does so. Deacons wear the Stole only over one shoulder, to indicate their inferiority to the Priests. The latter wear the Stole crossed in front, to show that they derive all their power and virtue from the Cross of Jesus Christ, and this is indicated in Bishops by the Pastoral Cross; they wear the Stole pendulous, to indicate the plenitude of their power. The Chasuble is a symbol of charity and full sacerdotal authority.

The Sandals of the Bishop mark him out as a preacher of the Gospel of peace. — Eph. vi. 15. The Tunic and Dalmatic, which the Bishop uses when officiating pontifically, represent the virtues with which he ought to be adorned, and the powers of his Order, and all are covered with the Chasuble, the symbol of charity and the full powers of the Priesthood. The Pallium, which is sent by the Pope to Archbishops, is at once a mark of respect and an emblem of full Archiepiscopal authority.

Q. *Whence came the use of the Cope or Pluviale?*

*A.* It was used formerly as a mantle in wet weather, during processions; and the cape, which hangs now on the back, was used as a cowl or covering for the head. This vestment gradually became made of richer material, and used as a vesture in the more solemn services of the Church. As to the ancient form of all these vestments, see Ferrarius de re vestiaria, lib. 1, c. 1; Bona, Liturg. lib. 1, c. 24.

SECTION XV. — ON THE TIMES AT WHICH THE HOLY SACRIFICE SHOULD BE OFFERED.

Q. *What are the days on which the Holy Sacrifice should be offered?*

*A.* It was instituted by Jesus Christ to be offered in the Church until the end of time. — 1 Cor. xi. 24, 25. It was offered daily by the Apostles after the descent of the Holy Ghost. They were persevering in the communication of the breaking of bread and in prayer, and continuing daily with one accord in the Temple, and breaking bread from house to house. — Acts ii. 42, 46. Constant tradition, which seems rooted in Scripture, Acts xx. 6, 7, 8, teaches us, that the Faithful assembled every Sunday for the celebration of the Holy Sacrifice. The same may be said of the Festivals, many of which are of Apostolical tradition. — See what we have said on the first commandment of the Church.

As to the practice of saying Mass every day, the usage has been, and is, different in different countries, and we should adopt the usage of the diocese in which we happen to reside. In Rome, Mass is said every day, whilst in some parts of the East it is not said in Lent, except on Saturdays and Sundays. In the church of Milan, Mass is never said on Friday in Lent, and the ancient monasteries over Europe used to have Mass said only on Sundays and holidays. — Bona, Liturg. lib. 1, c. 14, 18.

In the Latin Church it has long been customary to have several Masses said in the same church, either at the same or different Altars; and sometimes the same Priest said several Masses, as we still do on Christmas day. In ancient times it was not always the case that each Priest said his Mass separately; all joined in the community Mass, and offered it with the Bishop or officiating Priest. We have still a remnant of this usage in the ordination of Bishops and Priests, where the ordained say Mass conjointly with the consecrating Bishop. — *Bona, ibid.*

Q. *At what hour should Mass be celebrated?*

*A.* The Holy Sacrifice was instituted by Jesus Christ in the evening. — 1 Cor. xi. But the Church, following the tradition of the Apostles, out of respect for Jesus Christ, celebrates in the morning; and the Celebrant, as well as communicants, must be fasting. — Tert. lib. ad Uxor.; St. Aug. Lit. 54; St. Cyp. Lit. 6; St. Greg. Nazian. Serm. 40. Formerly there was an exception to this rule on Holy Thursday, when Mass was said in the evening, to represent, on the special night of the institution, more exactly what Christ did. In some places, also, it was allowed to say Mass at any time of the day, in order to procure communion for the sick; but these usages are now done away with.

In ancient times the Solemn Mass was celebrated, according to the season of the year, at nine o'clock, at twelve o'clock, and in Lent at three o'clock, P. M. The present usage permits Mass at any hour from daybreak till twelve o'clock, and the last Mass may be commenced at little after twelve.

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## SECTION XVI. — ON THE PROPER DISPOSITIONS FOR AND THE BEST MANNER OF ASSISTING AT MASS.

Q. *With what dispositions should we assist at Mass?*

*A.* With faith, confidence or hope, and profound respect. With faith, because faith alone enables us to discover the mysteries of the Sacrifice; with hope, because we must have confidence when we see Jesus offer himself for us to his Father; of respect, because Jesus is there to offer himself to his Father for us — we are there to offer him also, to ask mercy, to appease God's anger, to give him homage, and to render him thanks.

Q. *Who are the disrespectful?*

*A.* Those who are scandalous by their manner, their dress, or their unnecessary talking; those who are in mortal sin, yet assist at Mass without repentance or the desire of conversion.

Q. *What should be our posture during Mass?*

*A.* At Low Mass we should kneel during the whole, except the two Gospels; at High Mass we should do as is done at the Altar; if not, we should kneel during the whole Canon.

Q. *Why are impenitent sinners guilty of disrespect at Mass?*

*A.* Because they are hypocrites, who pretend to honor God, and do it not. The Church orders them to assist at Mass, but to do so with the proper sentiments and the proper ends; to assist with the mind as well as the body, so that they may join with Jesus, the Priest, and the people, in offering Sacrifice. — Conc. Trid. sess. 22.

Q. *Does a sinner who desires to repent, and to ask the necessary grace from God, sin in being at Mass?*

*A.* Far from it: he does what, as a sinner, he ought to do, and God will aid him.

Q. *What should we have in view when we assist at Mass?*

*A.* We should have in view all the objects of the Church when she offers the Holy Sacrifice. The Sacrifice is that of the people as well as the Priest; all, therefore, should offer it, to adore and honor God, to thank him for his blessings, to implore his pardon for sins, to ask him to grant every necessary good, both for soul and body, for ourselves, for all the living and the faithful dead.

Q. *What prayers should we say when we assist at Mass?*

*A.* We should assist with respect, with hope, with faith, and read the prayers of the ordinary manual which we have; or, what is better still, if we have sufficient instruction for it, accompany the Priest throughout the whole Sacrifice, enter into his spirit, and with him offer all to God. It is for this great and good end that the bell is rung by the people, through the clerk; for this end it is that the people, through the choir, sing parts of the Mass and answer Amen, that they may attest publicly that they are attentive, and progressing with the Priest through every stage of the Sacrifice.

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SECTION XVII. — ON THE GENERAL ORDER OF MASS.

Q. *What are the parts of Mass?*

*A.* Two parts. The first part, that at which the *catechumens* could assist, comprehending all from the beginning of Mass to the recitation of the Creed. The second, called *the Mass of the Faithful*, at which all the instructed and baptized had a right to assist; that is, from the Creed to the end of the Mass. At the first part, in ancient times, not only *catechumens*, but penitents, the excommunicated, and even infidels, were allowed to attend, on account of the instructions given; but, at the second part, only the faithful were allowed to be present; this was intimated by the Deacon, who recited the words of our Savior, That holy things were not to be given to dogs. — Matt. vii. 6, and the words of Apoc. xxi. 15.

Q. *Is the order of the Mass the same in the Greek and Latin Church?*

*A.* The same in all essential things. We find in the Greek Mass the Offertory, the Consecration, the breaking of the Host, the Communion, the Lord's Prayer, prayers for the living and the dead, the reading of Scripture, the recitation of the Creed, ceremonies, vestments, &c., &c. The difference is only in the non-essential order, in the wording of the prayers, and a somewhat different shape of vestments and varied ceremonies.

Q. *Are the prayers we recite now essentially the same as the ancient prayers of Mass?*

*A.* Yes. — St. Justin. Apol. 2; the Apostolic constitutions, lib. 2, c. 57, lib. 8, cap. 5; St. Cyril of Hierus. Catech. 5; all attest it. The liturgies of St. Basil and St. Chrysostom confirm it; and the consistent practice and tradition of the entire Church, in a matter like this, of every-day usage, places the matter beyond doubt. — Bona, lib. 4, de Liturgia.

SECTION XVIII. — EXPLANATION OF THE PRAYERS AND CEREMONIES OF THE MASS, FROM THE BEGINNING TO THE INTROIT.

Q. *Why does the Mass commence with the sign of the Cross, and with an express invocation of the Blessed Trinity?*

*A.* Because, in the name of the Blessed Trinity, we assemble to celebrate the memorial of the passion of Jesus on the Cross.

Q. *Why is the Forty-second Psalm recited first?*

*A.* To excite the Priest and the people to approach with confidence and joy to the Altar of Sacrifice.

Q. *Why is this Psalm repeated alternately by the Priest and the people?*

*A.* Because both are equally interested in approaching with faith and confidence to the Holy Altar. This Psalm is recited at the foot of the Altar, because it is a preparation for approaching; this Psalm is not recited at Mass for the dead, because it is a Psalm of joy. In ancient times, and even still in some places, this Psalm was said either in the vestry, or whilst the Priest was on his way to the Altar.

Q. *Why, after the recitation of the above Psalm, do the Priest and people make a general confession?*

*A.* That they may be purified thereby from all minor faults and imperfections, and thus approach with holy and pure hearts and desires to the offering of the Holy Sacrifice. At the end of the confession, the people and Priest offer a mutual prayer for each other, that God may in his mercy forgive the sins of both.

Q. *Why do we in this confession say that we confess to God, to the Blessed Virgin, and to Angels?*

*A.* We acknowledge our guilt before the whole court of heaven, and before the Church on earth, and we implore both, to ask from God mercy and forgiveness for us. We beat our breasts during this general confession, as a sign of sorrow and internal compunction, in imitation of the humble publican in the gospel. — Luke xviii. 13; see Ps. cxlix. 5, 7, 8; Matt. xix. 28; 1 Cor. vi. 2; Jude ver. 14; Ps. lxxxiv. 7.

Q. *What are the prayers which the Priest says alternately with the people after the confession?*

*A.* They are taken from the Scriptures, and their object is to beg of God the remission of our sins, and so to purify us, to offer the August Sacrifice; they are taken from Ps. lxxxiv. 7, 8; ci. 2; Ruth ii. ver. 4; Gal. vi. 18.

Q. *What follows these alternate prayers?*

*A.* Ascending to the Altar, the Priest prays in general that God would purify all from sin; and in particular, that, through

the merits of the Saints, he himself may be purified. The people should join in this prayer, and hence the Priest, to invite them, says in a higher tone, *Oremus*, or let us pray.

Q. *Why does the Priest say so often* Dominus Vobiscum, *and the people reply* et cum spiritu tuo?

*A.* This is the mutual salute of the Priest and the people; the Priest's part invites the people to attention and devotion; and the people, by their reply, show that they are so.

Q. *Why does the Priest kiss the middle of the Altar when he arrives at it, or quits it?*

*A.* To salute, and unite himself with Jesus Christ, who is the true Altar represented here, by the altar of the Church, and to salute the Saints whose relics are here deposited.

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SECTION XIX. — FROM THE INTROIT TO THE EPISTLE.

Q. *What is the prayer which the Priest says at the right corner of the Altar, when he arrives there?*

*A.* Generally a verse of some Psalm, which formerly was sung in its entirety, and he afterwards says the *Gloria Patri*, which is the practice of the Church at the end of each Psalm, and this practice is founded on Apostolical tradition. — Bona, c. 16, de Psalmod. The above prayer is called the *Introit*, because it is the first the Priest repeats audibly after he comes to the Altar; it was formerly sung by the Choir whilst he entered the sanctuary; hence the word *Introit*. The spirit of the Church is that the people should say this prayer along with the Priest.*

Q. *What is the meaning of the prayer*, Kyrie Eleison?

*A.* It means, *Lord, have pity, or mercy, on us.* The words are Greek, and there are in the Mass several Hebrew words, such as *Amen*, *Alleluia*, *Hosanna*, *Sabaoth*. These two languages, along with the Latin, have been consecrated in the title, on the Cross; their use in the Mass shows the union of Christ's mystical body on earth; all the ancient liturgies were written in one of these languages. The above usage in Mass is so ancient, that it is lost in the obscurity of antiquity. The prayer itself is repeated nine times, that is, three times to each person of the Blessed Trinity; hence the second three are directly addressed to Jesus Christ, *Christe Eleison.*

* The reasons why the Priest changes his position so frequently at the Altar in reading the different parts of the prayers, would require an explanation too voluminous for this work. The inquirer may examine the work entitled *Micrologos, ch.* 9, and *Conc. de Valson, can.* 6.

Q. *Why does the Priest incense the Altar during the singing of the Kyrie?*

*A.* It is to represent to God the prayers of the people, and to beg that He would receive them as a sweet odor in His sight, through Jesus Christ. During this prayer the people should be in dispositions to feel their misery, and to implore mercy.

Q. *What is the prayer called* Gloria in excelsis Deo?

*A.* The first part was composed by Angels at the birth of Christ, and the second was added by the Church. The people should say this prayer with great devotion whilst it is repeated at the Altar. It is not said in Masses for the dead, or in times of penance, because it is a hymn of gladness and joy.

Q. *Why does the Priest turn to the people to say,* Dominus vobiscum, *i. e., The Lord be with you?*

*A.* It is because we naturally turn to those whom we address; and when the Altar is so disposed, that the Priest saying Mass, (as is the case in Rome at some Altars) the Priest does not turn round at all. — Mabillon, in Ord. Rom. Art. 6, n. 3.

Q. *Why does the Priest not turn when he says* Oremus?

*A.* Because the Priest in this case begs the people to join with him in praying to God, and hence he turns his eyes to Jesus crucified, as represented by the Crucifix on the Altar, or to Jesus really present in the Sacrament.

Bishops say *Pax vobis* instead of *Dominus vobiscum*, as a mark of distinguishing authority; which is also said in another form by the Priest before the breaking of the Host. In penitential times, however, the Bishop uses *Dominus vobiscum* like the Priest, because the former is a joyous salutation, and is therefore unsuited to times of penance. When the Priest says the word *Dominus*, he opens his hands; in saying *vobiscum*, he unites them; to express his desire that God may be in truth one with his people. In ancient times he said *Dominus* looking to the Altar, and *vobiscum* turned to the people, to express the same idea.

Q. *What is the prayer called the Collect?*

*A.* A prayer which the Church offers to God by the mouth of the Priest, to beg grace. It is different according to the different seasons and solemnities of the year. The word *Collect* means a collection or assemblage. In ancient times the Priest said the previous part of Mass before the people assembled, and when they were so, he said this prayer, presenting as it were the *collective prayers* of the whole people to God. The Priest said *Oremus*, and the Deacon *Flectamus genua.* The people cast themselves on their knees and prayed; the Priest then, in reading the Collect, presented the collected petitions of the whole to God. — Bona, Liturg. lib. 2, c. 5, n. 3.

Q. *Why does the Priest raise his hands when he prays?*

*A.* St. Paul orders this, 1 Tim. ii. 8, and Moses prayed with uplifted hands. — Exod. xvii. 11. The people say *Amen* after this prayer, to indicate their union with the Priest in his petitions.

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SECTION XX. — ON THE EPISTLE, GRADUAL, ALLELUIA, AND TRACT.

Q. *What is the Epistle?*

*A.* A portion of Scripture read to the people to instruct them, and to prepare them for the Sacrifice. It is called the *Epistle*, because it is generally taken from some epistle of an Apostle. Sometimes, however, it is taken from the Old Testament, and sometimes two are read, one from the Old, and another from the New; a thing done in ancient times at all Masses, but the usage is now confined to certain fast days. — Mabillon, Liturg. Gal. lib. 1, c. 3, n. 10. The people should listen to the Epistle with attention, and pray God to make them profit by it.

Q. *What are the prayers which are said or sung between the Epistle and Gospel?*

*A.* Generally a portion of some psalm, diversified according to the feast or time. In ancient times, these were sung by the choir, to give time at the Altar for various benedictions, and for the singing of the Gospel. These prayers were called the Gradual, because they were sung either on the steps of the Altar, or on the steps of the Jube, or Deacon's pulpit.

The Gradual is followed by the Alleluia, which means, Praise ye the Lord, which was, and is, sung with feeling, sweetness, and joy, to thank God for his goodness. To this, in ancient times, was added what was called the *Sequentia*, sung also in notes of joy. This, however, is now used only on great and solemn feast days, such as Easter and a few others. The Alleluia is not said in Masses for the dead, or in times of penance, as it expresses joy rather than sadness. A prayer called the Tract is substituted in these Masses, which is suited better to the object of the Mass or time, and which is said or sung in a slow, serious, and penitential tone. The people, during all these prayers, may either join in the singing, or meditate on the instruction of the prayers, or be occupied mentally with some good thought, in accordance with the spirit of these prayers.

SECTION XXI. — ON THE GOSPEL.

Q. *What is the prayer said by the Deacon and Priest before the reading or chanting of the Gospel?*

*A.* They pray that God may purify their hearts and lips, that they may worthily announce his Gospel through Jesus Christ. The people should also pray that they may profit by the Gospel to be read.

Q. *Why does the Deacon place the Gospel book on the middle of the Altar before saying this prayer?*

*A.* To show his desire to announce the Gospel only on the part of Jesus Christ, represented by the Altar; and that the words are not his, but the words of Christ. The Priest now, in blessing the Deacon, prays that God may be in his heart and on his lips, that he may worthily and duly announce His Gospel.

Q. *Why do the congregation stand during the Gospel?*

*A.* To show their readiness to follow and obey it. The Deacon in High Mass is preceded by incense and torches, as emblems of the light and charity which the Gospel of Christ produces in the world. The Deacon salutes the people, like the Priest, with the *Dominus vobiscum*, to excite their attention to the holy Gospel he is to announce; and he makes the sign of the Cross on the Gospels, to show that the Gospel fructifies only by and through the Cross.

Q. *What means the sign of the Cross, made on the forehead, mouth, and breast, by all, at the Gospel?*

*A.* It is a protestation that we shall never be ashamed of the Cross, or the truths of religion, and that we shall confess them both with our tongues, and bear them engraven on our hearts. The kissing of the Gospel expresses our respect for the Word of God, and the submission of our judgments to the truths there contained.

Q. *For what purpose is the sermon after the Gospel?*

*A.* To expound what has been read, and other portions of religion, to the people; and to give an opportunity to announce to the people feasts, fasts, marriages, &c., which are to take place during the week. The people should assiduously attend, and listen with respect and docility, with the view to profit by such instructions.

Marriages are announced that impediments may be discovered, if there are any; and that the people may pray for the contracting parties. Ordinations are announced, that canonical irregularities may be discovered, and that prayers may be offered for the *ordinandi* and the Bishop. Monitories, excommunications, feasts, fasts, &c., are published, that they may be known, and that their conditions and obligations be attended to.

SECTION XXII. — MASS OF THE FAITHFUL — RECITATION OF THE CREED, AND THE OFFERING.

Q. *When does the Mass of the Faithful begin?*

*A.* It begins by the recitation of the Creed.

Q. *Why is the Creed said or sung immediately after the Gospel and sermon?*

*A.* To protest solemnly our belief in what has been read and taught, as well as in all that God has revealed.

Q. *What is this Creed called?*

*A.* The Creed or Symbol of Nice and Constantinople. It was decreed by the former Council against the errors of Arius; and some additions were made to it by the latter, for greater perspicuity. The Church added some words to this Creed, which words were afterwards approved by the Councils of Lyons, Florence, and Trent. This Creed is recited, as we have it, by the Church of England. It is said on all Sundays, and Feasts of great solemnity, as well as on all the feasts of the Apostles and doctors of the Church, on account of their great labor and writings, in support of the true faith. The people should repeat this Creed with great devotion, and a complete submission of the mind and judgment to God's truth.

Q. *The Creed being finished, what does the Priest do?*

*A.* After the *Dominus vobiscum*, and a short prayer to excite the people to fervor, the people formerly offered the bread and wine and water which were necessary for the sacrifice; a practice still to a certain extent retained in High Mass, at which the Deacon offers, on the part of the people, the bread and the wine, mingled with water, to the Priest or the Bishop who offers the Sacrifice. In ancient times, also, bread was solemnly blessed at this part of the Mass, and distributed amongst the people, as a sign of religious unity and communion. In after times, the people offered other gifts for the support of their pastors and their Altars, as well as their Church. In most places now these offerings at this part of the Mass are discontinued. — For further information on this subject, see Bona, de Liturg. lib. 2, et alibi.

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SECTION XXIII. — THE OFFERING MADE TO GOD BY THE PRIEST.

Q. *What succeeds to the above offering?*

*A.* The Priest offers to God the bread and the wine, mingled with water, which are placed in his hands by the Deacon or Clerk, in the name of the people. He prays that God may

receive it (when changed by the power of God) as an immaculate host for his own sins, the sins of the people, and for all the members of the Church, living as well as dead, that it may profit all, to their eternal salvation.

Q. *Why does the Church mingle water with the wine in the Chalice?*

*A.* To do what Christ did at the last supper, and to represent what he, by this act, wished to represent. We know that he put wine in the cup, and that he mingled water with the wine, by the uniform and perpetual tradition of the Church. — See what we have said on the Eucharist as a Sacrament; see also St. Justin, apol. 2; St. Cyp. Ep. 63, ad Cæcil.; Apost. Institut. lib. 8, c. 12, &c.

Q. *What is the mystery represented?*

*A.* The real union of the human with the Divine nature of Jesus Christ. The mystical union of the Faithful with Jesus Christ as Head, and the water and blood which flowed from the side of Jesus Christ. — See St. Cyp. Ep. 63; St. Amb. lib. 5, de Sacram. c. 1; Niceph. lib. 18, c. 53.

The water, says Durandus, which represents the Faithful, is blessed before being mingled with the wine, which is not blessed, because it represents Christ, who is the source of all blessing. — Durand. lib. 4, de Rit. c. 30. In Masses for the dead, the water is not blessed, because the dead are no longer under the jurisdiction of the Church. — Gavantus de Rub. Miss. Part 2, tit. 7.

Q. *Does the Priest pray in offering the Chalice?*

*A.* He prays that this Chalice may ascend as a sweet odor in the sight of God, for his own, his people's, and the whole world's salvation. The Deacon, as representing the people in High Mass, touching the base of the Chalice, repeats this prayer with the Priest. The Chalice is called in the above prayer *salutary*, only with relation to what it shall contain after consecration.

The Priest now, bent down before the Altar, prays in the words of the Scripture, that this Sacrifice, offered in the spirit of humility and contrition, may be pleasing in the sight of God, and then, raising his eyes and hands to heaven, he invokes the Sanctifier, the Omnipotent and Eternal God, to bless the Sacrifice which is intended to honor His holy name. — Dan. iii. 39, 40. In High Masses the incense is now blessed, and the Host and Chalice, as well as the Altar, are incensed. The prayers repeated may be found in the Missal. During these prayers the people, if they cannot repeat them along with the Priest, may join in spirit with him, and ask what he asks. During the

incensation particularly, they should redouble their fervor, and repeat with devotion the 140th Psalm.

Q. *Why does the Priest wash his fingers after the incensation of the Altar?*

*A.* 1st, Lest during the incensation he may have in any way soiled his fingers. 2dly, To represent the great purity necessary in him who offers the Sacrifice; and this is clearly referred to in the prayer which the Priest repeats, taken from Ps. xxv. — See St. Cyril, Catech. 5, Mystag.; Bona, Liturg. lib. 2, c. 9, n. 6. The people should, during this ceremony, beg God to purify them from all sin; and for this purpose recite the verses of the above psalm with the Priest.

Q. *What follows the washing of the fingers?*

*A.* The Priest now offers the bread and wine *together*, which he had already offered separately, accompanying the offering with that beautiful prayer, *Suscipe Sancta Trinitas*, which is to be found in the Missal translated. The Priest, in this prayer, says he offers this Sacrifice in memory of the Passion, Resurrection, and Ascension of Jesus Christ; to express in more extended terms the whole of the Sacrifice of Jesus Christ, which in one sense began in his preparation for Calvary, and ended in his triumphant Ascension. The Greek Church commemorates also his Incarnation, Nativity, and the descent of the Holy Ghost; thus including all the leading mysteries connected with the Redeemer's sojourn in this world.

Q. *What do we remark in the Sacrifices of the Jews, which were a figure of that on the Cross?*

*A.* We remark five things: the choice of the victim to be offered, by which choice it was in a manner sanctified; the offering made by the Priest before its immolation; the immolation on the Altar, by which it was put to death; the consummation by the burning of the victim, which consumed every thing corruptible or imperfect in it; and the Communion of the people, partakers in the victim.

Q. *Do we find these five things realized in the mysteries of Jesus Christ?*

*A.* Yes; his Incarnation was the sanctification of the victim, for by that the divine nature rendered the human nature worthy, by the union with it, to be offered to God. His birth was the first offering before immolation, so says St. Paul. — Heb. x. 5, 6, 7. His death on the Cross was the immolation. This Sacrifice was, as it were, consummated or completed by his Resurrection and Ascension, for by the former every thing mortal or corruptible was destroyed; and by the latter, like the smoke of sweet odor in the ancient Sacrifice, our holy, pure

victim presented himself before God. In fine, on the day of Pentecost we find a species of communion, as on that day the faithful were incorporated with Jesus Christ, made partakers of his Spirit, and, as St. Paul says so often, made members of his body.

Q. *Are these five parts represented in any way during the action of the Sacrifice which we offer in memory of Jesus Christ?*

*A.* Yes; the sanctification of the victim is represented by the separation and preparation of the bread and wine, and water set aside for the Altar. The preparatory offering is represented by the offering to God of the bread and wine, mingled with water, before the consecration. The immolation is represented by the consecration. The consummation of the pure victim, exempt from all corruption, is represented by the offering of the body and blood of Jesus Christ immediately after the consecration; and in fine, the communion of the people in the victim is represented by the participation of the faithful in the body and blood of Christ.

Q. *What should the people do during the prayer which we have explained?*

*A.* Either repeat it fervently with the Priest, or be spiritually united, and in desire, one with him in its recitation.

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## SECTION XXIV. — THE *ORATE FRATRES*, THE SECRET PRAYER, AND THE PREFACE.

Q. *What does the Priest do after saying the prayer which we have explained?*

*A.* He begs of the people to pray that this, his Sacrifice and theirs, may be acceptable in the sight of the Almighty; and the people, through the Clerk, reply by praying that God may receive this Sacrifice for the praise and glory of his name, for their own benefit, and for the good of the whole Church. The people during these prayers should consider well the words, and unite their intention with that of the Priest; they should offer with him the Sacrifice to honor God, to obtain every necessary blessing for themselves and for the whole Church.

Q. *What is the next portion of the Priest's duty?*

*A.* He says the prayer which is called the Secret, by which he begs that God would receive favorably the offerings of the people. This prayer is different for different seasons and solemnities.

Q. *Why is it called the Secret?*

*A.* 1st, Because it is repeated in a low voice. 2d, Having regard to another derivation of the word, which also means

segregated or separated. St. Gregory the Great seems to say, it was the prayer which was said by the Priest over that portion of the offerings of bread and wine which were separated from the common offering, for the purpose of the Sacrifice. 3d, Others adopting the same derivation of the word say, that as the collect was said over all, both faithful and catechumens, so the *Secret* was said over the faithful only, after the removal or separation of the catechumens. Whatever the origin may be, the spirit of the prayer will be found in the *Secret* of the fifth Sunday after Pentecost.

Q. *Why does the Priest repeat this prayer, and almost all the canon of the Mass, in a low voice?*

*A.* This is the ancient usage both of the Latin and Greek Church. Its object is to commemorate and honor the silence of Jesus Christ during the time of his passion, and to impress the people with a holy religious awe during the offering of the Sacrifice. The Jews, too, had this usage when the High Priest went alone into the sanctuary to pray in the name of all the people.

Q. *Why, at the end of the secret prayer, does the Priest raise his voice, saying,* per omnia Sæcula, &c.?

*A.* The people know what the Priest has been praying for, and he raises his voice that they may give their consent, which they do by the word *Amen.*

Q. *What follows after the Secret?*

*A.* The Priest salutes the people, praying that the Lord may be with them: he tells them to raise their hearts to God and heaven, and being assured by their reply that they have done so, and are attentive, he sings or says that beautiful prayer of thanksgiving which is called the Preface.

This beautiful act of thanksgiving, so touching in its language and music, which unites the Church of this earth with that of heaven, and makes us join with the Angels and Saints in singing the beautiful "Holy, Holy, Holy, Lord God of Sabaoth," with which it closes, is called the Preface, because it is an introduction or preamble to the Canon of the Mass. Isa. iv. 3, supplies the first part of the sweet anthem, and the rest is taken from the song of the Jews, as our Savior entered Jerusalem in triumph. — Matt. xxi. 9. The Priest makes, at the close of this prayer, the sign of the Cross on himself, to express that the action by which Jesus presents himself to us on the Altar is a representation of the Sacrifice of the Cross.

Q. *What should the people do during this part of Mass?*

*A.* Join with the Priest fervently in singing with the Angels, *Holy, Holy,* &c., and in welcoming Him who is so soon after to rest on the Altar. *Blessed is He who cometh in the name of the Lord,* &c.

## SECTION XXV. — THE CANON OF THE MASS.

Q. *Why is this part called the Canon?*

*A.* This word means, a rule, or law, or decision, and the words of this part of the Mass are fixed, and the same in every Mass, in every thing directly connected with the consecration. The first prayer beginning *Te igitur* is found in every English Missal.

Q. *Why does the Priest make the sign of the Cross on the bread and wine during this prayer?*

*A.* To show that it is only by the virtue of the Cross that they can be blessed or made agreeable to God.

Q. *What reflection should we make on this prayer?*

*A.* That all the Masses celebrated are offered for the whole Church, for the Pope, the Bishop of the place, and for all the faithful. That we pray for the Pope and our civil rulers to obtain from God, that they may be holy and conduct their people through life in peace and tranquillity. — 1 Tim. ii. 1. That the Priest saying Mass should always name the Bishop of the place, and not his own Bishop, if he be a stranger, because the Priest offers the Mass in the name of the people. That in all Masses, we beg peace, the preservation of our faith, unity in all matters connected with religion, and good Pastors who may edify and instruct their flocks. That the holy Sacrifice is offered to the Blessed Trinity, but specially to the Father, through the Son, in unity with the Holy Ghost, according to the perpetual usage of the Church. That the *faithful only* are *expressly* prayed for. For others we may pray in secret. The people, then, should be united in spirit and intention with the Priest, whilst he recites the above prayer.

Q. *What is the second prayer of the Canon, called the Memento for the living?*

*A.* The Priest prays, in this, first for those whom he desires specially to recommend to God, and then for all the congregation and their connections. — See the beautiful prayer in the English Missal.

Q. *What reflections should we make on this prayer?*

*A.* The people offer the holy Sacrifice by the hands of the Priest, hence they should be spotless and pure, or at least penitent. The prayer shows that the holy Sacrifice is offered for the preservation, safety, and salvation of the people; they should beg these inestimable gifts of God with the Priest, and adore and thank the God who is to give them. The prayer mentions not only those present, but all their connections; hence all should pray for one another, and they should not forget the Priest who offers the Sacrifice for all.

Q. *What follows this prayer?*

*A.* The Priest, in the first prayer, offered the Sacrifice for the whole Church on earth; in the second, specially for those present; he now unites these with all the Saints who compose the Church of heaven, and having named some, he prays that God may, by their intercession, shower down on his Church here his graces and blessings. — See English prayer.

Q. *What is the spirit of this prayer?*

*A.* The Church on earth unites with the Church in heaven in offering to God this holy Sacrifice; and with what fervor should not we unite in this holy Communion!

Q. *Why are a few names of living dignitaries, and a few names of Saints, mentioned in the Canon, and not all in common?*

*A.* In ancient times three lists were kept in each Church, called Dyptics, *i. e.*, tables folded in two. In one were written the names of Saints, especially martyrs; in the second, the names of the Pope, Patriarch, and Bishop of the Diocese, and others; in the third, the names of the Faithful who died in the Communion of the Church. When any one was declared a Saint, his name was placed on the Dyptic of Saint, which at Rome was always read during the Canon; hence the term to *canonize;* and when any one was excommunicated, his name was erased from the other Dyptic. In Rome the names of great dignitaries, such as the Pope, &c., were mentioned in the Dyptic of the first prayer of the Canon; the names of the Saints in the Dyptic of the second prayer; and the Dyptic for the dead was read where they were commemorated after the consecration. In course of time, these names became too numerous, and hence at Rome a few of the earlier Saints were mentioned, and the rest commemorated in general terms; this was afterwards adopted as the general usage of the Church. — Du Cange, Verb. Dyptica; Bona, lib. 2, de Liturg.

Q. *Why do we in this prayer ask God's help through the prayers and merits of the Saints?*

*A.* We have already often explained the reason. The merit and prayers of the Saints are efficacious only through Jesus Christ; hence it is still Jesus who is mediator in our regard; but the Saints are his chosen spotless children, and their petitions will be heard sooner than ours, as the prayer of the just man availeth much. The conclusion of this, as well as of all the other prayers, "Through Jesus Christ our Lord," shows that we look on Him as the fountain and source of all grace.

## SECTION XXVI. — ON THE FOURTH PRAYER OF THE CANON, *HANC IGITUR*, ETC.

Q. *What is the next action and prayer of the Priest?*

*A.* The Priest now extends his hands over the *Oblata* or the Chalice and the Bread, and prays that God would favorably receive this offering, that he would grant us peace, deliver us from damnation, and place us amongst the elect. See the words in English Missal. During Easter week and the week of Pentecost, an addition is made to this prayer, so as to include those who are, and always were, solemnly baptized, on the Saturday previous to these festivals.

Q. *Why does the Priest keep his hands extended over the* Oblata *whilst he says this prayer?*

*A.* We have seen that, in the ancient Church of the Jews, the people who offered the victim, and the Priest who immolated, touched with the hand the head of the victim, desiring by this to testify to God that they substituted this victim for themselves, and put it to the death which their own sins merited; and in doing so, they prayed that God would receive the Sacrifice, forgive their sins, and grant them the blessings they petitioned for. — Levit. i.. iii., iv., xvi. Hence, for the same end, the Priest, in the name of all the people who offer the sacrifice with him, in spreading his hands over the offering, touches the victim, as it were, immediately before the mystical immolation, which takes place in the consecration, praying God for peace here, the remission of sin, and eternal glory in the next life.

Q. *What should the people do during this prayer?*

*A.* Offer themselves to God, with and through Jesus Christ, in the spirit of humiliation and adoration, asking what the Priest asks, and repeating the prayers with him.

Q. *What is the next, or fifth prayer of the Canon?*

*A.* The Priest blessing again the *Oblata* with the sign of the Cross, by which he announces in advance the death of Christ, of which the Sacrifice of the Mass is but a continuation, repeats the prayer beginning with the words *Quam Oblationem*, to be seen in the English Missal.

Q. *Why does the Priest beg of God that his oblation may be* blessed, received, ratified, or approved, reasonable *and* agreeable *in his eyes?*

*A.* The Church by this prayer alludes to the five parts of the Sacrifice already explained; these are — the choice and sanctification of the Host, the offering of it, the immolation, the consumption, and the communion.

1st, The victim was withdrawn from profane use, and set aside for God; and by this choice it was in a manner blessed

2dly, It was offered to God before the immolation, and, by this offering, it was received among, or *ascribed* to, the number of things consecrated to God. 3d, It was immolated, and by this its consecration to God was *ratified*, realized, or approved. 4th, It was consumed, and by this it was purified, so that it became by this, in a manner, a spiritual, and because so, an agreeable offering to God, before whose throne the smoke ascended as an agreeable odor. 5th, The people partook of the Sacrifice either corporally, by eating of the victim, or spiritually, by desire and by begging, through the Sacrifice, God's help and his forgiveness.

The above prayer means as follows: "We beseech thee, O Lord, to receive this oblation, since we offer Thee a victim, sanctified, offered, immolated, immortalized, and hence elevated to, and made agreeable to Thee." Jesus Christ, as we have already explained, is sanctified, as to his human nature, by his Incarnation, offered in his Birth, immolated in his Passion, immortalized by his Resurrection, and presented to God by his Ascension. We partake of him spiritually by Baptism, by which we are incorporated with his mystical body; and corporally, as often as we partake of the great Sacrament of the Altar.

Q. *Why does the Priest pray that the* Oblata *may become the body and the blood of Jesus Christ?*

*A.* Although the Church is certain that such change will infallibly take place, still, out of humility, she craves so great a blessing from God, by humble prayer. This is to be found in all the Liturgies, Greek and Latin, and St. Basil declares it to be an apostolical tradition. — Lib. de S. Spirit. c. 27. By this prayer we also beg that we may receive worthily, and for our salvation, the body and blood of Christ. — Conc. Florent. sess. 25.

Q. *What should the people do during this prayer?*

*A.* Renew all their fervor, their faith, hope, and charity, and implore God to make the Sacrifice to them a source of grace and benediction.

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## SECTION XXVII. — THE CONSECRATION AND FOLLOWING PRAYER, *UNDE ET MEMORES.*

Q. *After the prayer, just explained, what does the Priest do?*

*A.* He immolates mystically the victim, by the separate consecration of the body of Jesus Christ under the form of bread, and of the blood of Jesus under the form of wine. This we have already explained.

Q. *How does the Priest perform this mystical immolation?*

*A.* In the words, in the name, and by the power of Jesus Christ, he does and says what Jesus Christ did and said; he efficaciously changes the bread into the body, and the wine into the blood, of Jesus Christ; and in the subsequent parts of Mass, he breaks and distributes, as Jesus Christ did. After operating, by the divine words, this ineffable change, he adores the body mystically immolated or broken, and the blood mystically shed, and raises them on high, in imitation of the elevation of Christ on the Cross, to be adored by the Faithful.

The Greek Church consecrates in the very same manner, with this exception, that the Priest pronounces the words aloud, and the Faithful respond *Amen*, as if to express their belief in the change that has taken place. — Bona, Liturg. lib. 2, c. 13; see also Sacrament. Gelasii, et S. Greg.; Conc. Trid. sess. 22, can. 9, de Sacrif. Miss.

Q. *Why does the Priest elevate the body and blood of Christ immediately after consecration?*

*A.* To represent the elevation of Jesus Christ on the Cross, and to let the Faithful see and adore their Savior present under the appearances of bread and wine. In fine, to offer in silence to God the body and blood of Jesus Christ, mystically immolated, as the Priests of the old law offered the blood of the immolated victim.

The elevation of the Host is so ancient, that it is to be found in all the ancient Liturgies. In the Greek Church it is done before the Communion, and at Rome, in ancient times it took place immediately before the Lord's Prayer. — Bona, lib. 2, c. 13; St. Aug. in Ps. xcviii.; St. Amb. de S. Spirit lib. 3, c. 12; S. Cyril. Catech. 5 Myst.

Q. *What should the people do during the consecration and elevation?*

*A.* Think with trembling respect of this grand mystery; make acts of faith on the ineffable change; ask grace from God to be as it were one with Christ; and adore Jesus, hid under the Sacramental veils.

Q. *What follows the consecration?*

*A.* The Priest offers the body and blood of Jesus Christ, and in offering them repeats the prayer which commences, *Unde et memores.* — See Missal. In repeating this prayer, the Priest makes several times the sign of the Cross over the body and blood of Jesus Christ.

Q. *What reflection should we make on this prayer?*

*A.* The people should make the holy offering to God with the Priest; for the Sacrifice is the Sacrifice of both, as the words of the prayer demonstrate; and the best way to do so, is to repeat the prayer with the Priest. The signs of the Cross made here,

and in after parts of the Mass, are not blessings, but are made to indicate that this Sacrifice is one with the Sacrifice of the Cross, and has all its virtue from that great first offering, of which the Mass is a continuation and representation.

As Christ said when he established the Sacrifice, *Do this in remembrance of me*, so by the consecration we commemorate his death; and by the offering of his body and blood, after consecration, we commemorate the offering he made of himself to his Father on the day of Ascension, when he presented his body and blood, and where he shall forever make the same offering to his Eternal Father for us. Hence, in the above prayer we commemorate not only his death, but his Resurrection and Ascension. — See what we have said on the prayer, *Suscipe Sancta Trinitas.*

The Priest says he offers a pure, spotless Host, in allusion to that passage of the prophet Malachias, where it is said that in every place a pure Holocaust shall be offered to God. — Ch. i. 11. The Priest says he offers to God gifts that God has given us, because it is by the power of God that these gifts, the body and blood of Christ, are present.

Although we believe that there is no bread present after consecration, the Church still calls it *holy bread*, because bread figuratively means all kinds of nourishment, corporal and spiritual. Thus we say, the bread of life; and thus Jesus himself said, "I am the living bread." — John vi. 41.

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SECTION XXVIII. — *SUPRA QUÆ* AND OTHER PRAYERS OF MASS EXPLAINED.

Q. *What is the next act and prayer of the Priest in Mass?*

*A.* He begs of God that he may favorably receive the offering of *living* bread, and the chalice of salvation, in the prayer *Supra quæ*, &c. — See Missal. In this prayer the Priest implores Heaven to receive the Sacrifice for the good of God's faithful people, because the Sacrifice of the Mass, being the offering of Christ, is always favorably received. The Sacrifices of Abel, Abraham, and Melchisedech, were acceptable, because they were prospectively connected with that of the Cross; and our Sacrifice is agreeable to God, and beneficial to us, because it is one with, and is a continuation of, that of the Cross. Hence we pray that, as God received with pleasure the Sacrifices that were only a figure, He will now receive, for His glory and our good, the real victim prefigured.

Q. *Why are the Sacrifices of these three mentioned rather than that of Aaron?*

*A.* Because these three Saints were, in themselves and in

their Sacrifices, a more perfect and express figure of the Sacrifice of Christ than any other.

Abel, by his innocence, the death he suffered, the ardor and fidelity with which he offered his best offerings, was an image of Jesus, innocent, put to death by the envy of the Jews, and offering himself in Sacrifice from the moment he entered the world. — Heb. xi. 4.

Abraham, father of the *faithful*, who immolated in desire his son Isaac, and, as St. Paul remarks, recovered him, as it were, from the dead, was a figure of Christ; by whom we have faith, and who, through obedience, actually suffered death for us. — Heb. xi. 17, 18, 19.

Melchisedech was a figure of Christ, by his quality of Priest; by being king of peace and justice; by the eternity of his priesthood; by being, as a Priest, greater than Aaron; a Priest who sacrificed after the victory; a Priest who offered to God bread and wine. — Heb. vii. 1, 2; St. Aug. lib. 16, de Civ. Dei, c. 22. In these three Sacrifices we have a wonderfully perfect figure of the Sacrifice which Christ commenced in his birth, immolated on the Cross, consummated in heaven, and continues every day on our Altars. All the epithets of holiness and sanctity in this prayer have reference to the Sacrifice of the Mass, and not to that of Melchisedech, which was only a figure.

Q. *What should the people do during this prayer?*

*A.* Be united in mind and spirit with the Priest, and repeat with him the words of the prayer, or others similar, as they should do also with the following prayer, which is only a continuation of the former.

Q. *What is the next prayer?*

*A.* That very beautiful prayer which begins, *Supplices te rogamus.* — See Missal.

Q. *What must we do to comprehend the spirit of this prayer?*

*A.* We must consider that, in Jewish times, after the immolation, the victim was burnt, that the smoke, or its perfumed part, might ascend, as it were, to the throne of God, to induce Him to shed upon us His benedictions and graces. We have already seen that this figure of the Jewish Sacrifice is accomplished in the Ascension of Christ, who is now, with his Father, to us the source of all blessings. "Ascending on high he gave gifts to men." — Eph. iv. 8. Here we not only pray God to accept our Sacrifice, as He accepted those that were only a figure of ours, but we beg that Angels may present it before the throne of God; that, being offered, as it were, on the Altar of heaven, we may, when we partake of it, be filled with all the graces that Heaven can bestow.

Q. *Why are Angels mentioned in this prayer, and in this occupation?*

*A.* Because it is evident from Scripture that the Angels present before the Altar of God the prayers, vows, and offerings of men. — Tob. xii. 12; Luke i. 21; Apoc. viii. 4. There is also this other reason for begging the Angels to present our Sacrifice, which is, that by this we acknowledge our own unworthiness, and by employing spotless hands in this holiest of works, we insure for ourselves a greater abundance of God's graces and favors.

Some interpreters say that the Angel mentioned here means Jesus Christ himself, who is the Angel of the Great Council; the only Mediator through whom we can approach the Father; He is the Altar, the Sacrificer, the Mediator, the Victim. According to this interpretation, the meaning of the above prayer will be as follows: —

We beseech thee, O Great God, that Jesus Christ, whom we offer Thee on this material Altar, and who offers Himself to Thee without ceasing in heaven, may, as the Angel of the Great Council, present to Thee in heaven this offering of His body and blood, that, partaking of this Altar or Sacrifice, we may be filled with every heavenly benediction through the same Jesus Christ our Lord.

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SECTION XXIX. — ON THE *MEMENTO* FOR THE DEAD.

Q. *What is the next prayer in Mass?*

*A.* That in which the dead are commemorated. — See Missal.

Q. *What have you to say on this beautiful prayer?*

*A.* The Church does not pray for the Saints who are in heaven, nor for the reprobates who are in hell; the first require no prayers, and the second cannot be benefited by them. She prays for those only who are in a place of temporary suffering, and have not as yet reached heaven, the true place of refreshment, light, and peace. The Church, at every Mass, besides praying by name for some, recommends all that are suffering in Purgatory to the mercy of God; she begs for them refreshment from the pains of fire, light from the darkness in which they are buried, and peace from the perpetual anxiety and agitation which they endure. How beautiful is this divine union of the Church on earth with the Church in heaven, in offering Jesus to God as our Sacrifice, in imploring of God, through that Sacrifice, consolation and deliverance for the Church suffering in Purgatory; that all these three great parts of the mystical body of Christ may, in unity with their Head, with one heart and one voice, love, praise, bless, and glorify God, throughout the countless ages of eternity!

Q. *Is this prayer for the dead of very ancient usage?*

*A.* It is to be found in all the ancient Liturgies, and is authorized by apostolical tradition, as we have already proved.

Q. *What should the people do during this prayer?*

*A.* They should pray fervently for those of the faithful for whom they are bound to pray, and then fervently recommend, in general, all the faithful departed.

Q. *What is the next prayer?*

*A.* That which begins *Nobis quoque peccatoribus*, which three words are pronounced aloud, and the rest repeated in a low voice. — See Missal.

Q. *What connection has this prayer with the preceding one?*

*A.* After having, before the consecration, begged of God that he would unite in spirit the Church of this world with the society of the Saints in heaven, and after having implored God in favor of the Church suffering in Purgatory, after the consecration, the Priest now begs the same blessing for himself and all present; he raises his voice in the first word of the passage and beats his breast, that the congregation may hear and enter into his sentiments, and, like the Publican, beat their breasts in the earnest spirit of compunction, crying aloud for mercy. — Luke xviii. 13.

Q. *Why are some Saints named particularly here?*

*A.* At Rome, in the ancient Dyptics, some of the Saints were mentioned before, and others after the consecration. We may also mention that the Saints here mentioned were of every class in society, that all might be encouraged by their example. — Bona, Liturg. lib. 2, c. 14, n. 5.

Q. *Why do we ask God to receive us amongst the Saints, not in consideration of our own merits, but by granting us mercy?*

*A.* Because we owe all to God's mercy, without which, we cannot sustain his judgment, — Ps. cxxix. 3; cxlii. 2, — and because the eternal life which God grants to men is not a debt due to us, but is a grace of God. — Rom. vi. 23. We may merit, but our merits themselves are the effect of God's grace.

Q. *What is the meaning of these words in this prayer, "By whom, O Lord, thou doest always create, sanctify, quicken, bless, and give us all these good things"? &c.*

*A.* To understand this, we must know that formerly a benediction of the fruits of the earth took place immediately before the above words, and to these fruits, milk, honey, &c., the above words have reference, for all is blessed through Jesus. Besides this meaning, the above words have reference to the most precious of all fruits, the body and blood of Jesus Christ, by whom, as by the word, the bread and wine, in form of matter, are created; sanctified in being chosen as the matter for the Eucharist; quickened by their transubstantiation into the body and blood of



Rom. p. 264.

Christ, the living bread which descended from heaven; blessed as a Sacrifice of benediction and praise to the glory of God, and a source of benediction to his Church; given to us, in fine, when we receive Jesus under the Eucharistic veils. — See John i. 3; vi. 6, 51.

Q. *Why are signs of the Cross made here?*

*A.* To show what we have so often repeated, that all the benedictions and graces conferred on us by this holy Sacrifice, are derived from it only inasmuch as it is one with, and a continuation of, the Sacrifice of the Cross. The last words of this prayer signify that we cannot render to God the honor that is due to him, except in, and with, and by Jesus Christ, and that we cannot please God, except in so far as we are living members of him as our Head.

Q. *Why does the Priest make three signs of the Cross, with the Host over the Chalice, at these words,* by him, and with him, and in him?

*A.* To show that God is honored only by virtue of the Sacrifice of Jesus Christ on the Cross. The two signs of the Cross made on the Altar, when the Father and Holy Spirit are mentioned, are intended to show that it is by the Cross of which the Altar is a figure, that the Holy Trinity has received all honor and glory. Some writers add another reason, viz.. in ancient times, the sign of the Cross was made as often as any person of the Blessed Trinity was named; and, in the above prayer, the Son is named three times, the Father once, and the Holy Ghost once.

Q. *Why does the Priest elevate the Chalice and Host a little, as he repeats the last words of this prayer?*

*A.* To declare by this act that it is in Jesus, with Jesus, and through Jesus, that the adorable Trinity receives the honor and glory due. In ancient times this was the only elevation, and the Host, as well as the Chalice, were raised higher, that they might be seen and adored by the people; hence, the present practice of ringing the bell at this time is a fragment of the ancient usage.

Q. *What should the people do during the prayer* Nobis quoque peccatoribus?

*A.* They should beat their breasts with earnest compunction, crying sincerely for mercy; they should entreat God to unite them one day with the martyred Saints named by the Priest; they should thank God fervently for all the blessings they have received through Jesus, and adore the holy Trinity, in Jesus, with Jesus, and by Jesus.

Q. *Why does the Priest now raise his voice, saying,* Per omnia sæcula sæculorum?

*A.* This is the conclusion of all the prayers he has said in the Canon, and he raises his voice that the people may hear that he has finished them; and that, as the holy Sacrifice is theirs as well as his, they may consent by responding *Amen.*

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SECTION XXX. — ON THE LORD'S PRAYER, ETC.

Q. *What follows the prayer we have explained?*

*A.* The Lord's Prayer, which we have already expounded. The Church repeats this prayer immediately after the Sacrifice, because it contains all that we are to ask of God. The Church, to obey Jesus Christ, recites solemnly this divine prayer; and to obtain most easily its requests, it asks them at the moment it offers the heavenly victim, by whose merits alone we are to obtain what we stand in need of.

Q. *Why does the Priest commence by the words,* Præceptis salutaribus, &c.?

*A.* To show that we approach God through this prayer with so much confidence, only because Jesus Christ has ordained that we should do so. In many Churches the Deacon, during this prayer, shows the paten to the people, to warn them to prepare for communion, as the paten is the vase on which is laid the holy communion. In ancient times the Creed and the Lord's Prayer were not repeated before any except the Faithful, and those who had sufficient instruction for Baptism; or, as they were called, *Competentes.* Hence these two prayers were said aloud in Mass, because the uninitiated or uninstructed were removed immediately after the Gospel.

Q. *What should the people do during this prayer?*

*A.* Repeat it very earnestly, and with respect and humility; and with the Clerk say, in a manner aloud, *Deliver us from evil.*

Q. *Why does the Priest in this instance answer* Amen, *after the people have said,* Deliver us from evil?

*A.* In the first place, to consent to the prayer of the people; and secondly, the Amen of the Priest in this instance is equivalent to the following: "Yes, O God, I beg of Thee, in the name of all assembled, that thou wouldst deliver us from all evil;" and hence the words of the following prayer, *Libera nos quæsumus,* &c. — See Missal.

Q. *What are the evils, past, present, and to come, from which we ask to be delivered?*

*A.* Our sins are the past evils; our temptations, whether interior or exterior, the present evils; and future evils are the temporal or eternal punishments due to sin; hence the Church in this prayer prays for deliverance from sin, because sin is

really the only evil; all other evils which deserve the name are only the consequence of sin. She prays also for peace, because peace is the sum of all good or blessing, and there can be no real peace so long as we are slaves to sin. "There is no peace for the wicked, says the Lord." — Isa. xlviii. 22; Rom. ii. 9, 10.

Q. *Why does the Priest make the sign of the Cross with the Paten before saying*, Give us peace?

*A.* The Paten is the instrument or symbol of peace; it is the plate on which is laid the body of Jesus, which, as the sign of peace, is distributed to the people; hence the Priest kisses it, saying the above words. The above sign of the Cross is, therefore, made to show us that there is no real peace but through the Cross of Jesus Christ.

Q. *Why does the Church employ here the special intercession of the Blessed Virgin, St. Peter, St. Paul, and St. Andrew?*

*A.* We ask their intercession to aid us in obtaining the peace we beg of God, and we ask specially the above Saints as the chief instruments employed in giving peace to the world. The Blessed Virgin is the mother of the God of peace, and the three leading Apostles were the most zealous preachers of peace to men. The people, full of devotion, and longing for true peace, should repeat the above prayer along with the Priest.

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## SECTION XXXI. — THE BREAKING OF THE HOST AND THE MINGLING OF THE TWO SPECIES.

Q. *Why does the Priest, whilst pronouncing the last words of the above prayer, break the Host?*

*A.* In imitation of Christ, who broke it before distributing it, and in conformity with the usage of all the Churches in the world, since the time of the Apostles. — 1 Cor. x. 16; xi. 24; and all the Fathers. The Priest breaks it whilst he is praying for peace and deliverance from all evil, to show that Christ was immolated on the Cross, and gives himself to us in the Eucharist only to give us true peace, and to deliver us from evil. — St. Clement. of Alex. 1, Strom.; St. Greg. Naz. lit. 240; St. Aug. lit. 149. See all the ancient Liturgies.

Q. *Into how many parts is the Host broken?*

*A.* The Greek Church breaks it into four parts, and the Latin Church into three only. The reason for the Greek practice is, that it gives one part to the Priest, a second to the people communicating, a third for the sick, and a fourth to be mingled with the blood of Christ in the chalice. In ancient times the bread used for consecration in the Latin Church was very large; one portion was put in the chalice, a second was received by the

Priest, and the third was divided to the communicants. A vestige of this practice remains in the practice of the Pope, who, when he says Mass, puts one portion in the chalice, receives himself another, and divides the third between the Deacon and Sub-Deacon. The same may be seen at the consecration of a Bishop; the consecrator gives a portion of the Host to the consecrated Bishop.

The Mosarabic rite divides it into nine portions, each representing a mystery in the career of Jesus Christ. His Incarnation, Nativity, Circumcision, Transfiguration, Passion, Death, Resurrection, Glory, and Everlasting Reign in Heaven.

Q. *Why does the Priest, after breaking the Host, wish peace to the people*, Pax Domini, &c.?

*A.* In former times, the Bishops, in Rome, France, and Spain, solemnly blessed the people at this prayer. The above usage is the remnant of this Pontifical practice, and hence, the Priest blessing, as it were, the people, by the merit of the Host, which he breaks for them, makes the sign of the Cross with the Host three times. — Bona, Liturg. lib. 2, c. 16.

Q. *Why is a portion of the Host put into the Chalice?*

*A.* As the separate consecration represents the death of Christ, so the union of the two species in the chalice represents his Resurrection; and as this is done before the communion, it indicates that we receive Jesus Christ in his glorious and immortal state.

Q. *What should the people do whilst the Priest prays that this mingling of the body with the blood of Christ may be to us a source of everlasting life?*

*A.* They should bow down in deep gratitude to the Savior, who gives himself for our nourishment, and beg of him that this action, which represents his Resurrection, may be to them a pledge of a glorious resurrection and everlasting life.

Q. *What follows next in the order of the Mass?*

*A.* The prayer called the *Agnus Dei*, which the Priest repeats three times, beating his breast. He twice asks mercy of the Lamb of God, who is Christ, — John i. 29; Apoc. v. 12, — and the third time he begs peace.

Q. *Why is this prayer said?*

*A.* As a preparation for communion; we first implore twice mercy, and then beg peace for God's people all over the world. This heavenly peace is asked often and earnestly from the *Pater Noster* to the communion; the people should join very fervently with the Priest in asking mercy and peace.

Q. *What prayer follows next?*

*A.* The Priest, profoundly inclined, prays for the peace of the Church, *Domine Jesu*, &c. — See Missal.

Q. *Why is this prayer for peace again repeated?*

*A.* Because the kiss of peace, in High Mass, is given at the end of this prayer as a model for all the faithful, and the Priest prays that all may be of one heart and one mind, and may all form the *one* beautiful united body of Christ. This kiss of peace and unity is given before communion, that we may testify that we are one body and one spirit, all who partake of *the one bread.* —1 Cor. x. 17.

Q. *Is the kiss of peace of very ancient origin?*

*A.* It is derived from apostolic tradition. The Priest kisses the Altar before giving the kiss of peace to the Deacon, to indicate that true peace is to be derived only from Jesus Christ, represented by the Altar. In very ancient times the Priest kissed the Host itself, and in embracing the Deacon, said, 'Peace to thee, brother, and to the whole Church of God."

Q. *What should the people do during this prayer?*

*A.* Pray that they may be at peace with God, their neighbors, and themselves; that all may be truly brethren, incorporated with Jesus Christ.

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SECTION XXXII. — COMMUNION OF THE PRIEST AND PEOPLE.

Q. *What does the Priest do whilst the assistants give the kiss of peace?*

*A.* He says the prayers, *Domine Jesu*, &c., *Perceptio Corporis*, &c., (see Missal,) as a preparation for his communion.

Q. *Should the people say these prayers?*

*A.* The communicants can do nothing better, and the non-communicants may say them, or pray mentally, according to their spirit.

Q. *What does the Priest then do?*

*A.* He takes the body of Jesus into his hands, and in a low voice says, to excite his faith, "I will take the heavenly bread, and invoke the name of the Lord." After these words he raises his voice a little, and says, three times, "Lord, I am not worthy that thou shouldst enter under my roof; say but the word, and my soul shall be healed." — Matt. viii. 8. These words are put in the mouth of every communicant, as expressive of the humility with which all should receive the body and blood of Christ.

The Priest now receives the body of Jesus Christ, after repeating the words *Corpus Domini*, &c., found in the Missal, and after communicating under one kind, he says the *Quid retribuam*, which is a portion of the Ps. cxv. He then receives the Chalice, after repeating the *Sanguis Domini*, and making

the sign of the Cross with the Chalice, as he had before done with the Host.

Bishops and Priests communicate standing; the Pope communicates sitting, but after bowing and profoundly adoring Jesus Christ. This is done by the Pope, as a more express imitation of that which Jesus did at the last supper. — See Bona, Liturg. lib. 2, chap. 17. The people who are to communicate should, during the communion of the Priest, be fervently preparing to approach to the heavenly table; and others should humbly crave forgiveness of their sins, and, full of compunction, endeavor to communicate spiritually.

Q. *What follows after the communion of the Priest?*

*A.* The communion of the people. The general confession is made by the clerks in the name of the people; the Priest then, taking the body of Jesus into his hands, says, "Behold the Lamb of God; behold him who taketh away the sins of the world;" and after repeating three times the *Domine, non sum dignus*, he distributes the holy Sacrament, under the form of bread, to each communicant. If there are Priests, or Deacons, or Sub-Deacons, to receive, they communicate in the same manner as the laity, but within the Altar rails.

Q. *What should we do, when we do not sacramentally communicate?*

*A.* We should humble ourselves, unite ourselves in spirit with Jesus Christ, beg of him the disposition for worthy communion, and the same graces they receive who have the happiness to communicate worthily.

Q. *At what time of the Mass should the people communicate?*

*A.* Immediately after the Priest; for, as the Sacrifice is the Sacrifice of the people as well as of the Priest, and as both should partake of it, it is contrary to good order that they should put off their participation until the Sacrifice is finished, and the people dismissed by the words, *Ite, missa est.* Besides, the Post-communion is a prayer of thanksgiving for both Priest and people; and hence, both should have received before it is read. Although, however, this be the spirit of the Church, we should abide by, and be satisfied with, the order of the Diocese in which we reside.

Some are of opinion, that the usage of giving communion out of Mass is derived from the practice at Jerusalem formerly followed. Multitudes of pilgrims flocked thither, and as the Easterns do not, like the Latins, say Mass every day, there was a necessity to communicate these pious pilgrims, even when, on the day they received, there was no Mass.

Q. *Is the general confession made before the communion a very ancient usage?*

*A.* No; nor is it in use in some churches at present. It is, however, a holy and useful practice, as it makes us renew our sorrow for sin, at the moment we are to receive the holiest gift that God gives us, in the body and blood of his divine Son.

Q. *Why does the Bishop give his ring to be kissed before giving the communion?*

*A.* This is a remnant of antiquity. In some places even yet, the Bishop, as a sign of peace, embraces especially his Canons and other Clergy when he communicates them, and the kissing of his ring is a substitute for this ancient, and, in some places, modern usage.

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## SECTION XXXIII. — THE POST-COMMUNION, AND CONCLUSION OF MASS.

Q. *What does the Priest do after the communion?*

*A.* He purifies with wine and water the Chalice, and his fingers which have touched the holy Sacrament; and before receiving the ablutions, repeats the prayers, *Quod ore sumpsimus*, &c., and *Corpus Tuum, Domine*, &c. — See Missal.

Q. *What does the Priest do next?*

*A.* He reads at the corner of the Altar the communion prayer, so called because it was an anthem sung by the choir during the communion; and after saluting the Faithful, by praying that *the Lord may be with them*, he reads the Post-communion, which is an act of thanksgiving for himself and the Faithful, which all should make after communion.

Q. *Why on the fast days in Lent have we another prayer, called the* Prayer over the people, *during which the people are told to be on their knees*, Humiliate capita vestra Deo?

*A.* Some say that this prayer was said for the people who did not communicate during Mass; others, that it was said in penitential seasons over the penitents. But the real reason is, that this prayer is the prayer said after Vespers in the office, and formerly, in Lent, Vespers were said between the communion and the end of Mass, and the prayer of Vespers was added to the other Post-communion; now Vespers are generally separated from Mass, yet the prayer is retained. The prayer is an act of thanksgiving after communion, as may be seen by reading that especially of Ash-Wednesday.

Q. *What follows the Post-communion?*

*A.* The Priest, after saluting the people with the usual *Dominus Vobiscum*, (the frequent repetition of which, during Mass, shows the union of the people and the Priest in offering the holy Sacrifice,) says, either by himself or by the Deacon, (if it be

High Mass,) *Ite, missa est*, i. e., you may retire, or you are permitted to leave. The people reply, Thanks be to God. In times of penance the Priest says, *Let us bless the Lord;* and in Masses for the dead he says, *Let them rest in peace;* and the people say, *Amen.*

Q. *Why is not the* Ite missa est *said at the end of each Mass?*

*A.* It was said only when the people were actually about to retire; and it was not said when any other prayers or offices were to be said after Mass. Hence it was not said in times of penitence, or after Mass for the dead.

In former times the Mass ended with the *Ite missa est.* The benediction was given only by Bishops, as is the case in some churches even to the present time. Pius V. was the first to order the saying of the beginning of St. John's Gospel: before his time some said it, and others omitted it. The reading of this Gospel originated in its having been said after Mass to obtain from God spiritual, as well as temporal blessings — a practice which was in itself good, provided all superstition were excluded. Even to this day, this Gospel is piously read over the sick, and as it is a profession of faith in the divinity of Christ, we have reason always to hope, that such will never be sincerely made, without a reward. The reading of St. John's Gospel after Mass is now obligatory. — Bona, Liturg. lib. 2, c. 20.

Q. *What prayer is it which the Priest says in a low voice, before giving the blessing which begins,* Placeat tibi, Sancta Trinitas, &c.? — See Missal.

*A.* It is a short act of thanksgiving, for the Sacrifice he has been permitted to offer.

Q. *What should the people do during the Blessing?*

*A.* Be humbled in the sight of God, and beg his blessing through the ministry of the Priest.

Q. *What should they do during the reading of the Gospel of St. John?*

*A.* They should adore the Eternal Word; thank him for becoming man to dwell amongst us; beg of him to preserve us till death as children of God — a grace which he merited for us by his Incarnation, his death, his Resurrection, and Ascension.

Q. *What should we do after Mass?*

*A.* Collect ourselves before leaving the Church, thank God for his mercies to us, and crave humbly that we may obtain all the fruits of the holy Sacrifice, and that it may be to us, and to all, a source of salvation.

# CHAPTER VIII.

## ON EXORCISMS AND BLESSINGS.

### SECTION I. — ON EXORCISMS.

Q. *What do you mean by the word Exorcism?*

*A.* It means a ceremonial which the Church uses to banish devils from the possessed or assailed, and from other creatures, which they do or may abuse.

Q. *Who has given the Church this power?*

*A.* Christ himself, as is evident from Mark xvi. 17; and Luke ix. 1, &c.

Q. *Why are inanimate creatures exorcised?*

*A.* Because the devil may abuse them, and does so often, to injure men. This is evident from Rom. viii. 19, &c., where it is declared, that creatures made for the glory of God are constrained into the service of the wicked, forced to cherish vanity, and gratify criminal passion. By exorcising such, the Church begs of God that he will not permit devils to abuse his creatures, which were made for his glory, and for holy purposes.

Q. *What are the creatures which the Church ordinarily exorcises?*

*A.* Persons possessed or assailed by the devil; places inhabited by devils; all creatures which the Church uses in her ceremonies, such as water, salt, oil, &c.

Q. *What must we consider in Exorcisms performed over the possessed?*

*A.* We must be well assured of the possession or obsession, and for this end the Bishop is to be consulted. We must prepare ourselves, by fasting and prayer; for there are devils which by no other means can be expelled. — Matt. xvii. 20. The Exorcist must lead a humble and pure life; no curious inquiries must be made; the Ritual must be exactly observed; and all assistants must pray fervently for the exorcist and the possessed.

### SECTION II. — ON THE MEANINGS OF THE WORD BLESSING.

Q. *What do you mean by the word Blessing?*

*A.* 1st, It means the good we do to any one. In this sense the graces and favors of God are called blessings, — Eph. i. 3, — and in this sense alms are called blessings. — 2 Cor. ix. 5, 6. 2dly,

It is taken for the desire we express to have some blessing of God, for ourselves or others, whether the desire obtain the grace or not. Thus Melchizedech blessed Abraham, Isaac blessed Jacob, &c. — Gen. xiv. 19; xxvii. 27; xlix.; Judith xv. 10. 3dly, It means the prayers and ceremonies by which the Church dedicates certain persons to certain offices or duties, and begs solemnly grace to enable them to acquit themselves well of these duties. In this sense the Church blesses Abbots, Abbesses, &c., and consecrates and crowns Kings and Queens. 4thly, It means the prayers and ceremonies by which the Church withdraws creatures from profane uses, to use them for the purposes of religion. In this sense the Church blesses water, salt, oil, bells, chapels, cemeteries, vestments, Altar linens: these are sometimes, but improperly, called consecrations. We say, however, the consecration of a Church, an Altar, or a Chalice, &c.

By these prayers the Church sometimes begs of God so to sanctify certain inanimate creatures, that they may be the instruments of supernatural effects. Thus are blessed the water for Baptism, the holy oils, and the chrism, &c., which are used as the matter of the Sacraments.

Q. *Is it not superstition to attribute supernatural effects to creatures?*

*A.* Not when the effect is the fruit of the omnipotent power of God; the creature of itself has no power; all its virtue comes from God. In the Sacraments we have mentioned, we have the plainest proof that God produces supernatural effects by the use of natural means.

Q. *Has the word Blessing no other meaning?*

*A.* Yes; the Church blesses every thing intended for the use of man — food, drink, houses, ships, the sea, the fields, vineyards, arms, standards, the pilgrim's staff, &c. Men should use all these things only for the glory of God; and the Church blesses them, to prevent the devil from inducing men to abuse them, and prays Heaven that all God's creatures may be used for God's glory, and the good of his people.

Q. *Are these Blessings of great antiquity in the Church?*

*A.* They existed in the time of St. Paul, who tells us that every creature of God is good, when sanctified by the word of God and prayer. — 1 Tim. iv. 4, 5. Such blessings may be found in all the ancient Rituals of the Greek, as well as the Latin Church.

SECTION III. — ON THE GENERAL CEREMONIES USED IN THESE BLESSINGS, AND THEIR RESERVATION TO THE BISHOP.

Q. *Why is the sign of the Cross used in these Blessings?*

*A.* To signify that, since the fall of man, it is only through the merits of Jesus crucified that creatures are blessed by God. The sin of our first parents threw all nature into confusion. Devils, and men ruled by devils, abused God's inanimate creatures, as St. Paul says, "All creatures were enslaved in spite of themselves." — Rom. viii. 20. But the same holy Apostle tells us, that all things are repaired or renovated by Christ, and the virtue of his Cross. — Eph. i. 10.

Q. *Why does the Church use incense in her blessing?*

*A.* To intreat God that the prayers which are said, to invoke his blessing on his creatures, may ascend like incense before his throne.

Q. *Why is holy water sprinkled on persons or things blessed?*

*A.* To implore God, that the devil may have no power over them, and that they may be purified by virtue of the Holy Spirit.

Q. *Why does the Church, in some blessings, anoint with holy oil?*

*A.* The oil represents the unction of the Holy Spirit; and the Church prays that God may send his Holy Spirit, and may so purify and sanctify the creatures blessed, that the effects, for which she blesses them, may be obtained. The exterior unction represents the interior unction or effusion of the grace and power of the Holy Spirit. This grace is called *unction* in many parts of the New Testament; and Jesus Christ is called Christ, that is, the anointed, because the plenitude of the Holy Ghost reposed in and upon him. — Luke iv. 18; Acts iv. 27; Col. i. 19; Heb. i. 9; 2 Cor. i. 21; 1 John ii. 20, 27; Isa. lxi. 1; Col. ii. 9.

Q. *Has every Priest all power as to these benedictions?*

*A.* Some are reserved to the Bishops, as appears from an apostolical tradition, confirmed by many Canons of the Church. Such are the blessing of the oils, the consecration of churches and altars, &c. Other blessings are reserved to the Bishop, but he can depute a Priest; such are the blessings of sacerdotal vestments, chapels, cemeteries, crosses, bells, standards, &c. In fine, there are some for which the permission of the Bishop is not necessary; such are the blessing of water, salt, houses, ships, &c. These reservations have for their object the preservation of episcopal superiority and dignity, as well as the prevention of irregularities, which might creep in, were things otherwise.

## SECTION IV. — THE BLESSING OF THE HOLY OILS ON HOLY THURSDAY.

Q. *What oils are blessed on Holy Thursday?*

*A.* The Oil for the sick, the Oil for the Catechumens, and the Oil mingled with balm, which is used in Confirmation. These holy Oils are also used for other purposes.

Q. *Is the use of these blessed Oils very ancient in the Church?*

*A.* The blessing of such by a Bishop rests on apostolical tradition. All the ancient pontificals attest this, and the practice of every church in the world, before the time of Luther, proves it. — See St. Cyp. Ep. 69, ad Januar.; St. Basil. de Sanc. Spirit. c. 27; St. Cyr. Hier. Catech. Myst.; St. Aug. lib. v. de Bap. et contra Donat. c. 20; 2 Conc. Carthag. can. 2; 3 Conc. Carthag. can. 36; 1 Conc. Tolet. can. 20, &c.

In the blessing of the holy Oils, besides the Bishop, who celebrates pontifically, twelve Priests, seven Deacons, and seven Sub-Deacons, all in the full vestments of their order, are necessary, except a dispensation be granted for a smaller number. This usage is a remnant of antiquity. In former times, when the Bishop said Mass, all the Priests said Mass *along with him.* This is done still in the Greek Church; and we have a remnant of it in the Latin Church, when Priests and Bishops are ordained and consecrated; as a matter of course, the Deacons and Sub-Deacons assisted in their respective vestments. It was in Mass that the Ordinations and Benedictions generally took place, and hence the blessing of the Oils took place in Mass; and as the Priests coöperated with the Bishop in the act of Sacrifice, so did they also in all the Benedictions. We see from St. Paul, 1 Tim. iv. 14, that the Priests imposed their hands on those that were ordained by the Apostles; this is the practice to the present day in Ordination. The Priests coöperate with the Bishops in blessing the Oils, in the same manner. Twelve are required, who express the twelve Apostles in number; and the Deacons and Sub-Deacons are seven of each Order, representing the number chosen by the Apostles.

Q. *Are the ceremonies used in blessing the holy Oils ancient?*

*A.* Very ancient, as all the Rituals of the Greek and Latin Church attest. We find them as they are now, twelve hundred years ago; and, at that time, there was nothing to indicate that they were innovations. — See Sacramentar. S. Greg., who lived in the sixth century.

Q. *Why does the Bishop, with the Priests, breathe on the Oils to be blessed, three times?*

*A.* In doing so, they pray God to shed on these Oils the virtue and grace of his Holy Spirit. Jesus Christ, when he gave

the Holy Spirit to his Apostles, breathed on them, saying, Receive ye the Holy Spirit, &c. — John xx. 22.

Q. *Why are the holy Oils, when consecrated, saluted with Hail, Holy Chrism, &c.? Is not this idolatry?*

*A.* Very far from it. This was done in the sixth century, (Sacramentar. S. Greg.,) a time when all the energies of the Church were turned to root out idolatry. We salute every thing holy; and even in this world, every thing great and dignified is honored. We adore God, and God alone. These salutes are referable to Jesus Christ, and his Holy Spirit, who has shed his graces, and his power and virtue, on the Oils.

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## SECTION V. — ON THE BLESSING OF BELLS.

Q. *Is the custom of blessing bells very ancient?*

*A.* Bells were not always used to call people to church. Baronius says they were first introduced by John XIII., in the year 968. We are, however, certain, that bells, or whatever was used at the time for calling the faithful to divine service, were blessed in the seventh century. — Bona, Liturg lib. 1, c. 26.

Q. *What are the ceremonies used in the blessing of bells?*

*A.* Several psalms are sung, to entreat God's mercy and protection. The bell is sprinkled with holy water, interiorly and exteriorly — a sort of exorcism, which we have already explained in part, and will yet explain more fully when we come to the blessing of water. The bell is then anointed on seven places on the outside, with the Oil of Catechumens; and four on the inside, with Chrism — the officiant saying, O Lord, sanctify and consecrate this bell, in the name of the Father, and of the Son, and of the Holy Ghost. The name of some Saint is mentioned, under whose invocation the bell is blessed; and the words, *Peace be with you*, are used to set the bell aside for holy and pious purposes, that it may be an instrument of peace, and that the devil may have no power over it. The bell is then incensed, that the prayers, like the incense, may ascend on high before God. The Gospel taken from the tenth chapter of Luke, in which many heard the Word of God at the feet of Jesus, is then sung, to show that a principal use of bells is, to assemble the people to hear the Word of God.

This ceremony may be allegorically applied to the pastors of the Church: the bells are suspended on high, and the pastors are placed on high, between God and the faithful. They are called the sentinels of the House of Israel, who ought to watch ever on the mountain. — Ezech. iii. 17; Isa. xl. 9. The

bells are heard from afar, and the voice of the Pastors, who succeed the Apostles, should reach the ends of the earth. — Rom. x. 18.

The bells are blessed, to turn off storms and tempests from the faithful; and the Priests are placed between God and the people, to avert spiritual tempests, the storms of God's anger. They ought to be walls of brass, to ward off God's indignation. — Jer. xv. 20; Ezech. xiii. 5. The bells warn the people of their duty, and call them to the Church, and every one knows that this is the duty of the Pastor. — Isa. lviii. 1; 1 Cor. ix. 16.

Hence, as the bell is purified with holy water, so should the Pastor, before Ordination, be free from sin, and purified by the Spirit of God. The bell is anointed with holy Oil, to sanctify it to God; so is the Pastor, to fill him with the seven gifts of the Holy Ghost; and above all, to fill him with charity and zeal, which are represented by the unction, that he may labor for, and turn away God's anger from, his people. The bells are incensed, to signify that the Pastor should bear in his heart the prayers and wishes of the faithful, and present them to God. He is the angel of the God of armies, says Malachias, ii. 7; and one function of the Angels is, to present the prayers of the faithful before the throne of God. — Tob. xii. 12; Apoc. viii. 4. The prayers of the faithful are represented by the incense.

In fine, in blessing the bell, a gospel recommending the hearing of God's word is read, and it is the duty of every Pastor to learn that divine word at the feet of Jesus, like Mary, and to announce it with zeal to God's people.

Q. *Should the blessing of a bell be called Baptism?*

*A.* No; this is only applied properly to the Sacrament of regeneration. The bell is washed, it is anointed, a Saint's name is given to it, and the people give the name; so are Altars, temples, and other things blessed, yet such blessing is not called Baptism. The similarity of the ceremony has given rise to the erroneous name.

Q. *Who should ring the bell?*

*A.* This, in former times, was the duty of the Priests; St. Bennet made it the duty of the Abbot. In some places this duty is performed alternately by the Priests, and it is for this reason that the bells are near the choir. At present the bell is sounded by some porter or beadle, but the spirit of the Church is, that it should be rung by a clerk in surplice, at least where it is not too heavy; hence, where large bells are, we find a small one near the choir, which is rung by Ecclesiastics; this is the custom at Notre Dame, in Paris, and elsewhere.

Q. *Have we any abuse to avoid in the ringing of the bells?*

*A.* We must never ring them for profane purposes; we must

follow the direction of the Bishop in the use of them; we must never ring upon them any profane air, or any air to which profane words are sung.

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## SECTION VI. — THE CEREMONIAL OF THE CONSECRATION OF A CHURCH AND ALTAR.

Q. *In what does the ceremony of the consecration of a Church consist?*

*A.* On the eve of the consecration, both the Bishop who consecrates, and those for whom it is consecrated, should fast. On the same eve, the Bishop encloses in a reliquary, along with an attested certificate, the relics which are to be put under the Altar; these relics are exposed all night in a tent near the Church to be consecrated, and before these the Psalms of the Office are chanted; six crosses are made or painted on each side of the Church at equal distances, and a taper or torch placed at each cross.

The Bishop early in the morning orders these twelve tapers to be lighted; he then, with all the people, leaves the Church, which is shut from the inside, by a deacon left within for that purpose; he proceeds to the place where the relics are, and there he repeats with the Clergy the seven penitential psalms, whilst he assumes his pontifical robes; he then returns to the principal door of the Church, and after invoking the Holy Ghost, he chants with all the Clergy and people on their knees the litany of the Saints.

After the litanies, the Bishop sprinkles with holy water himself, the Clergy, the people, and the walls high up, as well as towards the cemetery; he then returns to the door of the Church, and prays that God may take this temple under his protection; that he may banish all devils from it, and may order, by virtue of his Holy Spirit, himself to be served in it, in purity, and with full liberty. He now strikes the door of the Church with his crosier, and in the words of the 23d Psalm, orders the doors or gates to be opened; the Deacon in the Church asks, Who is this King of Glory who wishes to enter? and the Bishop replies in the words of the same Psalm, "The Lord strong and powerful, the Lord strong in battle." But the Deacon still does not open. Again the Bishop sprinkles the walls towards the foundation, &c., and prays that God may give union and peace to all who may assemble in that Church. He strikes the door a second time, and demands, in the same words, admission; the result is as above, the Deacon does not open. The aspersion, &c., takes place the third time, and the Deacon

having asked who is this King of Glory, the Bishop with all the clergy reply, "The Lord of Hosts, He is the King of Glory; open, open, open." The Bishop now makes the sign of the Cross with the end of the crosier on the threshold, saying, Behold the sign of the Cross, let all phantoms vanish. The door opens, and the Bishop and his clergy enter, the people remaining without; the Bishop as he enters, says, *Peace be to this house.* The Bishop now, on his knees, in the centre of the Church, intones the *Veni Creator*, which is continued by the Clergy; meantime, the attendants scatter ashes in the form of a Cross on the floor of the Church, on which, as we shall see, the Bishop has to write certain letters. The litanies of the Saints follow the above hymn, after which the Bishop begs that God may visit this place; that he may depute his Angels to preserve it; that he may sanctify and consecrate this Church and this Altar, to be consecrated to his honor under the name of some Saint.

After chanting the *Benedictus*, which Zacharias pronounced as a thanksgiving to God for the blessing of the Incarnation of Jesus Christ, the Bishop, with the end of his crosier, writes on one end of the above lines of ashes the letters of the Greek alphabet, and on the other those of the Latin alphabet, in such a way that the first letter of each alphabet will point to an angle of the Church, and the last letter of each, to each of the opposite angles. The Bishop now approaches the Altar, repeating the words of Ps. lxix., "Come to my aid, O God," &c. He blesses water, and mingles with it blessed salt, ashes, and wine. He commences the consecration of the Altar by intoning Ps. xlii., "Judica me, Deus," &c. He then, with the water blessed as above, makes five crosses on the table of the Altar, one at the centre and one at each corner, saying, "Be this Altar sanctified in honor of the all-powerful God, the glorious Virgin Mary, and all the Saints, under the name and memory of this or the other special Saint, in the name of the Father, and of the Son," &c. To this the Bishop adds a prayer that God would sanctify the Altar, and then sprinkles it seven times round with holy water, during which Ps. l., called the *Miserere*, is sung. He then sprinkles the walls of the Church three times all round, once near the foundation, again at middle height, and the third time near the top, the choir singing Psalms cxxi., lxvii., and xc.

The Bishop, after begging, in three different prayers, that God may show mercy and grace to all who come to pray in this Church, forms a little sand and lime into a paste with a mixture of holy water. He then makes with the clergy a procession to the relics, to bring them to the Church, and during this procession Psalms and Anthems are sung in honor of the holy martyrs

whose relics are to be placed under the Altar. The procession having arrived at the great door, the choir stop there, whilst the Bishop and clergy bearing the relics walk round the Church, the people singing the *Kyrie Eleison.*

The Bishop now exhorts the people on the subject of the ceremony, and the Archdeacon reads the decrees of Councils on the subject. The founder is questioned as to the support the clergy are to have, and is informed as to the gratitude of the Church towards him, and the privileges which she accords to him. The Bishop now, after praying that God by his grace may enter this Church, anoints with Chrism the door, saying, "In the name of the Father, and of the Son, and of the Holy Ghost, be this door blessed, sanctified, consecrated, and placed under the seal and guardianship of our Lord God; be it the door of salvation and peace, through our Lord Jesus Christ, who said he was the door, and who liveth and reigneth," &c.

The Church is now entered, and the procession is made round, in the inside; the relics are deposited near the Altar, and the Psalms cxlix., cl. are sung. The Bishop prays that this place may be inviolable, and in consecrating the spot where the relics are to be placed, says, "Be this sepulchre consecrated and sanctified, in the name of the Father," &c. In consecrating the stone which shuts the sepulchre, he says, "Be this stone consecrated and sanctified, in the name of the Father," &c. After it has been shut, and joined with the rest of the Altar by cement, he anoints it with Chrism, saying, "Be this sepulchre shut and sanctified, in the name of the Father," &c. He now incenses the Altar all around, entreating that his prayers may, like that incense, ascend before God, and that all who offer on, or participate from, this Altar, may feel God's mercy. He now makes with the censer the sign of the Cross on the centre, and at each of the four corners of the Altar; from this time till the end of the consecration, a Priest offers incense incessantly around the Altar, whilst the choir sing Ps. lxxxiii. The Bishop, with the Oil of Catechumens, anoints the five Crosses engraven on the Altar, saying, "Be this stone sanctified and consecrated in the name of the Father, &c., in honor of God, of the Holy Virgin, of the Saints, under the name, and memory, and invocation of the special Saint or Saints of the Church."

The xci. Psalm is now sung, and the incensations and unctions are repeated, with prayers having relation to them. The xliv. Psalm follows, during which, five new unctions with Chrism are made on the same parts of the Altar; these are followed by incensations and prayers. The xlv. Psalm is now sung, during which the Bishop, with Oil of Catechumens and Chrism mingled together, anoints the whole table of the Altar. After the singing

of the lxxxvi. Psalm, the Bishop exhorts the people to pray that God may bless and consecrate this Altar, and regard favorably the offerings made on it. Whilst the cxlvii. Psalm and some portions of the Holy Scriptures are sung, the Bishop anoints with holy Chrism the twelve Crosses, painted on the walls of the Church, saying, "Be this temple sanctified and consecrated, in the name of the Father, &c., in honor of God, of the glorious Virgin, of all the Saints, under the name and memory of the special Patron." He then incenses each Cross three times.

The Bishop, after incensing the Altar, now blesses twenty-five grains of incense, and places five, in the form of a Cross, over each of the Crosses on the Altar; he places above a small taper lighted, that all may burn together, and then prays in the Spirit of the above ceremony. He now blesses the linens, &c., which are to be used at the Altar, and concludes by celebrating the holy Sacrifice of the Mass, which may, if he be too much fatigued, be said by another in his presence.

Q. *Is the custom of consecrating Churches very ancient?*

*A.* We find it existing in the fourth century, and in every age since that time; it is, therefore, an apostolical practice according to the rule of St. Augustin, and according to St. Athanasius. — Apol. ad Imperat. Constant. Euseb. lib. 10, Hist. Eccl.; St. Amb. Lit. 4, 5, 60, ad Felicem. The consecration of Altars is also an apostolical usage; we know not its origin, and we find it existing in the fourth age. — St. Greg. Nyss. de Bap. J. Christi; St. Amb. Lit. 22, ad Soror.

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## SECTION VII. — THE PRINCIPAL CEREMONIES OF THE CONSECRATION AND DEDICATION OF A CHURCH AND ALTAR.

Q. *Why so many ceremonies in the consecration of a Church?*

*A.* To impress us with a notion of all that Christ endured in the establishment of Christianity — that great Church of which he is the corner stone. — Eph. ii. 19. As the Church material is composed of many small portions joined together, so is the spiritual Church composed of individuals united to and with Christ, as the Head, the Sanctifier, and Consecrator of the whole.

Q. *Why do the Bishop and the people fast on the eve of the dedication?*

*A.* To teach us that we can, by suffering and crosses only, come to the feast of the spiritual dedication in heaven, and that it is, when we mortify ourselves, that God is most willing to hear our prayers and give full effect to our petitions for his people.

Q. *Why are the relics placed all night in a tent near the Church?*

*A.* That they may be at hand in the morning, and to teach us that, to be incorporated with Christ, (represented by the Altar,) we must live as strangers, having no home, and, as it were, in a tent. — 2 Cor. v. 4.

Q. *What is signified by the twelve Crosses and lights on the walls of the church?*

*A.* The twelve Apostles, who shed the light of the Gospel on us, and taught the doctrine of the Cross to the whole world. St. John (Apoc. xxi. 14) tells us that the walls of the heavenly Jerusalem have twelve foundations, and that on the walls are written the names of the twelve Apostles of the Lamb. The twelve torches or lights indicate, that the Church in heaven is, after Christ, indebted to the labors of the twelve Apostles for its inmates.

Q. *Why does the Bishop sprinkle the walls thrice with holy water?*

*A.* To banish every evil from this house, to purify it, and to prevent devils from ever approaching it.

Q. *Why does he knock thrice at the door?*

*A.* To teach us, that it was not without resistance that the Devil was overcome, and disarmed by Christ, who destroyed his empire over men.

Q. *What does the entry of the Bishop into the Church signify?*

*A.* The entry of Christ into heaven, victorious over the devil.

Q. *What is signified by the entry into the Church, by the Bishop, with only a few at first?*

*A.* The entry of Christ into heaven at his Ascension.

Q. *What means the entry of all into the Church afterwards?*

*A.* The reception of all the living stones of God's heavenly Jerusalem at the day of judgment.

Q. *What do the Alphabets mean?*

*A.* That Jesus, by the Cross, has united all the peoples of the earth, previously divided by language, and inclination, and sects. These two were the chief languages of the world, and they are used to represent all, and to express, that Jesus Christ, by his Incarnation and Death, did save, or wished to unite and save all, by that Cross which is represented by these letters.

Q. *What is meant by the water, wine, salt, and ashes, that are mingled together?*

*A.* The water represents the humanity; the wine, the Divinity of Christ; the ashes are the emblem of death; and the salt, the symbol of incorruptibility or immortality. The mixture of all is a figure of Jesus Christ, God-man, who died and rose from the dead, by whom we are purified and become the temple of God.

Q. *What mean the five Crosses engraven on the table of the Altar, on which the Bishop makes five Crosses, with water, with Oil of Catechumens, and with Chrism?*

*A.* The Altar is a figure of Christ. The five Crosses represent his five wounds. The water, as we have said, represents his humanity; and the unctions with Oil are an image of the Holy Ghost, with which Jesus was filled, and which gave him by excellence the name of Christ.

Q. *Why do the people chant the* Kyrie Eleison *in following the Relics?*

*A.* To teach us that we must imitate and follow the Saints in this life, under our divine head, Jesus Christ, represented by the Bishop who bears the Relics, and that we cannot enter heaven except by the mercy of God, which we ought by this prayer unceasingly to implore.

Q. *Why are canticles of joy sung, on entering the church, by the procession?*

*A.* To represent the holy joy of the Church in heaven, when the faithful enter there to reign with Christ.

Q. *Why are the Relics shut up in the Altar?*

*A.* To express that the Saints are incorporated with Christ in heaven; that they are in a manner one with him, and shine in his light and glory.

Q. *Why is incense constantly burnt?*

*A.* To show, that until we all meet in the Church of heaven, the Angels and Saints there unceasingly present before Jesus Christ, who is the heavenly Altar, the prayers of the faithful, as an agreeable odor. — Apoc. v. 8.

Q. *Why does the Bishop burn, on each of the five Crosses, a wax candle and grains of incense?*

*A.* This is explained by the accompanying prayers. The Bishop, with the whole assembly on their knees, invoke the Holy Spirit. They chant an anthem from Scripture, which says that the Angel presents to God our prayers as an agreeable odor. The Bishop begs that God would regard favorably what burns on the Altar; that he would shed upon it the virtue of his Holy Spirit, so that the prayers of the faithful, figured by the incense, may ascend to his throne as a sweet perfume; that they may receive grace to participate worthily in the holy sacrifices offered on His Altar, and thereby arrive at eternal life through Jesus Christ.

Q. *Why is the Church consecrated, not only in honor of God, but of the Blessed Virgin and the Saints?*

*A.* To represent that the intimate union of the latter with Christ, and through him with the blessed Trinity, reflects the

honor and glory of God on them, and that they are honored and glorified by every thing that honors and glorifies him.

Q. *Why is the name of some Saint given to each Church and Altar?*

*A.* To distinguish one from another, and to give to those for whom the temple is consecrated a protector under Jesus Christ, whom they may specially invoke.

Q. *Why is the whole dedication concluded by the celebration of Mass?*

*A.* To sanctify the Temple and Altar by this most august and holy mystery, to set aside this Church for the first time to God and his holy service, to make it sacred to him, that in it he may be praised, and served, and worshipped, till that day when his faithful, separated from this world, may be united to his eternal and triumphant Church in heaven, to thank, bless, and adore him, throughout the countless ages of eternity.

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SECTION VIII. — THE BLESSING OF THE BAPTISMAL FONTS.

Q. *Is the blessing of the water for Baptism a very ancient practice?*

*A.* It rests on apostolical tradition, as we have seen, when explaining the service of Holy Saturday.

Q. *Give some account of the order of this ceremony.*

*A.* After the reading of the prophecies, all walk in procession to the Baptismal Fonts, singing some verses of xli. Psalm, expressive of the longing of the Catechumens for the waters of Baptism. The Bishop or Priest, having arrived at the Fonts, prays that God may augment and perfect the faith of those to be baptized; and in a beautiful prayer, to be seen in the office of Holy Saturday, he blesses the Fonts, begging of God to sanctify the water, to fill it with the virtue of the Holy Spirit, to make it so fruitful, that it may produce fruits to eternal life. In saying this prayer he makes the sign of the Cross over the water, and touches it with his extended hand, begging that the devil may have no power over it, and that he may never use it for the injury of man.

Again he makes three crosses over the water, saying, "I bless thee, creature of water, by the living God, the holy God, the true God; by the God who in the beginning separated thee from the earth, and whose spirit was carried over thee." He then divides the water, and pours it towards the four parts of the world, saying, "I bless thee by the God who made thee flow from the terrestrial paradise in four rivers, to water the whole

earth." He now recounts all the wonders that God and Jesus Christ wrought by means of water. He alludes especially to the command to baptize, and begs that Jesus will bless these waters for that holy purpose with his own mouth, and hence, acting in the person of Christ, he breathes thrice on the water, entreating of Jesus to bless them himself.

He now takes the lighted Paschal candle, which represents Jesus Christ arisen, and dips it in the water, saying, "May the virtue of the Holy Spirit descend on this water." He repeats these words three times, each time pressing the candle a little deeper, to express by this ceremony, that it is only by the merits of Jesus, dead, buried, and arisen, that the Holy Spirit can descend upon the water, to produce the effect of regeneration. He now sprinkles the people with the water, to remind them of the grace of Baptism, that they may beg its preservation or restoration, through the Holy Spirit of God. The people now fill their vases and carry them to their houses, to baptize in case of necessity with it, and to preserve it as a blessed and consecrated treasure in their dwellings.

The Officiant now pours in the form of a cross the Oil of Catechumens into the water, saying, "May these Fonts be sanctified and rendered fruitful by this Oil to eternal life, for those who are by them regenerated." He then pours in Chrism, saying, "Be this infusion of the Chrism of our Lord Jesus Christ, and of the Holy Spirit the Consoler, made in the name of the Holy Trinity." He now pours both these holy Oils at once in the form of a cross upon the waters, saying, "Be this mixture of the Chrism of sanctification, and of the Oil of holy unction, and the waters of Baptism, made in the name of the Father, and of the Son, and of the Holy Ghost." All the things which the Church consecrates are anointed with these holy Oils, and in doing so, she begs of God that what she consecrates may be sanctified and consecrated by the power of the Holy Ghost, represented by these unctions. For the antiquity of these ceremonies, see St. Cyp. Ep. ad Januar.; St. Basil in Ps. xxviii.; St. Greg. Nyss. de Baptismo et Antiq. Ord. Rom. de Offic. Sabb. Sanct.

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## SECTION IX. — THE BLESSING OF WATER AND ITS USE.

Q. *Is the practice of blessing water very ancient?*

*A.* We have seen, that the blessing of water for Baptism is an Apostolical usage. Baronius proves, *in Annum* 132 *Jesu Christi*, that the blessing of the water with which the people are sprinkled on Sundays, is also a practice which rests on Apostolical tradition. — Constitut. Apost. lib. 8, c. 29.

Q. *Why is water blessed?*

*A.* That by virtue of the prayers of the Church the devil may have no power over those who touch these waters, but that the Holy Spirit may dwell in them, by his grace. — Constit. Apost. lib. 8, c. 29.

Q. *Why is blessed salt mixed with the blessed water?*

*A.* Salt is the symbol of wisdom and prudence, water that of purity and candor. The Church, by mingling the two, begs of God that those who are washed with these waters may, through the Holy Spirit of God, be simple and pure as the dove, yet wise and prudent as the serpent. It is blessed every Sunday, that all may carry a portion of it to their homes. —Mark ix. 48, 49.

Q. *Why is the Altar sprinkled first?*

*A.* To beg of God that the devil may not molest the ministers of the Altar, by suggestion or temptation, but that his Holy Spirit may be present, to receive and bless the offerings of the faithful. — Durand. de Ritib. Eccl. lib. iv. c. 4. The faithful are sprinkled before Mass, to banish the devil from them, to purify them for the Holy Sacrifice, and to beg the Holy Spirit to assist and fortify them by his grace.

If a Bishop be present, he, as the superior, sprinkles the Priest; and as to the Great, they are to be subjected to the same rules as the mass of the people; no exception should be made, to flatter their pride. The psalm *Miserere* is sung, to beg, as David did, God's grace and mercy.

Q. *Why is Holy Water placed at the entrance to the Church?*

*A.* That the faithful, in using it, may beg of God to purify them, that their prayers may, in the Church, be more pure and efficacious.

Q. *Was it anciently the usage to have Holy Water at the Church doors?*

*A.* Yes; fountains and reservoirs of water were at every Church door on the outside, in which the people washed their hands and mouths, as a purification for the reception of the Eucharist. The water was blessed for the said purpose, and hence our practice of Holy Water near the Church door. — Euseb. lib. 10; Hist. Eccl. c. 4; St. Paulin. Lit. 32; St. Felix, Lit. 121.

Q. *What use should we make of Holy Water?*

*A.* We should sprinkle ourselves with it when we rise, and when we lay ourselves down to rest, when we commence our prayers, when we are tempted, and during tempests or great dangers; and we should sprinkle it on the sick and the dead.

Q. *In what spirit should we use Holy Water?*

*A.* In the spirit of faith and compunction; of faith, because

the holy water will produce no effect without faith in him who uses it; and this faith is combined with the prayers of the Church. Of compunction, because, in using this water, if we expect the grace to be purified from our sins, we must have sorrow for them, for God forgives no sin without repentance.

Q. *Why is Holy Water sprinkled on the dead, on tombs, and cemeteries?*

*A.* To obtain from God, through the prayers of the Church, pronounced over the water, a speedy deliverance for the souls of the faithful departed from the torments they endure, and that He may soon admit them to the mansions of eternal happiness.

## CHAPTER IX.

### ON ECCLESIASTICAL PROCESSIONS.

SECTION I. — THE ORIGIN OF PROCESSIONS, THEIR DIFFERENT KINDS, AND THE SPIRIT OF THE CHURCH IN EACH PROCESSION.

Q. *Are ecclesiastical Processions an ancient usage?*

*A.* We find them in the fourth century; and we have some relics of them in the Old Law. The translation of the ark from Cariathiarim to the house of Obededom, and thence to Hebron, (2 Kings v., vi.,) was a true procession. At Antioch, in the time of Julian the Apostate, there was a solemn procession, to transport the relics of the holy martyr, Babilas. This the fathers and historians of the time relate and attest. — Socrates, lib. 3, Hist. c. 18; Sozomen, lib. 5, c. 19; Theodoret, lib. 3, c. 10. At Milan there was a famous procession, of which St. Augustin and St. Ambrose give us some account, and they were both present. It was a procession with the relics of St. Gervase and St. Protase, by touching which, a blind man, known to all the city, received his sight. — St. Amb. lit. 22, ad Soror.; St. Aug. Confess. lib. 9, c. 7; lib. 22, de Civ. Dei, c. 8.

Q. *What gave rise to this ceremony?*

*A.* During the persecutions of the first three centuries, many were put to death for the faith. When the persecutions were over, the faithful sought out the bodies of these martyrs, and brought them in triumph, singing hymns and psalms, to the

churches. The same was practised when relics were translated from one church to another. When a Bishop officiated, his Priests, Deacons, and Sub-Deacons went in a procession to his house, and thus processionally conducted him to the Church, chanting psalms.

Bishops formerly said Mass alternately in each church of the episcopal city; and the Priests, Deacons, &c., with the faithful, conducted them in procession to and from the different churches in which they officiated. — Nicephor. lib. 13, c. 8; Conc. Laodic. can. 56; Ord. Rom. cum Comment. Mabillon, Num. 5. In great public distress, processions were made to the tombs of the Saints, martyrs, and other holy places; prayers were recited, &c.; and these were called Litanies or supplications; hence the Litanies of the Saints, which have been for ages sung at such processions or pilgrimages. — Mabillon, in Martyrol. 25 April.

When princes arrived in any city of their dominions, it was customary to bring them in procession to the principal church, and this was also done with the dead, before the obsequies were performed. — Const. Apost. lib. 6, c. 30; St. Aug. Serm. 272. Some of these processions made no stop on the way; others, again, made what were called stations.

Q. *What is the mind of the Church in these processions?*

*A.* We have already explained the processions of the Holy Sacrament of the Palms, and of the Purification. Processions around a parish, a house, a church, a convent, are made, accompanied with prayers, to beg God to bless and sanctify all; and hence holy water is carried, to be sprinkled on all.

Q. *Why do Bishops order processions in great public calamities?*

*A.* To excite the people to appease God's anger by prayer, repentance, and works of piety. Hence they also order fasts, extraordinary prayers, alms, the exposition of the Holy Sacrament, the frequentation of the Sacraments of Penance and the Eucharist, &c., as well as pilgrimages to holy places.

Q. *Why are there more processions during the Paschal than at other times?*

*A.* The time is the most holy season of the year, and at this time, especially, the benediction of Heaven is implored for the fruits of the earth. The procession made in some places on Ascension day, is commemorative of the triumphant Ascension of Christ into heaven, and the same is the reason for that of the Assumption of the Blessed Virgin.

## SECTION II. — THE ORDER OF PROCESSIONS, AND THE PRAYERS OR LITANIES THAT ARE CHANTED.

Q. *Why are there, in some places, small bells carried in processions, which are rung continuously?*

*A.* That those who are to receive the procession may be prepared for it, and that those may join it, now in progress, who could not set out with it.

Q. *Why is a cross carried, and a standard, bearing the picture of the Patron Saint?*

*A.* To teach the faithful, that they should walk under the standard of the Cross, and under the protection of their Patron Saint. The Gospels are carried before the Cross, as the Word of God — the guide of all Christians, under the direction of the Church — the holy water, to bless all, as the procession passes along. Torches are carried on each side of the Cross, to honor Jesus, the light of the world. The Censer is carried, pouring forth its sweet odors, as emblematical of the ascent of the prayers of the faithful before God. — 2 Cor. ii. 15.

Q. *Why do juniors, or the least dignified Clergy, walk first in ecclesiastical processions?*

*A.* In matters which regard the Clergy alone, the first in dignity, as an example to others, is the last; and hence, following a practice adopted by the world, and which is wise, inferiors are first, and superiors last. Such is the spirit of the Gospel. But the laity walk after, and not before their pastor, because it is his duty to teach, by word and example, and theirs to follow or imitate. Processions seldom return by the same route, and the object of this is, to bless by their prayers the different places through which they pass.

Q. *What should we observe as to processions?*

*A.* We should enter into the spirit of them, and worship God in spirit and in truth. We should observe order, and walk with modesty and devotion, be re-collected, and neither look to one side nor the other. We should pray with the others who officiate, and if we do not know the words, be in spirit with them; and this we should continue till the whole devotions are completed.

Q. *What are the ordinary prayers used in processions?*

*A.* They are different for different purposes. The most ordinary during the procession is the Litany of the Saints, which is composed of several parts. We ask the Holy Trinity to have mercy on us; the Blessed Virgin, the Apostles, the Martyrs, and Saints, to pray for us. We beg of Jesus, as the Lamb of God who redeemed us, to have mercy on us, and forgive our sins; and we say the *Pater Noster*, with other prayers, to beg pardon for our sins, and to implore all necessaries for soul and body, as well for ourselves as for the whole Church.

# CHAPTER X.

## ON DEVOTIONAL PRACTICES.

### SECTION I. — PILGRIMAGES OR VOYAGES OF PIETY.

Q. *Is the practice of making pilgrimages an ancient custom?*

*A.* The first Christians visited the tombs of the Martyrs, and places sanctified by any of the great mysteries of religion, such as Bethlehem, Calvary, &c. — Euseb. Eccl. Hist. lib. 6, c. 11; lib. 2, de Vita Constant.; St. Jerom. de Viris Illustrib.; St. Amb. Orat. in Theod.; Gauden. de Dedic. Eccl.; St. Aug. lib. 20, de Civit. Dei, c. 8, &c., &c.

Q. *As God is every where, why make pilgrimages?*

*A.* Why was there a Temple of God in Jerusalem, which was visited in form of pilgrimage? (See Controver. Catechism.) It is, certainly, pious to visit those places which God has visited by marks of his favor, or blessed by the occurrence of any of the mysteries of religion.

Q. *What is there praiseworthy in pilgrimages?*

*A.* They prove a lively faith in those who undertake them. They are penitential, as those who perform them have much to endure. The places themselves, for example, Calvary or the Garden of Olives, excite our faith, animate our prayers and hopes, and encourage us, by the sight of others struggling for salvation like ourselves, to work with earnestness for the crown. Besides, the miracles that God has wrought in these places are an incontestable proof that our devotion is good and pleasing to God.

Q. *Should all sorts of persons make pilgrimages?*

*A.* Certainly not. This is not a precept, but a purely devotional practice. It can, then, be done only when it is not inconsistent with our other duties which we owe to God, our neighbors, and ourselves; nor should any one undertake a long pilgrimage without mature consideration, and this confirmed by the advice of a prudent and wise confessor. A pilgrimage can be of no use, unless it has God for its object and end.

Q. *How should we act in making a pilgrimage, that we may have God's glory and our own good in view?*

*A.* We must undertake it in the spirit of true piety. We must, on the way, be modest, frugal, silent. We must pray without ceasing, and give good example to all. Having arrived at our destination. we must render our most sincere worship and

homage to God, be occupied constantly with the good thoughts the place suggests; so that we may be more and more, in consequence, united with, and attached to, Jesus Christ.

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## SECTION II. — ON CONFRATERNITIES.

Q. *What is a confraternity?*

*A.* A holy society of the faithful, who unite together under *legitimate authority* for pious exercises.

Q. *Are such societies ancient?*

*A.* It is quite certain that, in the Eastern world, they are as old as the fourth century, where St. Antony was their origin; and in the West, St. Benedict, in the sixth century, was their founder. These ancient societies of monks were clearly a kind of confraternities; the only real difference between the members of monastic institutions and confraternities being, that the former quit the world entirely, whilst the latter endeavor to sanctify themselves by monastic devotions, while they remain in the world, to perform for themselves and others indispensable duties.

Q. *Are these confraternities holy and good institutions?*

*A.* Surely, as it is holy and good for us to join together to glorify God and sanctify our souls. For this purpose, however, all such societies *must be under the guidance and direction of the Church.*

Q. *What rules must be followed as to these confraternities?*

*A.* Those who establish them must do so with the advice of their ecclesiastical superiors. Every rule made must be for some good object, and in conformity with the general spirit of the Church. These rules must be such as can easily be followed, without keeping members from discharging their ordinary duties well. No indulgence, no miracle must be published without the authority of the Bishop, and the revenues of the confraternity must be employed for the Altar, the Church, or the poor, or other such purpose as may be approved by the Bishop.

Those who become members must do so from good motives, for the glory of God, their own, or their neighbors' salvation. Before engaging, they must have prudent reasons for believing that they can comply with the general, particular, and personal duties of the confraternity. Precepts must always be observed before counsels. They are under a gross illusion who fancy the contrary. When once engaged, the members must observe faithfully their obligations, and be obedient and submissive to the ecclesiastical superior who directs the religious society.

We must never engage in any society from motives of vanity.

We must never fancy that our being a member will save us, without the exact observance of all God's holy laws. We must observe all the laws or rules of the society, and avoid sins of all kinds. To wear the cord of St. Francis, and at the same time to stay from Mass, to swear, or get drunk, is to deserve the words of Christ. — Matt. xxiii. 5, 23, 24, 25, 26. If we are in a confraternity which orders a badge, such as the *rosary* or a *scapulary*, we should carry it with humility, and not consider that we are better than others who wear no insignia of their order. It may be the rule of another order not to wear any sign of it, that this may be for the members a motive of humility.

It is no sin to wish to die in the habit of this or that religious order; but we must remember that the exterior form is nothing, unless we belong in heart to the order whose dress we assume; in any or in every case, we must worship God in spirit and in truth; and to wish to die *in a religious dress*, and, if we recover, *live in the dress of the world*, is only a piece of arrant hypocrisy. — 1 Conc. Mediolan. sub S. Car. Borrom.

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### SECTION III. — ON THE CHAPLET.

Q. *What does this prayer consist in?*

*A.* In making the sign of the Cross, asking the help of the Holy Ghost, then saying the Creed, the Lord's Prayer, and three times the Angelical Salutation; after this the Lord's Prayer is said on all the large beads, and the *Ave Maria*, or, *Hail! Mary*, on all the small ones. This is continued till we have said six tens or *decades* of *Ave Marias*, and then we conclude as we commenced, by the Lord's Prayer, the Angelical Salutation, and the Apostles' Creed. If fifteen decades are said, that is called a rosary. This form of prayer may be adopted for any holy purpose; but the two I have mentioned are so customary, and so sacred, that we need not stop to inquire after their approbation. They are sanctified by universal practice and very long usage.

Q. *How should we recite the Chaplet?*

*A.* As we recite every vocal prayer, that is, with the heart as well as the lips; and we should recite these prayers devoutly, both as to the disposition of our minds and the position of our bodies.

Q. *Why a determinate number of Paters, Aves, &c.?*

*A.* The number ten is chosen to honor the ten mysteries of our Savior's life, in which the Blessed Virgin had some share, and the sixty has reference to the number of years she is

supposed to have lived on the earth. These numbers, however, are not to be supposed to cause of themselves the efficacy of the prayers. That depends upon the spirit in which the prayers are said. The frequent repetition of these prayers, when said with faith, marks the ardor of him who prays, and such a form of prayer is very useful, nay, almost indispensable, for those who cannot read, and have never been accustomed to meditate.

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## SECTION IV. — ON THE PIOUS PRACTICES WHICH ARE APPROVED OF, AND THOSE SIMPLY TOLERATED.

Q. *What pious practices does the Church approve of?*

*A.* All that are conformable to faith, the spirit of the Church, the teaching of the Holy Fathers, and are approved by legitimate ecclesiastical authority. For example, the Church approves the touching of holy relics with crosses, chaplets, &c., as this is evidently approved in Scripture, where the handkerchiefs and aprons which had touched the body of St. Paul cast out devils, and cured all diseases. — Acts xix. 12.

Q. *What says St. Ambrose as to this practice?*

*A.* That the linens which touched the relics of Sts. Gervase and Protase cured all kinds of diseases. — St. Amb. lit. 22 ad Soror. St. Augustin mentions many miracles which, with his own eyes, he saw wrought by touching the relics of the Saints.

Q. *Is it a practice approved by the Church to read a Gospel over the people?*

*A.* This is a holy, ancient, and authorized practice. We cannot doubt that the words of eternal life, in which we have strong faith, will be powerfully efficacious in obtaining what we beg of Jesus, whom we honor as often as we honor his Gospel. This, however, must not be done to gratify foolish people, who expect a miracle when they apply for a gospel. Their object is too often the acquisition of some merely human or worldly good, without any reference whatever or submission to God's will or God's glory.

Q. *What do you mean by practices merely tolerated?*

*A.* Certain practices, introduced in some places, which are not perfectly conformable to the spirit of the Church, and are founded on grosser and less enlightened ideas of piety and religion; yet which are not opposed in themselves either to faith or good morals; such as, for example, dressing out images of Saints at the corners of streets, burning torches before them, &c. The Church neither commands nor condemns these, unless she has reason to believe that the people are in danger of being led by such practices into superstition, in which case the Bishop

is charged to prohibit them. In reality, even the most ignorant know, that the honor given to the images is referred to the original, and not to the mere representation before them.

## CHAPTER XI.

### ON THE EPISCOPAL VISITATION.

Q. *Why do Bishops visit all the Churches of their dioceses?*

*A.* To regulate all the spiritual and temporal affairs of each Church; to reform abuses, and remedy disorders; to know the condition of their people, and succor them as far as possible; to administer the Sacrament of Confirmation, and to keep up the communion which ought ever to exist between the Pastor and the flock.

Q. *What is the order of the Episcopal visitation?*

*A.* The bishop is received with the honor due to his dignity. If it be his first visit, he is conducted by a procession chanting hymns to the Church; on entering, he sprinkles the people with holy water, and he is incensed. The people now pray for him, and for those whom he comes to visit. An anthem is sung in honor of the Saint under whose name the Church is dedicated. The Bishop begs the intercession of that Saint, through the merits of Jesus Christ. He gives his solemn blessing to the people, and after they have said the *Confiteor*, he gives them the general absolution, and grants an indulgence of forty days. He now lays aside the white vestments, assumes violet ones, and proceeds to pray for the dead.

After the Psalm (129th) *De profundis* is sung, the Bishop prays for all the Bishops who have died in the peace of the Church; he then proceeds to the cemetery, and prays for all the Priests and faithful whose remains repose there. He returns to the church, and offers a third prayer for the souls of all the faithful departed. He now preaches to the people, giving the reasons for his visit, and the advices or instructions he judges necessary; and after concluding, he visits the holy Sacrament, the Baptismal Fonts, the holy Oils, the Altars, sacred vases, &c., and gives such advices, as to these, as he may judge proper, both for the clergy and the people. He concludes generally by celebrating Mass, and by giving to those prepared the Sacrament of Confirmation.

Q. *Why is the ceremony commenced by prayers for the Bishop?*

*A.* This is at once an expression of holy joy to welcome the Bishop, and an expression of the desire of all, that the visit, through the mercy of God, may be useful to them.

Q. *Why does the Bishop first beg the intercession of the Patron Saint, then pray for and absolve the people, and lastly, pray with fervor for the dead?*

*A.* These three parts — the Church triumphant, the Church militant, and the Church suffering — compose the whole Church of Christ. To procure the union of these parts is the object of the Bishop's visit; to bring about this union, God must deliver, by his mercy, the souls that are suffering, and grant such grace to the Church militant, that they may live such holy lives, that they may one day deserve to be united with the Saints. Hence the Bishop begs the aid of the Saints, prays for the faithful living, and implores God to spare the faithful departed.

Q. *What should the faithful do during the Episcopal visit?*

*A.* They should pray in the spirit, and with the intention, of the Bishop, and beg God to make his visit fruitful. They should listen with respect to his instructions, and if he says Mass, receive the Communion from his hands. If questioned, they should speak truly, and with charity; and they should execute at once, and cheerfully, his orders.

## CHAPTER XII.

### RECAPITULATION.

Q. *You have now explained religion to us very extensively and clearly: please give us now, by way of conclusion, a brief recapitulation of the whole.*

*A.* We have divided these instructions into three parts. In the first we have spoken of His creatures, especially man, his creation, his fall, and his redemption by Jesus Christ; we have explained the means that God has used, and will use to the end of the world, to secure for man the possession of the eternal good, for which man was created.

We have shown in the second part the kind of life that man must lead to arrive at eternal happiness. In doing so we have explained vices, virtues, the commandments of God and his Church. In fine, in the third part we have explained the means that God has given to us, that we may lead Christian lives; and as this means, *grace*, is given us by prayer and the holy Sacraments, we have given a full explanation of both.

From all that we have said, it is clear, that eternal life is the possession of God for eternity. This, being the end for which God created man, should be also the end and object we ought to have in view in all our actions; for this purpose, we should ever cherish an affectionate and deep gratitude to Jesus Christ, who merited this happiness, eternal life for us, and put us in the way to reach it; for the same purpose should man struggle to avoid sin, to practise virtue, to obey God and his Church; and hence, also, should he have recourse to the Sacraments, instituted to give, to preserve, to augment, or to recover the grace which enables us to lead Christian lives. For this object, too, should man pray and comply with all the duties of religion; considering himself as being here only an exile from his true country, he should sigh for it, and endeavor incessantly to approach nearer and nearer to it. Without this we must be miserable; there is no remedy. This is the abridgment of Christianity, as it is the abridgment of all the instructions we have given.

Q. *Cannot man be happy here?*

*A.* We can be happy only in heaven; without God we must be miserable, and God we cannot possess, except in heaven. Happiness in this world is but imperfect and relative; it can be called happiness, only, in so far as it is founded on the hope that it will conduct us to that joy which is eternal. The more reason we have to hope for eternal bliss, the more happy are we

here; and if we have little or no hope that our joy will be eternal, our lot here is misery, and a misery which will stretch into the countless ages of eternity itself.

Hence every approach we make to God, every thing which strengthens our hope, adds to our happiness; but still to a happiness which is that of hope, not of enjoyment — that of pilgrimage, not that found in our true home. All that separates us from God renders us miserable; riches, honors, pleasures are not for us real goods. This lesson experience teaches us every day; a soul made for God may be amused by these objects, but with such it can never be satisfied; God alone fills and satisfies all the desires of the soul. — Rom. viii. 24; xii. 12. "O God," exclaimed a holy Father, "Thou hast made us for Thyself, and our hearts can never rest until they rest in Thee." — St. Aug. de Civit. Dei, lib. 19, c. 4; Serm. 158 or 16.

Q. *What are the things which make man happiest in this life, and are to him the most certain pledge of eternal happiness?*

*A.* The eight things, called *Beatitudes*, which Jesus has taught us, Matt. v.: —

1. Blessed are the poor in spirit, for theirs is the kingdom of heaven.
2. Blessed are the meek, for they shall possess the land.
3. Blessed are they that mourn, for they shall be comforted.
4. Blessed are they who hunger and thirst after justice, for they shall be filled.
5. Blessed are the merciful, for they shall find mercy.
6. Blessed are the clean of heart, for they shall see God.
7. Blessed are the peacemakers, for they shall be called the children of God.
8. Blessed are they who suffer persecution for justice' sake, for theirs is the kingdom of heaven.

Q. *What is meant by the poor in spirit?*

*A.* The humble; the poor who live content with their poverty; and the rich who have no attachment to their riches, and make a good use of them.

Q. *Who are meant by the meek?*

*A.* They who submit to the will of God — who feel no bitterness or impatience — who neither complain nor murmur; and the land promised to such is heaven.

Q. *Who are those who mourn?*

*A.* Those who weep over their sins, who lead penitent lives, who bear patiently, for the love of God, the afflictions of this life.

Q. *Who hunger and thirst after justice?*

*A.* Those who ardently wish to be justified and rendered

agreeable to God, and who use the prescribed means to advance themselves in the way of perfection.

Q. *Who are the merciful?*

*A.* Those who, to the utmost of their power, aid their neighbors, both temporally and spiritually; who feel for their wants and sufferings; who support them, take their part, and forgive all injuries done to themselves.

Q. *Who are the pure of heart?*

*A.* Those who hate sin, are detached from it, and labor with earnestness to repress concupiscence.

Q. *Who are the peacemakers?*

*A.* Those who are masters of their own passions, who live in peace with God, with themselves, with their neighbors, and labor to procure peace for others.

Q. *Who suffer persecution for justice' sake?*

*A.* Those who are hated, or maltreated, or calumniated, or despised, because, either by word or doctrine, they support truth and justice. In a word, because they do their duty.

Q. *Are these beatitudes a summary of a good Christian's life?*

*A.* They are; because if we have them, or are what they imply, we are happy, as far as we can be happy in this world. We cannot be happy unless we live good Christian lives; and if we lead good Christian lives, we must be happy.

# APPENDIX.

## ON THE VENERATION AND INVOCATION OF SAINTS, ANGELS, AND THE BLESSED VIRGIN.

In entering on this important controversial subject, our first duty is to learn, from the most authentic sources, what the Catholic Church on this point really believes. And here, as we would never think of taking a neighbor's character from the testimony of that neighbor's enemy, so we must not look for a true account of what Catholics believe from those whose interest it is, and who have always deemed it a duty, to misrepresent Catholic faith and practice. To arrive at truth, we must consult the highest authorities of the Catholic Church. Of this class are the following, which may be relied on, as giving a brief, yet clear view of the doctrine under discussion.

A General Council is the highest living authority in the Catholic Church. The General Council of Trent, Sess. 25, solemnly defines, that "the Saints reigning with Christ *offer up their prayers to God for men*, — that it is *good* and *useful* suppliantly to invoke them and to have recourse to their prayers, help, and assistance, to obtain favors from God, *through his Son, Jesus Christ our Lord*, who is *alone* our Redeemer and Savior."

The *Catechism of the Council of Trent* — a book published by the order of Pope Pius the Fifth, and of the very highest authority in the Church — says: "God and the Saints are not to be prayed to in the *same manner;* for we pray to God, that *he himself would give us* good things, and *deliver us from* evil things; but we beg of the *Saints*, because they are pleasing to God, that they would be our *advocates*, and obtain *from God* what we stand in need of." Again, our small English *Catechism*, which is sold for one penny, and which is put into the hand of every child, has these very plain words, — "We are to honor Saints and Angels as God's special friends and servants, but not with the honor which belongs to God." Finally, every Catholic

in the world will heartily and sincerely join in uttering the following formula, found in the writings of that eminent Catholic divine, Gother: "Cursed is he that believes the Saints in Heaven to be his redeemers, that prays to them as such, or that gives God's honor to them or to any creature whatsoever: Amen." — "Cursed is every goddess worshipper that believes the B. Virgin Mary to be any more than a creature — that worships her, or puts his trust in her more than in God — that believes her *equal to* or above her Son, or that she can in any thing command him." After giving this clear statement of our doctrines, I put it to the gentle reader, whether our Protestant friends treat us honorably, justly, or charitably, in so frequently styling us idolaters, whilst they either do know, or, at all events, with a little trouble might inform themselves, that the charge is a hideous calumny; that we denounce idolatry as a most dreadful outrage offered to God; that we *adore one true living God, and no more;* that we acknowledge one, and only one, Mediator of salvation, Jesus Christ, through whose blood we hope to be saved; that we honor the Saints, the Angels, and the Blessed Virgin; that we invoke them; that we believe it is good and useful to ask their prayers. But that we nowhere give to them, or to any of them, or to all of them together, the supreme honor or adoration which is due to God alone, and that we denounce as monsters of iniquity those who would do so. All this is perfectly clear from the authoritative documents given above.

Catholics may bow before the picture of a Saint, — they may be found kneeling before a statue of the Blessed Virgin, — they may be heard entreating the Angels to intercede for them; — but does it follow from all this that Catholics adore these mere creatures? No; no more than it follows that Protestants are idolaters, from their asking men — their ministers, or elders, or neighbors — to pray for them; no more than it follows that Protestants are idolaters, from the circumstance that they bow reverently at the name of Jesus, that they respectfully kiss the Bible when they take an oath, that they bow in many places before the king or queen's picture, that the bridegroom declares, in the Marriage Service, that he worships his wife — "with this body I thee worship." There can be no idolatry without the intention of being guilty of it; you must give, and intend to give, to a false god, the sovereign worship and adoration which is due to the one true living God, before you can be guilty of formal and culpable idolatry; and from what we have seen above, it is quite clear that Catholics, at least, are not guilty of this.

Before proceeding further, it may be proper to correct an impression very prevalent amongst Protestants, that Catholics, in

order to be Catholics, *must* ask the prayers of the Saints. This, like many other notions which Protestants entertain of Catholics, is very erroneous. The Catholic Church has decided that the Saints are to be honored and respected — that it is *good* and *profitable* to ask their prayers — but it has never yet defined, that Catholics are bound to have recourse to their prayers; they may do it, if they think proper, but there is no law enjoining it. It is *of faith* that it is *good* and *profitable* to have recourse to the prayers of the Saints; but that this practice is necessary to salvation, is not of faith. To establish this truth, the following arguments will be sufficient; and they are given here, to convince Protestants how much they are mistaken in the notion of Catholic doctrine they have derived from their ministers.

Bossuet, in his *Exposition*, page 34, says: "The Council of Trent only teaches that this practice is good and beneficial," without saying any thing more about it. So that the intention of the Church is, only to condemn those who reject this practice, either through error or through contempt.

Veron, in his *Rule of Catholic Faith*, remarks, that "it is another of Du Moulin's calumnies, to pretend that we are *ordered* to invoke the Saints. This is untrue, as is evident from the Council of Trent, which merely says, 'that it is good and profitable,'" &c.

Bishop Trevern, in answering the *Difficulties of Romanism*, by Faber, says: "Be it known to him (Faber) that though we admit the invocation of Saints as useful and profitable, we do not hold it to be absolutely necessary, acting according as the Council of Trent has decided."

Des Mahis, who, after being Calvinist Minister of Orleans, embraced the Catholic faith, and was ordained priest, in his *Scriptural Defence of Catholicism*, observes: "We speak of recourse to the prayers of the Saints, not as a thing absolutely necessary to salvation, but only as a thing that is helpful, and that may be profitable."

An honest minister of the Church of England, in *An Essay for Catholic Communion*, page 32, gives the following testimony to the truth of my proposition: "For this," says he, "is the only thing the Church in communion with Rome has declared, in the Council of Trent, that it is good and profitable to call upon the Saints."

These clear and authoritative proofs will, I apprehend, be sufficient to settle the matter in question to the satisfaction of every unprejudiced Protestant.

Having now given these preliminary explanations, which I trust the reader will find satisfactory, I shall proceed to establish the following five propositions: —

That the Angels and Saints ought to be honored and respected, and that there is no idolatry in doing so.

That the Angels and Saints pray for us.

That they know what passes on earth, and are desirous to befriend us.

That they offer up our prayers to the Deity for us.

That they were invoked by the good, both in the Old and New Testaments.

In the first place, then, That the Angels and Saints ought to be honored and respected, and that in this there is no idolatry, will be evident from the following passages of Scripture; and, that our Protestant friends may have no cause of complaint, I will quote from their own translation, not because it is equal to the Catholic translation, but because, when their own weapons are used against them, every argument will have double effect.

Genesis xviii. v. 2, "And he (Abraham) lifted up his eyes and looked, and, lo, three men stood by him; and, when he saw them, he *ran to meet them* from the tent door, and *bowed himself towards the ground*." Here the most venerable of patriarchs gives unequivocal marks of his respect and veneration for the three angels, not only in running with eagerness to meet them, but in the humble position of prostration which he assumes before them. Catholics, when they bow before a picture or a statue of an Angel, a Saint, the Blessed Virgin, or our Divine Savior, refer their respect, not to the canvas or marble before them, but to the original of the portrait or figure. Yet for this Protestants accuse them of idolatry, because, say they, Catholics break the Commandment which says, "Thou shalt not *bow down thyself to them*, nor serve them." And yet these same Protestants, seeing, from *their own Bible*, that Abraham did exactly what Catholics do, can see no idolatry in Abraham's conduct. What inconsistency!!

Again, in Genesis, (chap. xix. ver. 1,) we read, "And there came two Angels to Sodom at even; and Lot sat in the gate of Sodom; and Lot, seeing *them*, rose up to meet them; and he bowed himself with his face towards the ground." Surely every Protestant must discover here marks of the highest respect, and must, if he be honest and without prejudice, admit, that if Catholics are idolaters, so was *Lot*. The Book of Numbers (chap. xxii. ver. 31) furnishes us with another proof equally clear: "Then the Lord opened the eyes of Balaam, and he saw the Angel of the Lord standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face." We have here not only the act of bowing, but we have prostration in the most unequivocal terms, and all this clearly to an Angel. How unspeakably inconsistent, then, are our Protestant brethren,

when we consider that this is their own Bible, and connect it with their doctrine as to Angels, and their treatment of Catholics and their doctrine!

But a more extraordinary passage remains still to be considered. In Joshua (chap. v. verses 13, 14, 15) we read, "And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him, with his sword drawn in his hand; and Joshua went unto him, and said unto him, *Art* thou for us, or for our adversaries? And he said, Nay; but *as* captain of the host of the Lord am I now come. And *Joshua fell on his face to the earth, and* DID WORSHIP, and said unto him, What saith my Lord unto his servant? And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest *is holy.* And Joshua did so." How Protestants can speak and act as they do, with this passage of their own Bible staring them in the face, is incomprehensible! Will they dare to call Joshua an idolater, for *worshipping* the *captain of the host of the* Lord? No! they have not the assurance; and yet they are so unjust as to charge Catholics with that execrable crime, for doing what Joshua did, — for venerating the Saints and Angels, not as gods, but merely as God's special friends and servants. If it be said that Joshua mistook the Angel for God, the reply is, that this was impossible, — for the Angel declares explicitly, that he is only the captain of the host of the Lord. If, again, it be asserted that Joshua did not worship him as God, — true, we reply, but neither do Catholics, for that would be rank idolatry; but surely Joshua paid the most marked honor and veneration to him; nor did the Angel refuse to receive that homage — nay, he demanded more than Joshua was giving, for he ordered him to *loose the shoe* from off his foot, because the place whereon he stood was holy — where you see the Angel not only demand veneration in regard to himself, but even in regard to the very ground on which he stood. Whence was this field holy? Was it not because God's messenger, the representative of the Most High, had sanctified it by his presence? Now, we put it to any candid Protestant, can he, by any distortion of these plain passages of Holy Writ, come to any other conclusion, than that the Catholic doctrine and practice is perfectly in accordance with the Sacred Volume — that the great Joshua gave, and an infallible Angel of the Most High ordered and received, the same respect and veneration which Catholics are accustomed to give to these bright inhabitants of heaven? In conclusion, you may read the 3d chapter and 9th verse of Revelations, where it is said, "Behold, I will make them to come and worship before thy feet," and then try yourselves with

the following dilemma: either this Angel in the Church of Philadelphia is the Bishop of that Church, or the tutulary Angel guardian of it — if the latter, then evidently Angels are to be venerated; but if you say the former, then Protestants are in a worse predicament, for then they must admit that religious veneration and respect is due even to good men, and that, too, even whilst they are in this world.

That the same honor and veneration were manifested to the Prophets and other holy men in the Old Law, is evident from 1st Samuel, chap. xxviii. ver. 14, where we read the following words: "And he (Saul) said unto her, (the woman who had the divining spirit at Endor,) What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself." In this passage you have an undoubted proof that the people of God, under the Old Law, showed the utmost respect for, and veneration to, the sainted souls of their departed Prophets and good men. Samuel had been long dead when he appeared to Saul; yet the latter bowed himself before him, and stooped with his face to the ground. Yet after all this, Protestants will be so unreasonable as to accuse Catholics of idolatry, for doing what Saul did without blame, and what the Scripture thus authorizes. If Catholics are idolaters, they have this one consolation, that in their idolatry they have the best company — that they would prefer being *called* idolaters in the company of Abraham, Lot, Balaam, Joshua, the Angel captain of the host of the Lord, and Saul, to being called Protestants in such company as that of Luther, Calvin, Knox, (the murderer,*) Henry the Eighth, (the butcher,) or the virgin Elizabeth.

It may be objected here, that it would appear from some Catholic works, that they give the same honor to the Saints and Angels which they give to God, because the word *worship* is sometimes employed in both cases. To this we reply, in the first place, that words can have only the import given by the person that employs them, and that when a Catholic speaks of worship in connection with Saints or Angels, he merely means a very inferior and relative veneration, infinitely different from that which God demands; secondly, we assert, that it is only of late, in these countries, that the word WORSHIP has been *exclusively* used to express the adoration due to God; and, thirdly, this same stupid charge brought against us may, with equal truth, be brought against Protestants themselves — nay, even against the Protestant Bible. Does not the Marriage Service of the Church

* See the Protestant historian, Tytler.

of England make the Protestant bridegroom address his future partner in these words — "with this body I thee *worship*"? Is it not said in 1st Chronicles, (chap. xxix. ver. 20,) "And all the congregation blessed the Lord God of their fathers, and bowed down their heads, and worshipped the Lord, and the king;" and (in Joshua, chap. v. ver. 14), does not Joshua fall on his face to the earth, and *worship* the captain of the Lord of hosts? After this, truly Protestants can make such an objection as the above with a good grace!

But to proceed: we have now given abundant proofs, that, according to Scripture, the whole heavenly family are to be honored and venerated, not as so many gods, but as the happy and highly-favored children of God, who himself alone demands and receives the adoration and worship due to the Deity. Let us, before we proceed further, answer an objection to be found in the mouth of every Protestant, especially the more gross and uneducated: "Catholics," they say, "in asking the aid of the Saints, Angels, and Virgin, are guilty of valuing at nought the Mediatorship of Christ, who alone is the Mediator of salvation." Yes, we reply, Christ alone is the Mediator of *salvation;* but even Protestants admit many mediators of INTERCESSION. 'Tis granted, on all hands, that we may ask the prayers of our fellow-men; no Protestant will deny this, and, if he do so, almost every page of Scripture will refute him. Now, if the asking the Angels and Saints to intercede for us with God be injurious to the Mediatorship of Christ, what are we to think of the outrage offered by Protestants to the Mediatorship of the Redeemer, when they beg the intercession — not of Angels, but of men; not of Saints, but of sinners; not of the Blessed Virgin, mother of Jesus, but of an ignorant, sinful, perhaps vicious, minister's wife; not of a St. Peter, but of a drunken elder; in one word, not of the Blessed Family that are now crowned for their virtues, but of criminal men who may, and in many cases will, be damned for their vices; — surely, if there be an outrage on the part of Catholics offered to Christ, the practice of Protestants must be infinitely more criminal.

When we ask the prayers of men, either their prayers help us spiritually, or they do not; if they do not, then the practice is absurd, then all Christians are in error, then even the Scripture teaches what is absurd and erroneous; but if the prayers of men, who are sinners, do help us, is it these sinful men that of *their own abundance* aid us, — or rather, is it not through Christ, at their intercession, that we obtain assistance? Now, if the latter must be the case, surely Christ will grant, at the supplication of the pure, spotless beings who surround his throne in heaven, at least that assistance which Protestants assert and believe he

concedes at the solicitation of sinful men. Indeed, if the Saints and Angels do not assist us, it must be either because they cannot, or they will not, or they are at such an immense distance, or they know nothing of us and our affairs. Now, will any one in his senses say, that poor miserable man *can* assist us by his prayers, and that those exalted beings who see God face to face *cannot*? Or will it be asserted, that the wretched sinner *has the will to help* us, and that the pure, holy people of heaven *have not that* WILL? The man who talks of distance, as regards Angels or Saints, is a mere gross animal, who has no conception of spiritual things; and, as to their knowledge, I shall prove, ere long, that they know well what passes in the world.

Let us now proceed to establish our second assertion, — viz.: That the Angels and Saints pray for us. Our first proof is taken from Zach. chap. i. ver. 12, 13: "Then the Angel of the Lord answered and said, O Lord of Hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years? And the Lord answered the Angel that talked with me, with good words and comfortable words." Here an Angel is engaged in imploring the Lord of Hosts, that he would have mercy on Jerusalem and the cities of Judah; and, I would ask, what is prayer, if this is not? But not only does the Angel pray for the Jews, but his prayer is heard, at least, to a certain extent; for the good and comfortable words of the Lord, in reply, can mean only, that he granted the petition of his Angel supplicant. What are Protestants thinking of, when they read this passage? Put the Angel's words into the mouth of one of their ministers, and, we feel assured, they would be considered a most beautiful form of supplication.

Again, the Book of Revelations (chap. v. ver. 8) supplies us with the following argument: "And when he opened the book, the four living creatures and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of the Saints."

Now, either these prayers of the Saints, contained in the golden vials, are the prayers of *the Saints in heaven*, or the prayers of *the Saints on earth*. In either case the Catholic doctrine is triumphant. If the latter, then the four living creatures and the twenty elders present the prayers of the good, in this world, before the throne of the Lamb; and what is this but interceding for men? But if the former, which seems to be the true interpretation, then the living creatures and the elders in heaven certainly offer the prayers of heavenly Saints before the throne of the Lamb. But prayer is petition, and the Saints in heaven have nothing to petition for but our welfare; for they

themselves enjoy every thing their hearts can desire — they are full to satiety with every celestial blessing; therefore their prayers are offered before the throne of the Lamb for us; therefore the Saints in heaven pray for us; therefore the Catholic doctrine is true.

In the Book of Revelations (chap. viii. ver. 3, 4) we have the following passage: "And another Angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all Saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the Saints, ascended up before God, out of the Angel's hand." This passage seems so clear, that any commentary would be unnecessary. If our Prime Minister, or any one in high favor with the Queen, were, with great ceremony, to present our prayers, our petitions, to her, before the throne, will any one deny that this would be a most effectual way to assist us? Yet this is exactly what is done by the Angel in the above text. If, by the Saints whose prayers are offered, are meant the Saints on earth, then the Angel aids them by offering their prayers with incense to God; but if by the Saints is meant the Saints in heaven, then again the Angel is offering these prayers for the benefit of men — for the Saints themselves require no extension of happiness, and hence have nothing to pray for, in as far as they themselves are concerned.

The Book of Tobias (chap. xii. ver. 12) has the following passage. The Angel Raphael, addressing Tobias, says, "When thou (Tobias) didst pray with tears, and didst bury the dead, and didst leave thy dinner, and hide the dead by day in thy house, and bury them by night, *I* (the Angel Raphael) *offered thy prayer to the Lord.*" Before drawing any argument from this text, I will quote, along with the above, 2 Macchabees, (chap. xv. ver. 12–15,) where Judas Macchabeus, strengthened by a vision, gains a glorious victory over Nicanor. "The vision was in this manner: Onias, (who had been long dead,) who had been high priest, a good and virtuous man, modest in his looks, gentle in his manners, and graceful in his speech, and who, from a child, was exercised in virtues, holding up his hands, *prayed* for all the people of the Jews. After this, there appeared also another man, admirable for age and glory, and environed with great beauty and majesty: Then Onias, answering, said, This (the second man) is a lover of his brethren, and of the people of Israel; this is he that prayeth much for the people, and for all the Holy City — Jeremias, the prophet of God." Now, in these two passages of the Catholic Bible, we have the most unequivocal testimony that the Angels and de-

parted Saints offer up their prayers for us. In the former text, the Angel Raphael offers the prayers of Tobias to God; and, in the latter, the sainted Onias, and the holy prophet Jeremias, long after death, when they were now in the regions of bliss, are found engaged in praying much for the people of the Holy City of God, in this world.

Protestants will object to these two Books last quoted, because they are not to be found in their canon of Scripture. To this we reply, First, that three hundred and twelve millions of Christians believe these two Books to be Scripture, whilst only forty-eight millions of Protestants reject them; hence, as there is wisdom amongst many counsellors, there is good reason to believe the Books in question to be the Word of God; secondly, we reply, These Books would, in the estimation of Protestants, have remained the Word of God to the present day, had it not been for the above passages and several others which evidently favored Catholic doctrines; for, to suit their own reforming views, the early Reformers corrupted some and rejected other Books of the Word of God: thirdly, it is admitted by Whitaker, the Calvinist, and by nearly all learned Lutherans, that the Church, during the first five centuries, taught the inviolable truth. Now, St. Callixtus, St. Cyprian, Origen, Clement, St. Gregory, Nazianzen, St. Ambrose, and St. Chrysostom were the greatest lights of the Church during these five centuries; and yet all these Holy Fathers admitted the above Books to be, and quoted them as, the Word of God. Lastly, we will waive the question of their inspiration altogether, for the sake of argument, and consider them only as a piece of authentic history, and as such, do they not prove the belief and practice of the Jews on the point in question? Do they not prove that the people of God, in the Old law, believed that the Saints and Angels pray for us? And if this belief was erroneous, was it not the duty of Christ and his Apostles to do away with the false doctrine, — to reprobate it in the Jews, that the Christians might not follow their wicked example? But did Christ or his Apostles ever do so? If they did, let Protestants point out the passage.

We now come to our second position, — viz.: "That the Saints know, and are interested in, our affairs;" and, in support of this, read again, Zachary, (chap. i. ver. 12;) you will see there these two assertions clearly proved. The Angel shows his interest in Jerusalem and the cities of Judah, by praying for them; and he proves his knowledge, by showing, not only that he *is aware* that God is angry with the people of these localities, but that he knows the exact *duration* of God's anger, — viz., "threescore and ten years."

Before, however, proceeding further, it will be proper here to remark, that it is a curious trait of Protestantism, that it is ever engaged in an endeavor to lower the Angels and Saints in the estimation of men, and this, too, whilst the Holy Scripture contributes on every occasion to exalt them. Protestants admit knowledge to any extent in men and devils, but to suppose Angels or Saints endued with any extraordinary gifts in that way, is with them blasphemy or idolatry; and this contradiction can arise from no other source than the blindness with which prejudice and hatred to Popery have obscured their intellectual faculties. Even good men in this world have been blessed with extraordinary knowledge. In 2 Kings, chap. v. ver. 26, the Prophet Eliseus *sees*, as if he were present, what takes place between Giezi and Naaman, and the same prophet *knows* the very words which are used in the Secret Council of the King of Syria, as accurately as if he had been one of the body, (2 Kings, chap. vi. ver. 11,) so much so that the King thought his servants were betraying him. In the well-known case of Ananias and Sapphira, St. Peter *knew* they were not giving their whole property, whilst a fraudulent hypocrisy prompted them to pretend that they were doing so. Surely God, who has gifted men with such extraordinary faculties, could never deny to the bright Angels and sainted Spirits of heaven at least the same measure of knowledge. But why talk of the knowledge of holy men? Do not Protestants themselves deny to the spotless Spirits of heaven what they willingly concede to the inmates of hell? They are aware that Satan *knew* of the prosperity of Job, that he complained of it, and begged to be allowed to tempt him: They know that, in 1 Peter v. ver. 8, it is said, that "the devil goeth about like a roaring lion, seeking whom he may devour." If, then, they allow the devils the knowledge necessary to tempt and destroy us, surely, if they reflect at all, they will be compelled to grant to the ministering Spirits of God at least an equal measure of knowledge, to be used in promoting our welfare; and this they will be more willing to concede, if they weigh well the following apposite passage of St. Paul, 1 Cor. xiii. ver. 9, "For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. . . . For now we see through a glass darkly; but *then face to face*; now I know in part; but then *shall I know* EVEN as also *I am* KNOWN." Had we no other proof than this passage, it seems quite sufficient to set the question at rest forever.

But let us proceed with our texts of Scripture which bear directly on the subject. The 23d chapter of Exodus, verses 20 and 21, supplies us with the following: "Behold, I send an

Angel before thee to keep thee in the way, and to bring thee into the place that I have prepared. Beware of him, and obey his voice; provoke him not; for he will not pardon your transgressions, for my name is in him." Here an Angel is deputed to keep and to guide the Judges, with orders that they should obey that Angel, because he was armed with the power of God. Now, does not God himself attest that this Angel at least was endowed with extraordinary knowledge? Psalms xxxiii. ver. 7. — "The Angel of the Lord shall encamp round about them that fear him, and shall deliver them." Let those who deny to the Angels any extraordinary knowledge study this passage well; it will remove all their doubts. It is declared here that they will deliver them that fear God; in order to do this, they must know *who* fear God. Now, the fear of God exists in the heart; it is concealed thoroughly from the eyes of men. If the knowledge of the Angel can penetrate the soul, and distinguish between those who fear and those who do not fear God, how can any one suppose it will be difficult for them to see our wants and to hear our prayers?

Again, in the 90th Psalm, it is said, "For He shall give His Angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." What extensive knowledge is required here! The stone must be seen and *known* before it can be avoided; the Angels must be fully aware of the seductions, dangers, and temptations of our situation in this world, before they can effectually enable us to avoid them. We are admonished in Matt. chap. xviii. ver. 10, in these terms: "Take heed that *ye despise not* one of these little ones; for I say unto you, that in heaven *their angels* do always behold the face of my Father which is in heaven." 'Tis evident from this, that little ones have Angel guardians, and that these guardians see from the highest heavens any contempt we may manifest towards their charge; for we are told to take heed, *because* the Angels are watching our conduct. Now, can it be more difficult for these celestial Spirits to hear our supplications, than it is for them to know when we despise those who, by God, are committed to their care? If the Angels do know the latter, why not the former?

In the 15th chapter, 10th verse, of St. Luke, the following passage occurs: "Likewise I say unto you, There is joy in the presence of the Angels of God over one sinner that repenteth." Repentance is the work of the heart — it may exist without any external sign. If, then, Protestants, by the words of their own Bible, are forced to confess that Angels do see and rejoice at what passes in the inmost recesses of the repenting sinner's soul, why, in the name of Heaven, should men in their

senses for a moment imagine, that these same immortal and glorious Spirits cannot hear us when we ask their prayers?

I shall now conclude by a brief commentary on portions of the 16th chapter of the Gospel according to St. Luke, which will, I am satisfied, throw much light upon our present subject. In verse 22 it is said, "And it came to pass that the beggar died, and was carried by *the Angels* into Abraham's bosom. And the rich man also died, and was buried: And *in hell* he lifted up his eyes, being in torments, and seeth Abraham *afar off*, and Lazarus in his bosom." Here you see Angels ministering to the beggar Lazarus, and you must acknowledge also that they must have known of his death. Nay, it is quite plain, that even the unworthy rich man, *though in hell*, saw both Abraham and Lazarus, though they were afar off; and also, as the next verse proves, that he actually conversed with them. On this passage, we place our opponents in the following dilemma: Either Abraham and Lazarus were in Purgatory or in Heaven, for they certainly were not with the rich man in the lower abyss; if they were in Purgatory, then Protestants must admit a middle place; if in Heaven, then Protestants concede to the damned a knowledge which they deny to the Angels and Blessed Spirits, and these Angels and Saints, in the full enjoyment of the bliss of Heaven, have not so much knowledge as Abraham, who *conversed* with the rich man in Hell. In any case, it is manifest, that, as Protestants do not admit a Middle State, they must hold that Abraham was in Heaven; if so, then they must confess that he *heard* and *conversed* with the rich man who was in Hell. But Abraham was not even an Angel; he was only a Saint. Therefore the Saints in Heaven know what passes even in Hell; therefore, *a fortiori*, they know what passes on this Earth. Besides, at this time, Abraham had been dead for many hundreds of years, and yet he knows how the rich man and Lazarus lived in this world. "Son," says he, speaking to Dives, "remember that thou *didst receive good things in thy lifetime*, and likewise Lazarus evil things." Even the condemned glutton knew that his father's house was still in existence — that he had five brothers, (verses 27 and 28:) and, in verse 29, Abraham, who died long before the law was written, knows of its existence — nay, the very names of the writers — and tells the rich man that his five brothers "have *Moses and the Prophets*," that they may consult them if they wish to repent; and declares, without the appearance of doubt, his *knowledge*, that if these brothers will not hear Moses and the Prophets, neither will they be persuaded, though one rose from the dead. We are amazed, we confess, how Scripture-reading Protestants can even look at these passages, and deny that the Angels and Saints know what

passes on earth. We have dwelt at considerable length on this subject, because it is the keystone of our structure; for most Protestants would have no objection to ask the prayers of the Angels and Saints, if they were satisfied that the latter could hear their prayers.

We have now said enough to prove that the Angels and Saints know what is passing on the earth — that they can hear our prayers, and are interested in our welfare. There are few, we hope, who have not some dear relation in Heaven; and can it be supposed that these, at least, will not be interested in the welfare of those they have left behind them on the stormy ocean of this world. Let us now see whether, when Angels and Saints are petitioned, God grants our requests; in other words, whether these heavenly beings offer our prayers to God. Genesis, chap. xix. 15, and following verses, supplies us with the following example: "And when the morning arose, then the Angels hastened to Lot, saying, Arise, take thy wife, and thy two daughters, which are here, lest thou be consumed in the iniquity of the city;" (mark the interest the Angels took in these individuals;) and verse 17: "Escape," say the Angels, "for thy life; look not behind thee, neither stay thou in all the plain: escape to the mountain, lest thou be consumed;" (surely here the Angels show themselves deeply and tenderly interested.) Lot here presents his petition to the Angels: "And Lot said unto *them*, O! not so, my lord. . . . . Behold now, this city is near to flee unto, and it is a little one: O! let me escape thither, . . . . . and my soul shall live." The petition is instantly granted in the following terms: "And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken." Now, either the Angels granted this request of their own power, or God himself conceded it. In either case the Catholic doctrine is triumphant; if the former, then the Angels did assist; but if the latter, then the Angels presented Lot's prayer to God, for it was *to them* that Lot addressed himself to obtain his request.

If proof be required as regards the Saints, the reader may recur to Revelations, chap. v. ver. 8, and chap. viii. ver. 3, already quoted, where he will find what is amply sufficient to satisfy an unprejudiced mind.

Our last position is, that the friends and favorites of God, in the Old Law, presented their petitions to the Angels. We have seen above that Lot did so. In the 32d chapter of Genesis, Jacob says to the Angel with whom he wrestled, "I will not let thee go *except thou bless me*;" and a little after the Scripture adds, "and he blessed him there." Was Jacob an idolater for this? If not, why apply the opprobrious epithet to Catholics,

with such a signal example in their favor? Again, Jacob blessed the sons of Joseph, and invoked the Angel to bless them also, and to grant them favors, (chap. xlviii. ver. 16.) "The *Angel*," says he, "which redeemed me from all evils, *bless these boys*, and let my name be called upon them, and the names of my fathers, Abraham and Isaac: and may they grow into a multitude upon the earth."

In fine, St. John, in the Book of Revelations, chap. i. ver. 4, invokes the peace of the seven Angels upon the seven Churches which are in Asia; and yet Protestants never talk of St. John as an idolater. "John, to the seven Churches which are in Asia: Grace be unto you, and peace from Him which is, and which was, and which is to come, and from the seven Spirits which are before His throne." Some Protestant writers try to evade the force of this conclusive argument, by pretending that these seven Spirits are the seven gifts of the Holy Ghost. To this we reply, first, that the whole Scripture does not furnish us with one example of such an expression used in such a sense; secondly, the gifts of the Holy Ghost are not Spirits distinct from the Holy Ghost himself, and consequently could not be said to stand as seven Spirits before the throne. The Scripture nowhere places the third person of the Blessed Trinity before the throne, which would be only a secondary place of honor; on the contrary, the Divine Word always gives that position to the Angels or Saints. Thus, in Revelations, chap. vii. ver. 11, "And all the Angels stood round about the throne." Besides, the Sacred Volume speaks of seven particular Angels placed in the above manner, and to these St. John evidently alludes: "These are the seven eyes of the Lord, that run to and fro through the whole earth." — Zachary, chap. iv. ver. 10.

But why dwell longer on this question? Was it not through the ministry of Angels that God Himself, in most instances, communed with the great and good of the Old Law? Did not David, Psal. 103, entreat the Angels to praise God for him? Did not God send His Angels to deliver his servants? — Dan. iii. Did he not shut the lions' mouths by the same ministry? — Dan. vi. Was not the Redeemer of the world announced by an Angel? Did not Angels minister to him? Were they not present at his birth? Were they not present to strengthen him before his Passion? Were they not present at his tomb? Did they not appear at his Ascension to receive him in triumph into heaven? In a word, did they not, if I may use the expression, evidently take a deep interest in every stage of the world's redemption? Does not St. Paul say, Heb. i., that they are "*all ministering Spirits, sent forth to minister* FOR THEM WHO SHALL BE HEIRS OF SALVATION"? In fine, does not St. Paul, in the

same Book, chap. xii., tell us, in language that cannot be misinterpreted, that, by coming into the Church, we come into an intimate communion with the whole heavenly Jerusalem? "But ye are come unto Mount Sion and unto the *city of the living God, the heavenly Jerusalem*, and to an INNUMERABLE COMPANY OF ANGELS. To the general assembly and church of the first born, *which are written in heaven*, and to *God the Judge of all*, and to the SPIRITS OF JUST MEN MADE PERFECT." Behold here the blessed company into which the Christians of the true Church are introduced. How can Protestants, who refuse all communion with, and all help from, this innumerable company of Angels, of these Spirits of the just made perfect, pretend to be in the Church of which St. Paul was a member?

We have now given abundant scriptural proof that the Catholic doctrine and practice, as regards the Saints and Angels, is beyond doubt correct. We will now proceed to show what the doctrine and practice of the early and pure Church was upon this subject. This we will do by the testimony of the early Fathers, notwithstanding Luther's blasphemous sneer at these authorities. For the same impious Luther, who dared to assert that "St. Jerome was a heretic, St. Chrysostom a prattler;" who blasphemed God, in his derision of the Saints, in the following manner: "I beseech you, my dear little devil, that you intercede with God for me; my dear little devil, pray to God for me." This same Luther, I say, had the blasphemous hardihood to assert that the Apostles were *great sinners, vulgar* and *illiterate scoundrels*. After this, neither pious Protestants nor Catholics can have much respect for the opinion of this blaspheming Father of reform.

Well, then, what do the Fathers of the pure ages of the Church say as to the Saints and Angels? "Who can doubt," says Origen, "that our Holy Fathers *aid us by their prayers*, and strengthen and excite us by the example of their actions, as also by the writings they have left us?" (Hom. xxvi. in Num. T. ii.) Assuredly this Father was no Protestant. Eusebius of Cæsarea (Comment. in Psal. lxxviii.) says, "We indeed have not been deemed worthy to fight to the last, and to spill our blood for the Lord; but because we are the children of those who thus died, clothed, as it were, with their virtue, we pray to find mercy through them. *Be propitious, O God, to the children of the slain!*" and (Comment. in Isai.) "May we be found worthy by the prayers and intercession of all the Saints, *ευχαις και πρεσβειαις παντων των αγιων.*"

St. Cyril of Jerusalem, giving an account of the prayers addressed to God by the priests, after the holy Sacrifice of the Mass, adds, "We next commemorate those who are gone before

us, the Patriarchs, Prophets, Apostles, and Martyrs, begging that, through their prayers, God would receive our supplications; *ὁπως ὁ Θεος ταις ἐυχαις αυτων και πρεσβειαις προσδεξηται ημων την δεησιν.* (Catech. Mystag. v. num. vi.) St. Basil, on the feast of the Forty Martyrs, thus addressed his hearers: "Who is oppressed with care *flies to their aid*, as does he that prospers;" the first, to seek deliverance; the second, that his good fortune may continue. The pious mother is found praying for her children, and the wife for the return of the health of her husband. O ye guardians of the human race! O ye powerful messengers before God! let us join our prayers with yours. — Hom. xx. in 40 martyr. tom. ii.

St. Ephrem of Edessa, in all his sermons, begged of the heavenly choirs to intercede for him with God. "Most merciful God," he exclaims, — Serm. de laude B. M. Virg., "*through the intercession of the most Blessed Virgin Mary, and of all the Angels, and of all the Saints*, show pity to thy creature." St. Gregory of Nyssa, in his life of St. Ephrem, thus addresses the holy deacon now dead: "Do thou now, being present at God's Altar, and with his Angels, offering Sacrifice to the Prince of Life, and to the most Holy Trinity, *remember us, begging for us the pardon of our sins, αἰτουμενος ἡμιν αμαρτηματων αφεσιν.*"

St. John Chrysostom, — Hom. i. in 1 Thess. v. xi., says, "Let us invoke the intercession of Saints, and beg that they extend to us a helping hand, while we ourselves endeavor to remain constant in the pursuit of virtue, *παρακαλωμεν ενχεσθαι υπερ ημων και χειρας ορεγειν.*"

St. Ambrose — Lib. de Viduis, p. 4 — teaches that "the Angels who are appointed to be our guardians, *must be invoked*, and the martyrs likewise, — Obsecrandi sunt angeli pro nobis, martyres obsecrandi, — whose bodies seem to be a pledge for their patronage; they who, in their blood, washed away every stain of sin, can implore forgiveness for us — to them, therefore, we should not blush to have recourse."

St. Augustine — De cura pro mortuis gerenda, cap. xvi. — teaches that "God Almighty, every where present, hearing the supplication of his Martyrs, may, by the ministry of His Angels, grant the succors that are requested."

In the Fourth General Council, — Act xi. Conc. Gen. ep. 4, — the Fathers, with one voice, exclaimed, "Flavian (a Martyr) though dead, still lives; may the Martyr pray for us, *ο μαρτυρ υπερ ημων ευξεται.*"

St. Asserius of Amasea — Ecom. in S. S. Martyres, ep. i. — speaks thus: "The Saints, in virtue of their power with God, are the intercessors of the world, *παρρησιαι δικαιων εκτελει τας υπερ του κοσμον πρεσβειας.* Though dead, they can still do

much. *Precious in the sight of the Lord is the death of His Saints.* Therefore let us offer up our prayers to God, and entreat the Martyrs, that our common Lord would communicate the spirit of compunction to those who err."

St. Jerome — Adv. Vigilant. ep. lx. t. i. — writes thus: "If the Apostles and Martyrs, while upon earth, and while they must be anxious for themselves, can pray for others, much more will they do it when victory has crowned their triumphs. Quanto magis post coronas, victorias et triumphos."

Theodore, in his Lives of the Fathers, says, "I wish and desire that, by their intercession, I may obtain divine help." And again, — Serm. viii. ad Gentes, ep. 4, — "But it *is not as Gods* that they address the Martyrs, but as *celestial men*, entreating them to become their *intercessors*." How exactly he expresses the Catholic doctrine of the present day!

In fine, St. Gregory — Orat. Fun. in S. Basil. — thus addresses his people: "And now he indeed is in heaven — there pouring out prayers for the people; for he has not left us so as to have deserted us; and do thou, sacred and holy Spirit, look down, I beseech thee, on us."

We could give here a multitude of other authorities, of the same and later periods, but enough has been given to satisfy the sincere inquirer; for the prejudiced bigot, being amongst those *who will not see*, would be satisfied by no proof, however luminous. Let us now draw our general inference from the above authorities. The Calvinist, Whitaker, affirms in his work on Antichrist, page 31, that, "During the first *five hundred years, the* WHOLE *Church was pure, and* INVIOLABLY TAUGHT *the* FAITH DELIVERED BY THE APOSTLES." Now, the Fathers whom I have quoted above nearly all lived during the first five hundred years, and were the greatest lights, nay, the very pillars of the PURE Church, during that period; therefore they *inviolably taught the Faith delivered by the Apostles.* But they evidently taught the very same doctrine which the Catholic Church teaches at the present day, as to Angels and Saints; therefore the Catholic Church of the present day, as to Angels and Saints, *teaches inviolably the faith delivered by the Apostles.* There is no wriggling out of this argument. The inference is inevitable. Even the learned Protestant writer, Thorndyke, admits that all the early Fathers were of one accord on this subject. In his *Epilogue to the Tragedy of the Church of England*, he writes thus: "It is confessed that the lights both of the *Greek* and *Latin* Church — St. Basil, St. Gregory Nazianzen, St. Gregory of Nyssa, St. Ambrose, St. Jerome, St. Augustin, St. Chrysostom, St. Cyril of Jerusalem, St. Cyril of Alexandria, Theodoret, St. Fulgentius, St. Gregory the Great, St. Leo the Great, and all

after that time — have spoken to the Saints, and desired their assistance and prayers." What a triumph do Catholics gain by such a confession as this, wrung from a reluctant witness, one of the greatest lights of the Reformed Church! These holy Fathers, who all agree so exactly on this point of Catholic doctrine, were born in different countries, educated at different schools, lived in different ages, spoke different languages, were probably of different colors, and, as men and citizens, had certainly different interests, and yet all agree on this important question. This wonderful agreement cannot be accounted for in any other way, than that the doctrine in question was *inviolably the faith* delivered by the Apostles, handed down as a most precious treasure from the Apostles to the times in which these Fathers lived.

Such is the force of the various arguments we have adduced upon this subject, that even the most learned Protestant divines have been compelled to yield a reluctant belief to our doctrine. Grotius, in his *Treatise on the Truth of the Christian Religion*, says, "It is not hard to be understood, that the Martyrs may have knowledge of our supplications, at so great a distance, if we remember that the Prophets, also living in this gross body, had the like privilege." And he afterwards concludes: "so that pious men departed from this life are touched with a care of the living, and *do pray to God for them*, was an opinion deeply fixed in the minds of the Jews, in those times *when they were very far from idolatry*. Abraham, according to Josephus, being ready to slay his son, utters these words: 'Thou, my son, wilt now die, not in any common way of going out of the world, but sent to God the Father of all men, beforehand, by thy own father, in the nature of a sacrifice. I suppose he thinks thee unworthy to leave this world neither by disease, by war, nor any other severe way by which death usually comes upon them, but so that he will receive thy soul with prayers and holy offices of religion, and will place thee nearer to Himself, and *thou wilt there be to me a succorer and supporter* in my old age, and thou wilt thereby *procure me God for my comforter, instead of thyself!*'" — F. Joseph. Jew. Antiq. B. i. c. 13.

Philo Dediris adds, "The Israelites have three advocates — God's goodness, their ancestors' prayers, and a life every day growing better. They (their ancestors) being freed from the body, do exhibit to the Supreme Lord a naked and sincere worship, *and do make prayers for their sons and daughters not in vain — God the Father rewarding them with a gracious audience.*" After quoting these, and many other valuable passages, the learned Grotius concludes thus: "so that a man, not *blinded by prejudice*, may easily judge it more credible, that the Martyrs will have *some knowledge of our affairs*, than that they have

none;" and consequently, of course, that they will endeavor to succor us.

An oversight in the compilers of the *Protestant Liturgy* leaves no room for doubt, that the Puseyites of the present day, in their zealous search after truth, are only seeking what the Church of England really did teach in her youthful days, and that age has sadly impaired that Church. The prayer for the Feast of St. Michael, which, like almost all the *Protestant Liturgy*, is a mere translation of the Catholic Church Service, still stands as a living witness to proclaim to the world what the English Protestant Church once taught. "O everlasting God, who hast ordained and constituted the services of Angels and men, in a wonderful manner, mercifully grant, that, as thy holy Angels always do thee service in heaven, so, by thy appointment, *they may succor and defend us on earth*, through Jesus Christ our Lord." Have we not here rank Popery in the very *Prayer Book* of the Church of England?

Again, the 21st Article of the *Confession of Augsburg*, and the 5th Article of the *Helvetic Confession*, expressly define it "as sound Protestant doctrine, that relative and inferior veneration is due to the Saints and Angels."

The Centuriators say, "You may trace manifest vestiges of the invocation of Saints in the third century. Thus, in Origen, you have this form of address: 'O blessed Job, pray for us.'"

Thorndyke — *Epil.* Part 3, page 353, says, "To dispute whether we are to honor the Saints or not, were to dispute whether or no we are to be Christians;" and, in his *Just Weights and Measures*, c. 16, p. 107, he adds, "All the Members of the Church Triumphant in heaven, according to their degree of favor with God, abound also with love to his Church Militant on earth. . . . . Therefore it is certain, both that they offer continual prayers to God for *our* necessities, and that their prayers must needs be of great force and effect with God for the assistance of the Church Militant." Whence he concludes, "that the living beg of God a part and interest *in the benefit of those prayers which they, who are so near to God* in his kingdom, *tender him, without ceasing, for the Church on earth.*"

Amesius, (against Bellarmin,) and Kemnitius, in his *Exam. of Coun. Trent*, both Protestants, admit that religious honor is due to the Saints and Angels; and Chamier, a Calvinist, — T. 2, *Panstratiæ*, L. 12, says, "The Reformed Churches agree that there is *some kind of worship due from us to those excellent creatures*, (the Saints and Angels,) and that there are examples and sacred precepts for it." Grotius calls it a *religious worship*,

"et religiosus est, qui ob Deum defertur (cultus) et Angelis et Apostolis." — *Animad. Priv.* p. 43. A Bishop of Oxford, in a late edition of *St. Cyprian*, (p. 291,) speaks thus: "We do not doubt but the Saints in heaven pray earnestly to God that he may show mercy to us on earth." And Dr. Montague, Protestant Bishop of Norwich, declares emphatically that the Catholic doctrine is correct. "I grant Christ is not wronged in his mediation; it is no impiety to say, as they (Catholics) do, *Holy Mary, pray* for me, *Holy Peter, pray for me!* I see no absurdity in nature, no incongruity as to analogy of faith, *no repugnance at all to Scripture*, much less impiety, for any man to say, Holy Angel guardian, pray for me."

But how are the mighty fallen! Even Luther, the author and founder of Protestantism, even he denounces her present errors, and shows how far she has apostatized from her first faith. "Who can deny," says he, "that God works great miracles at the tombs of the Saints? I therefore, with the *whole Catholic Church*, hold that *the Saints are to be honored and invocated by us — In Purg. quorund. Artic.* T. i. *Germet. Ep. ad Georg. Spalat*; and again — *Prep. ad Mort.* — "*Let no one omit to call upon the Blessed Virgin and Saints*, that they may *intercede with God for them at this instant*" — viz., hour of death.

But enough, and more than enough, of these Protestant testimonies to Catholic truth. After bestowing upon them an attentive perusal, must not the following reflections suggest themselves to the reader: Is not the doctrine of Christ and of his Church eternal truth — the same yesterday, to-day, and forever? What kind of Church, then, must that be, which *once* taught the above doctrines, and *now* teaches the very reverse — which, through its greatest Doctors, declares these Catholic principles reasonable and Scriptural, and, through its illiterate vulgar, declares the same doctrines idolatrous and damnable? How secure the fortress of the Catholic Church, when the greatest of her enemies are compelled to admit that she is impregnable! How weak her enemies, because divided — because the learned are opposed to the ignorant, the pastor to the people! Even from her *greatest lights* the force of truth has wrung such valuable — because unwilling — testimonies as the above in support of our Catholic doctrine. On what ground can the unlettered pretender to Scriptural lore think himself safe in his anti-Catholic notions, when he sees *such men*, even of his own *Reformed Church*, marshalled against him?

Before coming to a conclusion, let the sincere inquirer consider with attention the following rational arguments; they will tend to strengthen the impression by this time made upon his mind. Every one knows that there is a document of very *great*

*authority*, called the *Apostles' Creed*, and that one Article of this *Creed* is, "I believe in *the communion* of Saints." Now, what is this communion? In what does it consist? Between whom is it carried on? A communion between parties means a reciprocal exchange of kind services. The individuals between whom exists this spiritual communion, are either the Saints in *this world*, or the Saints in the *next*; or, finally, it is a communion between the good here and the Saints in heaven. It cannot be meant of the intercourse of the good in this world with one another, for we cannot tell who are Saints; and, even if we could, surely the Apostles could never think it necessary to introduce it into the *Creed*, as an article of faith, that these Saints, in this world, should hold communion with one another; It cannot mean that the Saints in heaven hold communion with one another; to make such a thing as this an article of our belief, would indeed be a work of great superfluity; since we know well that they *dwell together* in the eternal tabernacles of God, and of course essentially commune together. The third position must therefore be the true one — that the children of God, in this valley of tears, hold a spiritual communion with the Angels and Saints of God in heaven — that the latter are interested in our welfare, and intercede with Christ in our favor.

Again, what all, or almost all, Christians believe, must be true; because, separated as they are from one another by country, language, manners, interests, and even color — nay, in many instances, kept at variance by mutual national antipathies, and often at war with each other — they would never agree to admit any one point of doctrine or discipline, unless forced to do so by the known certainty that such doctrine or discipline was derived from the truest and most authentic source; to suppose they could agree from any other cause, is to suppose the whole world to be fools. But the whole Christian world, for fifteen hundred years, and seven eighths of Christianity since that time, were firm believers in the Catholic doctrines, as to Saints and Angels above stated; therefore that doctrine is derived from the truest and most authentic source — that is, from Christ and his Apostles. If such doctrine had arisen from any other source, the enemies of Catholicism could easily point it out. We know that Arius was the founder of Arianism — that Photius gave rise to the Greek Schism — that Eutychianism sprung from Eutyches — that Calvinism had Calvin, and Lutheranism had Luther, for their authors; we know, when all these heretics lived, the exact doctrines which they taught, the followers they attracted, the country which they inhabited, the disturbances they created, the blood which they

shed — in short, we know every thing about them, even to the immorality of their characters. Why, then, cannot Protestants point out, with equal facility and truth, the men who first introduced the Catholic doctrine as to Angels and Saints? What Priest, Bishop, or Pope first taught that doctrine? In what circumstances was it first promulgated? In what age did it make its appearance? What country first believed it? What quarrels and disturbance did its introduction create? In what authentic history is all this related? Why, O why, cannot Protestants answer all these simple questions as easily as we Catholics can tell them every thing about their various contradictory and novel doctrines? Were they able to do this, we would at once abandon our position — we would discard religious doctrines that had men for their authors; but this even their leaders have never been able to do. Hence, we must conclude, that unless our adversaries are absurd enough to believe that the WHOLE CHRISTIAN WORLD, on some one night, of some one year, of some one century, retired to rest, believing good sound Protestant doctrine, and rose in the morning Angel and Saint-worshipping idolaters, and that the whole Christian community, on a given night, by one great uniform dream, dreamed themselves into idolatry, we must, if this has not been the case, conclude, that, as the whole world agreed on the Catholic doctrine in question, as it was universally believed in all times and places, as it can be traced to no man, or set of men — which could be easily done, if man were its author — we must necessarily conclude that it is a portion of the everlasting Gospel Truth which has emanated from the Apostles, and consequently from Christ himself.

Moreover, is it not a cold, heartless, unsocial, irrational, and uncharitable notion, even to suppose, that the glorious and happy children of God in heaven have no interest in, and are unwilling to assist, God's children in this world, in whom God himself has shown so much interest? If we throw aside, for a moment, dreary, dry, unloving, heartless Presbyterianism, and consult the kindlier feelings of our nature, will we not at once conclude, that those bright Angels, through whom Redemption was announced to a lost world, will lend us all the aid in their power, and take a deep interest in our progress, until they see our redemption, in each particular case, perfected by our triumphant entry into their celestial Jerusalem? O, unhappy Presbyterianism! how frigid are thy notions of the true religion of the heart — of the ever-living, ever-burning, charities of heavenly Sion's dwellers! Enter into yourselves, ye votaries of cold and sceptical Calvinism! Do you not yourselves believe that you have now in heaven many friends, relations, and com-

panions, who loved you — nay, who would have died for you — whilst in this world? Does not the loving associate believe that his pious friend is now in bliss? the kind father, that he has children in that happy abode? Do not the religious family hope that their tender parents now enjoy God? At all events, is there a bereaved mother of tenderness, who would spill her blood for her offspring, who does not believe that she has some of her spotless regenerated babes in the kingdom of bliss? And, as you bury your dead without sighing out a single prayer for their welfare, can you bring yourselves to believe, that those who were so devotedly attached to you in this world, whilst they were imperfect, now that they are perfect — now that they revel in enjoyments which eye hath not seen, nor ear heard, nor the heart of man conceived — take no interest in you, sigh not for your society, long not to share their happiness with you, plead not in your favor, desire not to assist you, nay, have banished you everlastingly from their remembrance? Go, unfeeling companion, heartless father, unnatural mother, ungrateful and impious child, if these are your sentiments, go hide yourself from the face of nature itself; for even the love planted in our hearts by the hand of nature itself will make you blush for a creed which none but a Calvinist could believe.

# VENERATION

OF THE

# BLESSED VIRGIN MARY.

"Honor to whom honor is due." — Rom. xiii. 7.

We honor, and justly too, all whom the Almighty has placed over us. The parent, the magistrate, the sovereign, the good, the great, the noble — all claim and receive our respect. When the exalted attributes are *this world's* ornaments, our respect is merely *civil;* but, when they have *another* and a *better world* for their object, our veneration of them becomes, in spite of ourselves, of a religious nature. In a word, the kind of honor is determined by the object to which it is given. Thus the honor given to a magistrate or noble is very different, even in nature, from that given to a parent, or a minister of religion; and again, the latter differs widely from that we would give to the holy Job, or the Angel Gabriel, did they honor us with a visit. In this latter case, the honor is partly religious, because the attributes honored are preëminent virtues, and of course belong to religion. The honor we give to God is *infinitely* superior to all these, for he possesses the venerated qualities in an infinite degree. The perfections of all creatures are only emanations from Him — He is the source from which they flow — the bountiful giver of all that we possess; and whilst we honor any of *His gifts* in his creatures, we clearly honor Himself.

From these principles, it evidently follows, that, as Pharaoh honored Joseph, as Assuerus respected and rewarded the fidelity of Mordecai, and as Christ himself declares, (John xii. 26,) "If any man serve me, him will my father honor;" so the Blessed Virgin Mary, the Mother of Jesus, who served her Son with such fidelity, deserves evidently to be honored by us; since the Scripture declares, that *God himself honors her* as one who most faithfully served his Divine Son. This is so manifest, that the eminent Protestant writer, Dr. Pearson, (*Exposit. of*

*Creed*, p. 178,) says, "We cannot bear too reverend a regard to the Mother of our Lord, so long as we give her not *that worship* which is due unto the Lord himself." But, says some honest Protestant, who knows about Popery only what he has learnt from the lips of ignorant and fanatical maligners, you Catholics are guilty of the very crime that Dr. Pearson would avoid — you give the Virgin the worship which is due to the Lord himself. No! the charge is a gross calumny. And how Protestants, especially the intelligent amongst them, can, without putting themselves even to the trouble of inquiry, believe that seven eighths of the Christian world could be guilty of such degrading idolatry, is what we Catholics cannot well comprehend. No, we worship no being but God — one only living God, in three distinct Divine persons — DEUM ADORAMUS, *Sanctos Veneramur*. But it is replied, we frequently find, in Catholic books of devotion, words which lead us to believe that you do pay Divine honors to the Virgin. This, we answer, may be true; but words, as every novice is aware, are mere arbitrary signs, which derive their meaning from the intention of him who utters them — they cannot with justice be understood to convey more than he intends; and this same objection may, with equal truth, be brought against the Church of England; nay, even against the very Protestant Bible itself; for the bridegroom declares, that with his body he *worships* his future partner; and "Joshua *fell on his face to the earth*, and did WORSHIP the Captain of the Host of the Lord," (chap. v.) Now, *as* Catholics would never charge Protestants with intending Divine honors by these expressions, *so* Protestants, in order to act fairly towards their Catholic brethren, should inquire of the well-informed Catholic what he understands by such and such expressions, before being so uncharitable as to call him an idolater. What, then, is the true doctrine of the Catholic Church upon this subject? It is this: We give a more pre-eminent degree of honor to the Blessed Virgin Mary than we do to the Angels and Saints; yet we still believe her to be only a pure creature, infinitely inferior to God; or, in other words, to each of the Three Persons of the adorable Trinity. And in accordance with this doctrine, all the Catholics in the world will, with one voice, pronounce the following anathema: "*Cursed is every goddess-worshipper, that believes the Blessed Virgin Mary to be any more than a creature — that worships her, or puts his trust in her, as much or more than in God; cursed is he that believes her to be equal to, or above her Son, or any of the Persons of the adorable Trinity, or that she can in any thing command any of them.*"

Having premised these few words, in explanation of our creed

on this subject, we shall now proceed to prove that the *preëminent prerogatives* of the Blessed Virgin entitle her to a superior and *preëminent* degree of honor, *infinitely inferior* to that which is due to God, but *superior* to that which we owe to the Angels and Saints. Of course, considering the Blessed Virgin simply as a Saint, all the arguments I have used in the preceding disquisition are applicable to her, and clearly establish her claim to our veneration, as well as justify us in making her our intercessor with her Divine Son.

It is strange that Protestants should entertain such contempt for the Mother of the Redeemer; but it is more astonishing that they should do so, and at the same time pretend to be *Scripture Readers*. According to the Latin Vulgate edition of the Bible, she has the honor to be mentioned by the Almighty nearly six thousand years ago, as the mother of Him who should crush the serpent's head; and almost all the Fathers of the *early* and *pure Church* confirm the reading of the Vulgate, in this passage, as the correct one: "She shall crush thy head, (that is, by her seed,) and thou shalt lie in wait for her heel." Again, let modern scoffers at holy things and holy persons reflect, that centuries before she made her appearance in the world, the Lord himself considers her of such importance, as to make her the subject of a prophecy, in intimate connection with her Divine Child, and of course with the redemption of the world — Isaiah, chap. vii. ver. 13, "Hear ye now, O house of David . . . Therefore the Lord God himself shall give a sign: Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel." In every age, and in all civilized nations, virginity has been reputed signally honorable; but to have that perfect and spotless integrity foretold and attested, by God himself, many centuries before, must be considered a transcendent privilege, specially reserved to the Virgin Mother of the Redeemer. Should not the ministers, who teach their people that she was *only an ordinary woman*, blush for shame, when they read the above passage from their pulpits?

Our next argument is from Luke, chap. i. ver. 26 — "And in the sixth month the Angel Gabriel was sent from God unto a city of Galilee, named Nazareth." Here what had been foretold four thousand years ago by God himself, and many hundred years before by his prophet Isaiah, is made the subject of a special embassy from the councils of heaven to the humble but spotless Mary, who dwelt in Nazareth. Have we no proofs of the dignity of the blessed Virgin in this passage? Does not the slightest reflection point out to us one of the most extraordinary transactions in which Heaven has ever been engaged, and in which Mary is the Heaven-chosen *being* to act a most

important part? Her exalted dignity is made quite visible to the reflecting Christian, by the circumstances, and exalted personages, with whom, in this case, she is connected, — she is the chosen of all the daughters of Eve, — the choice is made by the ADORABLE TRINITY, — and an ARCHANGEL is despatched to announce the wonderful message.

We form a correct notion of the exalted character of an individual, from the manner in which that individual is addressed by those who know well what *real dignity* is, and who *they* are that possess it. Now, the Angel messenger of God, who must have had a clear idea of Mary's attributes, addresses her, as his divine Master's ambassador, in such a manner as to give us the most exalted idea of her supereminent dignity. Stand abashed, ye modern religionists, who, in your anxious endeavors to get as *far* as possible *from Catholicism*, have got rid even of common sense! Blush for shame! Hide your heads from the *Deputy* of the *Creator*, you who talk of the blessed Mary with disrespect — you especially, pretended ministers of the Gospel, who delude your followers by impressing on their minds that she was only an *ordinary woman!* An Angel, bearing the words of the adorable Trinity on his tongue, is better authority than you. Miserable and ignorant mortals may be presumptuous enough to treat her with contempt, but the sovereign and all-knowing Court of Heaven treats her far *otherwise*. Treat with the utmost deference your wives and daughters, mere vessels of sin and misery, and raise your insolent tongues against the MOTHER of your REDEEMER! But know that an Angel from heaven rebukes your insane blasphemy. "Hail," says that Angel, addressing Mary, "hail FULL OF GRACE; the LORD IS WITH THEE; BLESSED art thou AMONG WOMEN." Do not those who dare to talk of Mary as an ordinary woman utter a lie in the face of that exalted creature — a lie in the face of the Angel — nay, a lie in the face of God himself? Heaven addresses her as BLESSED *among women;* and yet there are men, miserable, blind, sinful, presumptuous men — *men* pretending to be *Bible readers*, ambitious to be considered *Christian* ministers, who have the unparalleled insolence to contradict the Word of God himself, and style her a mere ordinary, if not a sinful creature. Is she an ordinary personage who is declared by God to be *full of grace?* full of grace to fit her for the preëminent station she is about to occupy — to qualify *her* for being what *no woman ever was before*, and *what no woman ever will be again* — the mother of a God-man? Were her enemies not literally blinded by prejudice, would they not see at once that this circumstance alone places her far beyond the rank of ordinary mortals? "*The Lord is with thee*," says the angel. No, says some Presbyterian

minister; no, with your leave, good Angel; I know as much about the matter as you do; the Lord is not more with Mary than he is with my holy wife or saintly daughter; in very spite of your Angelic authority, she is only an ordinary woman. If this be not blasphemy, it is certainly something very like it. At all events, we Catholics *do* pity those whose lips are defiled with such expressions.

But some one will say, these words, *full of grace*, should be, as the Protestant translation has it, "*Thou that art highly favored.*" To this we reply, No; Protestants, in several passages having a reference to the blessed Virgin, have, to serve the worst purposes — to make as little of their *Savior's mother* as possible — corrupted the very Word of God. The above is one of these corruptions, and we will see others before we quit this subject. In the first place, then, Protestant translators, not wishing to adopt our correct translation, because it seemed favorable to the Virgin Mother of Jesus, had very great difficulty in finding *one* of *any kind.* They rejected the true one, and were thus compelled to search for something at least *like the original*, — hence they were not agreed. In their Bible of 1562, they translated the above passage, "Hail, thou that art freely beloved;" in that of 1579, they change it into "Hail, thou that art in high favor;" and, not even satisfied with this, in their edition of 1637, they give it another turn, and make it, "Hail, thou that art highly favored." Thus, in the first instance, the very difficulties which they manifestly had to struggle with, in fixing on a Protestant meaning, show that they were at war with truth — that they were laboring to give the public, not truth, but something *like it.* Again, these Protestant translators interpret the Greek word ηλκωμενος (Luke, chap. xvi. ver. 20) "*full of sores.*" Upon what principle, then, do they not translate κεχαριτωμενη (Luke, chap. i. ver. 28) "*full of grace*"? What is there in these words to authorize the difference they make in the translation? If *ulcerosus*, as Besa translates it, be "full of sores," why should not *gratiosa*, as Erasmus has it, mean "full of grace"? What syllable is there in the above word to authorize the horrible Protestant corruption — "Hail, thou that art *freely beloved*"? St. Chrysostom, who knew Greek well, says (*Comment. in Ep.* i.) that the Greek word in question means, "to make gracious and acceptable." St. Athanasius, a Doctor of the Greek Church, adds, "That our blessed Lady had this title, *Kecharitomene*, because the Holy Ghost descended into her, filling her with all graces and virtues." (*St. Athan. de S. Deip.*) St. Jerome, the most learned Scripturist that ever lived, reads *gratia plena*, "full of grace," and adds, that the blessed Virgin was thus addressed, because she conceived Him in whom all fulness of the Deity dwelt corporally."

(*Hieron. in Expos. Psal.* xliv.) But why dwell longer on this instance of corruption in the Protestant Bible? Does not even their own reading refute them? Do they not tell us, in their pulpits, that she was only an *ordinary woman*? Why, then, do they allow even their own corrupt Bible to say she was a *highly-favored* woman? Why should they not go a little further, and, in their next edition of the *Inspired Volume*, MAKE IT SAY, *Hail thou that art an ordinary woman*? Why not put these words at once into the mouth of the Angel, and thus secure an easy victory over the mother of their Redeemer? I will conclude this digression by a beautiful passage from Origen, who is admitted by all to have been a Greek scholar of the first class: "But because the Angel saluted Mary with a *new word*, which I have not been able to find in the whole Scripture, I must say a little on the subject; for I do not remember to have read any where else in the Scriptures what he said, 'Hail, full of grace,' which, in the Greek, is expressed by *Kecharitomene*, nor is any such word addressed to any man, — 'Hail, full of grace,' *is a salutation addressed to* MARY ALONE." Here a most *learned Father*, who lived fourteen hundred years ago, gives the *very interpretation* of the Catholic Testament, and draws from the very word, misinterpreted by Protestants, an evident and strong proof that Mary was privileged beyond every other personage, even by the manner in which the Angel addressed her.

Let us now proceed with our scriptural proofs. In the Gospel of St. Luke, chap. i. ver. 35, we have the following remarkable passage: "And the Angel answering said unto her, (Mary,) *The Holy Ghost shall come upon thee*, and the power of the *Most High shall overshadow thee*: therefore also that *holy thing* which shall be *born of thee* shall be called the *Son of God*." Surely our friends, the Kirk ministers, will be at once aware that this passage proves the blessed Virgin to be a *most ordinary woman!* Is there one amongst them who would dare to attempt an exposition of this passage, even to one of their most ignorant congregations? Is *she* an ordinary woman who holds direct intercourse with the Three Persons of the adorable Trinity? Is she an ordinary woman whose *son* is the *Son* of God? Is not the character and person of the poorest daughter of Eve exalted and ennobled by being the mother even of worldly royalty? What, then, are we to think of the supereminent dignity of her who is made the mother of the King of Kings? O, ye pretended ministers of the Gospel, ye boasting pretenders to scriptural knowledge, beware of blasphemy; tremble when you contemptuously treat *as an ordinary woman* her upon whom the *Holy Ghost descended* — who was *overshadowed by the power of the Most High* — who conceived and brought forth the man-God, that died for

your salvation! Can *she* be what modern pretenders to Gospel Truth would make her, *whose* son, as the Angel tells her, "shall be great, and shall be called the *Son* of the *Highest*; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever"?

But Mary is troubled at the extraordinary nature of this heavenly message, though, as we shall see immediately, she is perfectly submissive to the will of God. The humble and spotless Virgin was not prepared for a salutation so sudden and awful in its nature. Luke, chap. i. ver. 34 — "Then said Mary unto the Angel, How shall this be, *seeing I know not a man?*" The Angel replies, as quoted above, that the extraordinary prodigy shall be brought about by the Three Persons of the Trinity — that the *Holy Ghost* shall come upon her — that the power of the *Most High* shall overshadow her — and that thus she shall conceive and bring forth the *Son of God* — that the ever-adorable Trinity can effect this ineffable mystery as easily as that same Deity made Mary's cousin Elizabeth a fruitful mother. Now, mark the humble Mary's reply: "Behold the handmaid of the Lord, be it unto me according to thy word." Is there not something singularly and preëminently submissive and faithful in this reply? She wishes to be satisfied that God is the agent. The instant she is assured upon this point, she makes no further idle inquiries — she *believes, without doubting*, that God is all-powerful, and she submits herself entirely to his holy will. Her submission is the most resigned and perfect — her faith the most direct and undoubting.

But, *twice* over, in this chapter, we are told she is a Virgin, exactly as foretold by Isaiah. She herself, who certainly spoke truth, tells the Angel that she knew not man, and yet she is a *mother* — yes, a *mother*, and yet a *virgin!* Do intelligent Scripture-reading Protestants discover nothing extraordinary here? After considering this wonderful trait in her character, will they again assert that she is only an *ordinary woman?* Was there ever such another since the creation? Is she not singular at least in this? So, at all events, thought St. Bernard, when he said, "*Nec primam similem visa est, nec habere sequentem.*"

Mary was troubled at the extraordinary nature of the salutation, but the Angel messenger of the Most High was inspired to calm even these fears: "Fear not, Mary, for thou hast found (*Cath. Trans.*) grace, (*Prot.*) favor, with God." Yes, a vessel of election, she was endowed with such a *plenitude of grace*, as to be made *wholly* acceptable to God; she was made *blessed among women* by the Lord, who was with her; her pure soul was garnished with every celestial grace and virtue; she was clothed in the most spotless robes of angelic perfection, that she might

be *worthy* to be united by spiritual and *supernatural nuptials to the Holy Ghost* — that she might be a suitable receptacle for the eternal Son of the living God to become incarnate in her chaste and spotless womb.

But to proceed. In same chapter, verse 40, it is said, "And (Mary) entered into the house of Zacharias, and saluted Elizabeth. And it came to pass, that, when Elizabeth heard the salutation of Mary, *the babe leaped in her womb*, and *Elizabeth was filled with the Holy Ghost*." I am convinced that every good reasoning Protestant will discover something very extraordinary in this portion of the Blessed Mary's history. The infant, yet in Elizabeth's womb, leaps as it were with joy, and Elizabeth herself is filled with the Holy Ghost, and these two wonderful events take place at the moment Mary's voice is heard. "And Elizabeth spake out with a loud voice, and said, *Blessed art thou among women, and blessed is the fruit of thy womb*; and whence is this to me, that the *mother of my Lord should come to me?*" Here Elizabeth, who was not present at the Angelic interview with Mary, evidently inspired by the Holy Ghost, addresses Mary in the *very words* of the Angel, and expresses her astonishment that the *mother* of her Lord should deign to *honor* her with a visit; and, in an ecstasy of joy, foretells the fulfilment of the Angel's promise, and this on account of Mary's extraordinary faith. "And blessed is she that believed; for there shall be a performance of those things which were told her from the Lord." St. John the Baptist, the *miraculous child*, destined to be the *Prophet of the Highest*, leaps with joy, in his mother's womb, even at the voice of Mary; Elizabeth, his mother, is at the same instant, and on the same occasion, filled with the Holy Ghost; and even *thus inspired, and thus honored and exalted herself*, by being made *miraculously fruitful*, she considers herself as nothing when compared with Mary. She was *filled with the Holy Ghost*, — she bore in her womb a prophet, — nay, *more than a prophet*, — him of whom Christ said, "Among them that are born of women, there hath not risen a greater than John the Baptist," — she knows, by inspiration, the *very words* addressed by the Angel to Mary, — she foretells, by divine inspiration, the accomplishment of these words, — and yet, after all this, notwithstanding this extraordinary accumulation of heavenly gifts and graces with which the Holy Ghost has endowed herself, she thinks herself NOTHING, when compared with MARY; "Mary," she exclaims, "is still BLESSED AMONG WOMEN." Mary's visit to her *still comparatively* humble person, and dwelling, is an *extraordinary* and *unheard-of condescension*: "*And whence is this to me, that the* MOTHER OF MY LORD *should come to me?*" After this, can

it surprise any Scripture reader, that Catholics should honor, should venerate, the Virgin mother of Jesus above *every other creature*, — that, like the Baptist, their hearts should leap with joy when they think of her; and, like the heavenly-inspired Elizabeth, they should ever proclaim her by excellence the most blessed of all God's creatures? Her enemies may scoff, we are not answerable for their sins; we can, however, tremble for *them*, whilst we will ever glory in imitating the bright example of the *inspired* Elizabeth and her *prophetic son*.

The next passage of Scripture I shall select is from the same chapter of St. Luke, verse 48. In this canticle of joy and gratitude, Mary says, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior; for he hath regarded the low state of his handmaiden; for, behold, *from henceforth all generations shall call me blessed*." We have to remark, on this passage, that Mary is a prophetess, and as such, divinely inspired; for surely no man will be rash enough to assert, that she, who was declared by God to be full of grace, the temple of the Holy Ghost, blessed among women, could speak falsehood. Now, she clearly foretells that all generations should call her blessed, and the event has evidently verified the prediction; nor could it be wrong to do what she, without reprehending it, clearly foretells would be done. From her time, then, down to the present day, the whole Christian world, with the bare exception of the Reformers, and a mere handful of stray heretics, have ever called her *blessed*; and if all were right in doing so, because she who was inspired foretold it, without reprehending it, surely the Protestants must be all wrong in not fulfilling the prophecy — in giving her every *other* name but that of *blessed*. By this, they actually prove that they belong not to the Christian Church, because they refuse to fulfil a Christian prophecy; whilst, on the other hand, Catholics, who still style her *blessed*, are at once justified by her words, and fulfil her prediction. Reader, consider well this whole passage, called the *Magnificat*, from the 46th to the 55th verse of the above chapter, and you will find additional reasons to admit the *exalted* and *supereminent* prerogatives of Mary.

But, say our opponents, did not Jesus treat Mary, at the marriage feast of Cana, with great disrespect? Did he not address her thus, (John, chap. ii. ver. 46:) "Woman, what have I to do with thee? mine hour is not yet come"? Yes, we admit, according to the corrupt Protestant translation, he did so; but according to the Vulgate edition of Scripture, which even the *Protestant Grotius* considers the *safest*, there is no insult contained in our Savior's words. "Jesus saith to her, Woman, what is it to me and to thee? My hour is not yet come." And, whilst the Prot-

estant translation evidently shows, that Protestants were nothing loath to corrupt even the Word of God, in order to obtain arguments against the dignity of the Blessed Virgin, the original Greek at once proves the Catholic version correct, and supports the honor of the mother of Jesus: *Τί ἐμοὶ καὶ σοι*, are the words of the original, and it would require a very crooked as well as perverse genius to give these any other than the Catholic meaning.

But our translation must be correct, and the Protestant translation corrupt, beyond all doubt, when we look at the following arguments. One of the Apostles says, "Honor to whom honor is due." Christ says, "*His Father will honor those who have served him.*" Now, surely honor was due to Mary, — honor, as to the mother of a God-man, and also because she served Jesus most faithfully; and yet the above Protestant translation makes Jesus treat her with contempt! Again, she is evidently honored by being invited, along with her Divine Son, to the marriage; and she must have been previously treated with great respect by him, since she makes bold to beg of him to work a miracle, which she *clearly knows* he is able to do; yet Protestants would make him despise her! Besides, he came to this world to *teach* us our *duty*, and this he did, both by word and example: He was perfection itself, incapable of sin or error; yet the Protestant Bible would make him teach, by *his own example*, children to despise and disobey their parents; and this, too, in spite of the many instances we have of his respect for his blessed Mother; for example, Luke, chap. ii. ver. 49, where he gives the most humble and modest answer to Mary and Joseph, who had sought him with anxiety; and Luke, chap. ii. ver. 51, where it is said he went down with them to Nazareth, and *was subject to them.* The angel treated her with respect, the inspired Elizabeth honored her, the Holy Ghost came upon her, the Most High overshadowed her, and the *perfect, the spotless Jesus*, her *Divine Son*, is to be forced by the Protestant Bible to despise his mother! But by far the strongest proof that we are right, and that Protestants are wrong, in their translation, is to be found in the circumstance, that, whilst they *make him address Mary rudely* in the prior verse, in the succeeding verse she seems not to be hurt; with no appearance of wounded feelings, she tells the servant to do whatsoever he should order; and what is most wonderful of all, the *Divine Jesus* who, only a moment before, according to the Protestant Bible, *insults his blessed mother*, in the most benign manner *grants his blessed mother's request;* she suggests his first miracle, — she *knows* he will perform it, — and Jesus works his first prodigy at the suggestion of Mary. The inference from all this is manifest: the original, the concordance of other passages, the passage itself, with all the

circumstances, go directly to demonstrate that Protestants are wrong, and that Catholics are right, in their translation — and hence, that no insult is offered to Mary; on the contrary, that her Divine Son wrought his *very first wonderful miracle* — changed water into wine at her request; and if he did this much, at the *intercession of Mary*, for the conversion of men, may he not now, through the same blessed advocate and intercessor, convert us from sin to righteousness, — from vice to virtue? Protestants, do not contemn Mary, the Mother of your Redeemer! *Jesus honors her, — at her desire he performs his first miracle.*

The last passage of Scripture I shall quote is from John xix. 25 — "Now, there stood by the cross of Jesus, his mother, and his mother's sister, Mary, the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he said unto his mother, Woman, behold thy son! Then he saith to the disciple, Behold thy mother! And from that hour, that disciple took her unto his own." Here, be it observed, when Jesus seemed abandoned by heaven and earth, — when the world persecuted him even to death, and no drops of balm were poured out by Heaven upon his opening wounds, — after the exhaustion consequent upon his bloody sweat in the garden, — his scourging at the pillar, — his crowning with thorns, — his heavy burden of the cross, — here, hanging naked, by the four wounds of his sacred body, — here, exhausted, wounded, bleeding, dying, — even here in his very agony he fails not to seek, with his dying eyes, amongst the few who dared to follow him to Calvary, his beloved mother; he forgets her not even in the midst of the agonizing sorrows of death; he looks for her with eyes almost dimmed with the blood which trickles from his thorn-wounded head: the faithful Mary is there, a living statue of grief, her tender soul transfixed with the sword of sorrow, prophetically foreseen by the holy Simeon; Jesus sees her, and almost the last word that dropped from his Divine lips has his suffering mother for its object. He had forgiven his persecutors, — he had, to show his power, withdrawn the orb of day from the heavens, — he was on the very point of acquiring the title of the Redeemer of mankind, — another moment, and he is the Savior of the world; — and what, amidst all his sorrows and his joys, are his last thoughts? O, they are of Mary. In his death struggle he sighs for her welfare, — with his last breath bequeaths his beloved mother, as a most precious legacy, to the tender care of his beloved disciple. "Son, behold thy mother!" O, treat her with kindness, for my sake; act towards her *in my place* as a son; she will be a mother to thee! Dear Protestant Christians, can you consider this dying scene,

this last earthly interview between Jesus and Mary, and yet treat that ever *humble*, ever *faithful* Virgin, whom your dying Savior loved so tenderly, with disrespect? No; surely those amongst you, at least, who have hearts full of Christian sensibility, will never be guilty of such a gross, not to say indecent, outrage; you will rather admit candidly, that she for whom Jesus felt so tenderly, is the most dignified and exalted of God's creatures — that she deserves your honor and veneration — and that her prayers in your behalf to her Divine Son must be the most efficient that can be offered by a creature to the Creator.

For those who reflect, as well as read, we apprehend we have said quite enough to establish the truth of our position. But that no room may be left for doubt, we will briefly state a few additional arguments.

We know the date, the origin, and author of every heretical doctrine that has been broached since the time of Christ, as well as we know the history of the Free Kirk, which, though calling itself the *Church of Christ*, is only the *mere human work of yesterday*. If, then, the Catholic doctrine as to the supereminent dignity of the Blessed Virgin were the introduction of man, like the Free Kirk, or the Protestant religion, is it not evident that the enemies of that doctrine could easily, by the aid of history, or unchangeable tradition, point out the man who first taught it, the date of its introduction, the country in which it was first preached, and the disturbances and schisms occasioned by the contending parties — those that were in favor of, and those that were opposed to, its introduction? Now, has any Protestant ever attempted to do this? O, no! They dare not contend upon this ground at all; for they know well that all *history*, all that *uniform tradition* can attest, nay, the entire history of Christianity, with all that was pure, and elevated, and holy in the primitive Church, is against them. A few quotations will satisfy the sincere inquirer on this point.

Assuredly St. Augustin was no Protestant. Such was his notion of the supereminent dignity of Mary, that (in his *Serm. de Annunciat.*) he exclaims, "By what praises, O sacred Virgin, I may extol thee, I know not; since thou hast been deemed worthy to bear in thy womb Him whom the heavens are unable to contain!" Such was the uniform doctrine of the ancient Church on this subject, that, when the impious Nestorius denied the exalted prerogative of Blessed Mary's maternity, the whole Christian world rose up against him, a Council was convened at Ephesus, and this new and unheard-of heresy denounced and condemned. Indeed, ecclesiastical history assures us, that the tongue of the heretic, which had uttered the blasphemies against the Mother of the Redeemer, literally rotted

in his head. — *See Baron. Fleur. Eccles. Hist.* The above Council was held in the year 468, and the canon alluded to is the very first: "Si quis non confitetur Deum esse veraciter Emmanuel, et propterea *Dei Genitricem, Sanctam Virginem*, anathema sit."

St. Epiphanius, *Adv. Hæres.* lib. 3, tom. 2, says, "Truly life itself was *introduced into the world* by the Virgin Mary..... Eve brought to the human race the cause of death..... Mary brought the cause of life."

"We respect Mary," says St. Jerom, (*de Assump.*) "because, in receiving from heaven the *Author of her being and ours*, in her womb, she has given us a Redeemer upon earth." How very precisely and carefully the Catholic doctrine is given here! He does not say, that she was the Redeemer, but that she was honored by being the mother of the Redeemer. Origen exclaims, "To thee we have recourse, O blessed among women!" St. Athanasius says, "Intercede for us, O lady, queen and mother of God!" The pillar and light of the Eastern Church, St. Chrysostom, beseeches Mary in these terms: "*Supplicate* Almighty God to save our souls." How perfectly Catholic is this prayer of the enlightened Eastern Doctor! He had no tinge of Protestantism about him.

But even Photius, the great leader of the Greek schism, is for us, and his testimony shows at once the unity of the whole Christian body on this subject. Thus speaks that schismatical patriarch of Constantinople, on the festival of the nativity of the Blessed Virgin, "But you, O blessed Virgin, and also Mother of the Eternal Lord, our propitiation and refuge, *interceding for us with your Son and our God*, and approaching him as our mediatrix, vouchsafe to render us your panegyrists..... fit to be admitted to the celestial nuptials." These words, "Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death," are to be traced as far back as the Council of Ephesus, and clearly show the belief and practice of the Christian Church at that early period.

The Council of Nice declares the faith of the Church in the following language, (Act 6:) "Let us, therefore, have the fear of God before our eyes in all we do, soliciting also the *intercession* of the ever-unspotted Virgin Mary, our Lady, and Mother of God, and of all the Angels and Saints."

To the enlightened and unprejudiced, the above authorities will be sufficient; as to the illiterate bigot, he will listen to no argument. It is clear, then, that the supereminent attributes of the Blessed Virgin were venerated, and her intercession sought, by the greatest lights of the *early* and pure *Church*; it is also clear, that no man, no set of men, in any age or country,

since the time of Christ, originated this portion of the Catholic doctrine and practice. Therefore it can be traced to no human origin — therefore it was the doctrine of that Church, of which the Calvinist Whitaker says, that "she taught inviolably the faith delivered by the Apostles;" — therefore this portion of the Catholic faith is true, because it is derived directly from Christ and his Apostles. Again, Protestants allow every man to interpret the Scriptures for himself, and to believe them in the sense in which he understands them. Now, if they are at all candid, they will confess that that meaning of any passage, or passages, of Scripture is the most likely to be true, in which the greatest body of Christians agree; for the Scripture says, there is wisdom in many counsellors. But the meaning of the texts, which I have quoted above, in favor of the Blessed Virgin, is supported by three hundred and twelve millions and a half of Christians, fifty-six millions and a half of whom belong to the Greek Church, and, of course, unfriendly to Catholics, and not likely to join Catholics in any doctrine, without a strong conviction of its truth; whilst, on the contrary, the Protestant meaning given to the texts in question is supported by only forty-eight millions, and even these do not, to the extent of five millions, agree amongst themselves on any given point of religion; and if learning is to have any voice in the decision, there are at least seven learned Catholics in the world for one learned Protestant. The inference therefore is manifest — the Catholic interpretation is the most likely to be correct, as the combined opinion of seven judges, on any given question of law, is safer than the opinion of one; therefore no man but a fool would risk his salvation, his every thing, on the Protestant interpretation. The Catholic is much more secure; and, consequently, even reason assures us, that thinking Christians should adopt the Catholic doctrine on the question at issue. The truth of this conclusion becomes more apparent still, from the circumstance, that, of late, multitudes are daily deserting the rotten fabric of Reform, and joining the Ancient Church; whilst a large section of the Church of England, the most *respectable Reformed Church in the world*, seeing that Protestantism is daily engendering Mormonism, Infidelism, Free-Churchism, Chartism, and a multitude of other *irreligious isms*, has of late shown a strong tendency to return to the Holy Mother they so foolishly abandoned — the Catholic Church, *whose unity cannot suffer division, whose body cannot bear to be disjointed.*

We shall now draw one general conclusion from all the arguments we have brought forward, and then submit the whole question to the consideration of the sincere inquirer. We have

proved, in a former part of this work, that the Angels and Saints are to be honored; that we may ask their prayers; that they pray for us; that they know what is passing in the world; and that the good and great of the Old Testament, as well as St. John in the Apocalypse, sought the interest of these glorified inhabitants of heaven. Looking therefore on the Blessed Virgin simply as a Saint, she is surely entitled to our honor, and we are justified in asking her intercession; but we have asserted and proved that the preëminent virtues and attributes of Mary entitle her to a preëminent degree of veneration, *infinitely inferior to that which is due to God*, but *superior* to that which we give to any other creature.

In support of this, we have seen that the blessed Mary is honorably mentioned by God himself, so far back as the very dawn of the world, in connection with the Redeemer of mankind. She is honored by being made the subject of an extraordinary prophecy many hundred years before she made her appearance in the world. An *all-wise Deity* selects *her*, out of all the daughters of Eve, to be the mother of a Redeeming Savior — the *blessed Trinity* despatch an *Archangel* as the ambassador, to obtain her consent — she is saluted as *full of grace;* it is declared that *the Lord is with her* — that *she is blessed among women* — that the *Holy Ghost is to come upon her* — the *power of the Most High to overshadow her* — and that *her son* shall be called the *Son of God.* She is to have no fear, because she has *found favor or grace with God.* She *submits* and *believes;* and though a VIRGIN, *she conceives the Son of God; a virgin*, and yet a *mother!* She visits Elizabeth, and the infant *Baptist leaps in his mother's womb*, and his mother is *filled with the Holy Ghost;* and these two wonderful events take place the moment Mary's voice is heard. Elizabeth salutes her in the very words of the Angel: "*Blessed among women.*" Mary bursts forth in the spirit of prophecy, and foretells *that all nations shall call her blessed;* and the *whole Christian world*, for fifteen hundred years, did so; and *seven eighths of Christianity* does so at the present day. And why, O Protestant friends, do you not join the Christian Church in fulfilling this prophecy, which dropped from the lips of the certainly-inspired mother of Jesus? The whole early Church, which you consider to have been pure, did so; many of your own best-informed and most pious divines did so; and we have reason to believe that some of them are doing so at the present day. How can you resist the irresistible evidence of your own Bible, the flood of heavenly light it sheds upon our present question? How can you treat with indifference or insult, or consider as an ordinary woman, that blessed Lady who was so highly honored by even the Three Persons of

the adorable Trinity? The mother who, for nine months, carried your Redeemer in her thrice-sanctified womb — who suffered with him at the crib of Bethlehem — wept over his infant body — wiped away his tears — who sorrowed when he bled at the age of eight days — who fled with him to Egypt — who tended him, during youth, with more than the tenderness of a mother, and was sanctified by his Divine companionship during thirty-three years; — O, how can you despise the faithful mother who was the companion of all your Savior's sorrows, sufferings, and tortures — whose soul was transfixed by every wound he received — whose tears were mingled with every drop of blood which he shed — who was found, as a faithful living monument of grief, at the foot of his cross, and whom, with almost his last breath, he commended to the care of his beloved disciple — the faithful mother who, no doubt, received into her arms his mangled and bloody body — who accompanied those who laid it in the tomb — who sought him early on the morning of his resurrection, and who certainly was found amongst his Apostles on the day of his ascension, and also when the Holy Ghost descended upon them? Do you at all reflect, when you treat her with indifference or contempt, that you are insulting as it were the humanity of Jesus — that it was from HER PURE BLOOD HIS BODY WAS TAKEN — that he was bone of her bone, and flesh of her flesh; nay, that from her was drawn the very blood that flowed from the opening wounds of an all-redeeming Savior!!! O, tremble for yourselves, ye scoffers of the exalted Mary! Remember that every insult offered to the mother, is an outrage offered to the Son. Beware, lest she make against you the dreadful appeal made by the souls of the martyrs: Rev. vi. 10, "How long, O Lord, (holy and true,) dost thou not judge and avenge our blood (our dignity and honor) on them that dwell on the earth?"

Catholics! we entreat you, at least, to have ever on your lips the sweet address of the Angel deputy, thus paraphrased by the holy Athanasius, nearly fourteen hundred years ago: "Be mindful of us, O blessed Virgin, who, even bringing forth, didst still remain a Virgin: Hail, full of grace; the Lord is with thee; thee the angelical and terrestrial hierarchies proclaim blessed. Blessed art thou among women, and blessed is the fruit of thy womb. O Mistress, Lady, intercede for us; Queen and Mother of God, pray for us."

THE END.

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